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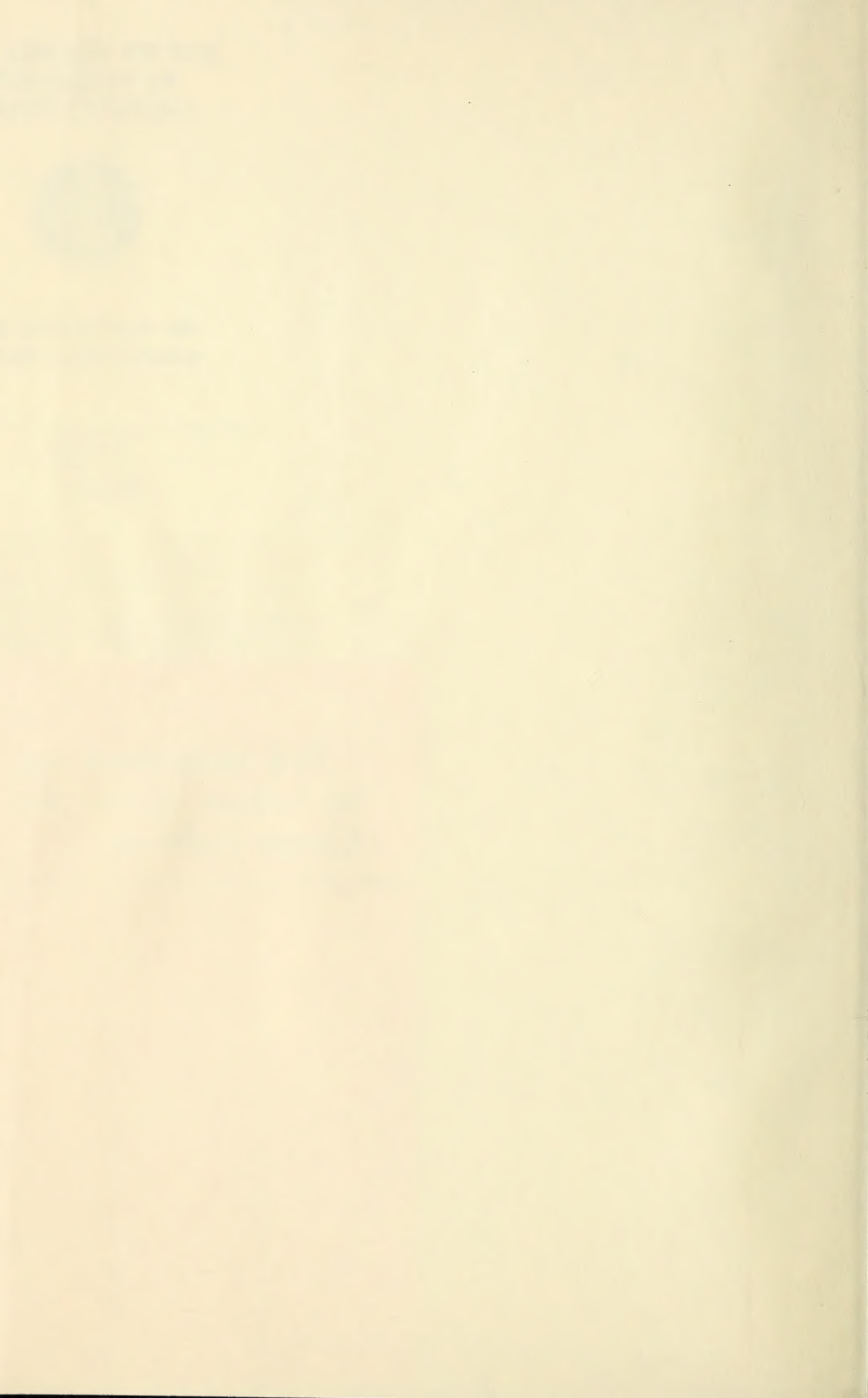
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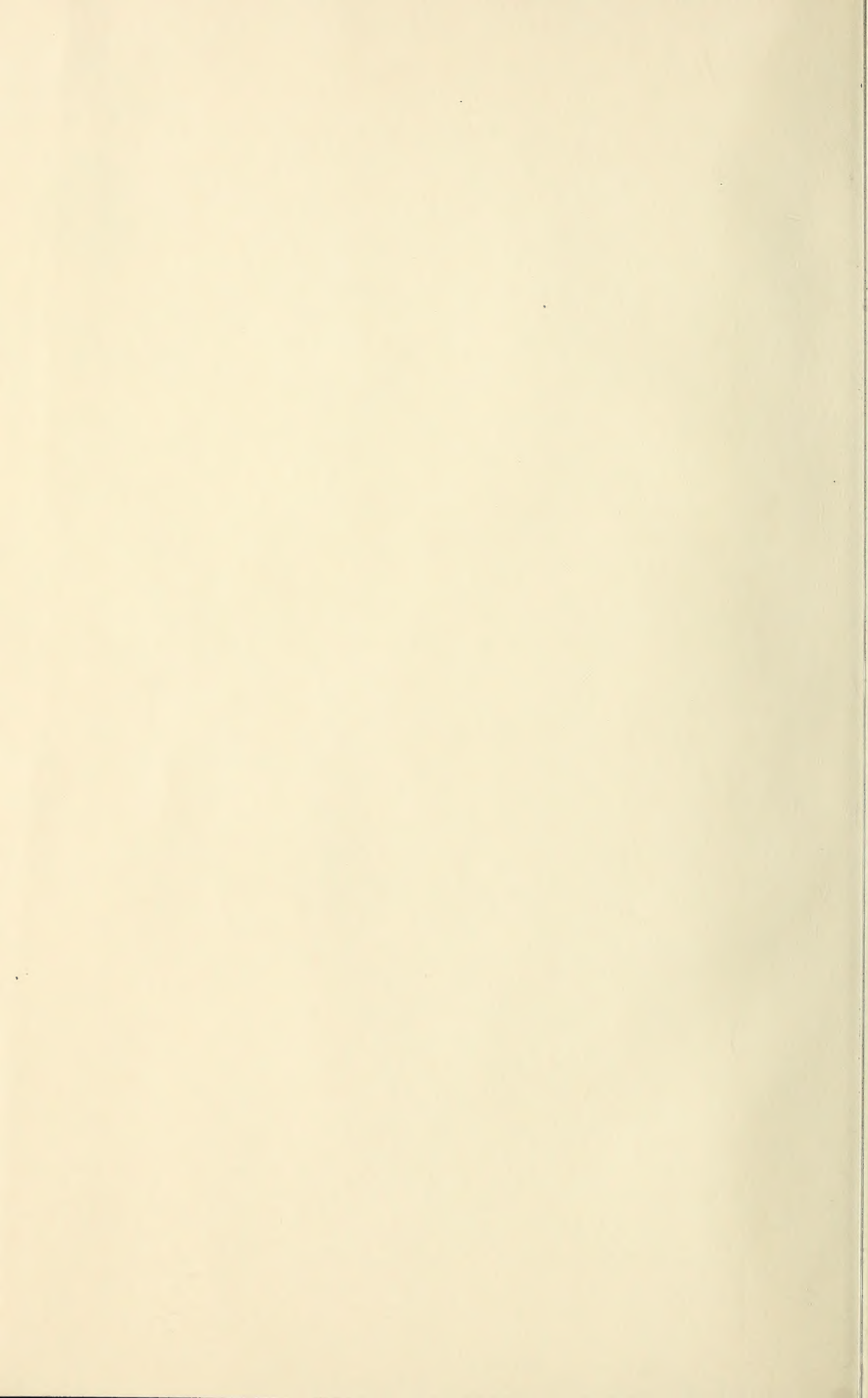
PERIODICAL LITERATURE

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA

VOL. XCVII

NOVEMBER 15, 1963

NO. 1

PSALM CXLIX.

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

Let them praise his name in the dance: let him sing praises unto him with the timbrel and harp.

For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

Let the saints be joyful in glory: let them sing aloud upon their beds.

Let the high praises of God be in their mouth, and a twoedged sword in their hand;

To execute vengeance upon the heathen, and punishments upon the people;

To bind their kings with chains, and their nobles with letters of iron;

To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

PSALM CL.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WHAT I BELIEVE

Dear Brother Adams,

I am sending you a letter written by Sister Clemie Ball, a member of Collinsville Church, and I would like for it to be printed in the Landmark.

Love to you both
and family,

Elder H. D. Prillaman
Collinsville, Va.

I do not know for what purpose, but it has been on my mind during the night and this morning to write a little of what I believe and some of the things I have experienced. Elder Prillaman made mention in his preaching Sunday of how the children of God love to testify to each other of the love and mercy of God. I believe that when one desires to talk or write that nothing else satisfies this one but to do that, and I believe that when God calls a man to preach, he will preach every sermon God calls him to preach, and I do not believe there will be hinderances sufficient to prevent or thwart His will, although they may try with all their might.

I hope I believe in a God that has all power in heaven and earth, and none can stay His hand or say why does Thou Jehovah? Man can only go as far as the Lord allows, and sometimes I believe He allows man to sin to show him how frail and dependent on the Lord he is, and to demonstrate His great pow-

er in bringing him out. I believe in a God that is able to save the greatest of sinners, (Heb. 7:25) and I believe when He forgives a sinner, he is forgiven fully, wholly and completely for every sin he has ever committed or will ever commit. I believe in a God that is able to save even such a sinner as I. This is my hope, and if He forgave only a portion of my sins and demanded that I go back and undo the rest of them — corrected them I would not know where to start, or if He still held something against me, what the outcome be? I fear it would be eternal damnation. I believe in a God that either forgave from the beginning of condemned from the beginning — a complete Savior to those who were chosen in Him before the foundation of the world. See Eph. 1:4. This by some is known as a fatalist doctrine. That which He does is just and right. Peter said: "God hath shewed me that I should not call any man common or unclean.

Furthermore, I believe that when God joins two people together in the holy bonds of wedlock, they become as one, being a type of Christ and the church — His bride. In this union is something beautiful and wonderful—Christ the bridegroom; His people, the church, is the bride. I believe that if Christ joins two or a couple together, they will never be separated to the extent that it can not be mended. In other words, that which God hath join-

ed together; let not man put asunder. See Matt. 19:6. His work will last and no man can change it. If a marriage is man's work only, it is as liable to fail as any other of man's work. Man's work can fail, but God's work never fails. A true man and wife will rejoice together and suffer together. The things that hurt one will hurt the other. I do not mean there will never be any trivial misunderstandings or disagreements, but if it is a true marriage they will cling together. A broken home is one of the saddest things in life.

There are also troubles in the militant church from time to time. There always has been and there always will be in this life, for none in this world is perfect and lives above sin. I know I am a sinner and there are things I would undo if I could, for I desire to do right always and in all things. The will is present with me but how to perform that which is good, I find not; and if one could live a perfect life, would he have any fellowship for the brethren? They all tell like experiences. I have come to know, But for the love and mercy of an all-wise God, I am lost.

I also believe that in continuous fashion, the names of all His members were written and all that are written in the Book of Life will sing with Him in glory. I do not believe any names that are written in that book can be erased by mankind, for He said through the prophecy of Daniel "— He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, nor say unto Him, What doest Thou? I also believe His chil-

dren have a little foretaste of Heaven while here in this world of troubles and trials, for there are times when by the eye of faith we are allowed a glimpse of the promised land. If we have not had a taste of heaven here, why do we hunger for the bread of life, and why do we long for the Heavenly home? Some people seem to desire to get to heaven that they may escape hell, but my desire seems different from that. I have had a taste of hell here and of evil things, and I want no more of it. I have also had a taste of heavenly things, and the tender love and mercy of God, I believe, and I now long for heaven and Godly attributes. I want to be with the Lord, to praise His Holy name in that world that will never end. How beautifully the Poet expressed my feelings:

"I'll praise Him while He gives
me breath,
I hope to praise Him after death;
I hope to praise Him when I die
And shout salvation as I fly.

Farewell vain world, I'm going
home,
My Savior smiles and bids me
come;
Sweet angels beckon me away
To sing God's praise in endless
day.

The following words express some of my desires which have been in my mind since Sunday. I thought we had a wonderful meeting and I enjoyed all of it. The hymn we sang at the closing of our meeting was something I cannot describe. I will just say It was wonderful!

803963

Ye Pilgrims that are wandering
home,
Ye followers of the Lamb,
Sweeter to me than honeycomb
Is Christ's exalted name.

How sweet to enjoy a good meeting and to meditate and feast on it for many days! I cannot always do that. There are so many times I know the preaching is good, but I am so cold and unresponsive, that I cannot get anything out of the preaching and there are times and places one never forgets.

The children of Israel could not gather the manna and save it in their day, and we cannot save it now, but the Giver of all good gifts still gives, and it falls into the intended places and remains as long as He will have it to remain, and fulfills the purpose it is sent for.

Elder Pegram was speaking of Cain and Abel in his preaching on Saturday and a thought came into my mind, one that I had not had before: We hear much about delinquent children these days, the cause and what to do about it, and the thought came to me: One of the first children ever born into the world was what would be called a delinquent in this day. What was the cause? Joseph's brethren would have been called delinquent boys for selling their brother Joseph into Egypt. Joseph said. They thought evil against him, but God meant it unto good. In both cases there was that monster - Jealousy! If Joseph had not been sold into Egypt, where would his brethren have gotten bread during the famine? The most wonderful part to me is the demonstration of God's great power in bringing them out

of bondage, across the Red sea on dry land. Then they could sing a new song, a song of deliverance, but like the children of this day, they were forgetful of these things and had to be brought in remembrance of them again and again. If He hides His face from us and is not manifestly with us, we, like Aaron, begin to build a calf.

I have been present in times past, when some present would seem very disappointed if a certain preacher did not come to attend services that day, or if there were several and they thought their favorite minister would not have as much time as they wanted him to have, and there was no enjoyment for those people. That I do not agree with. We have the whole week for work, eating and foolishness, and I am not favorable to limiting the time we will be in service. My idea of a good meeting is not necessarily a large crowd, but if the preacher is present, and is blessed with understanding of the scriptures and the ability to expound them. When the gospel is preached in its purity and beauty, there is no reckoning of time to those who are hungering for an expounding of the truth and testimonies of the scriptures. I do not believe in worshipping man. I think a servant is due honor and respect but not worship. We should worship God and Him only should we serve.

I do not believe by anything I have said that it is not our duty to do the best we can, but I believe that is the daily, endeavor of every child of grace, and they are grieved because they feel they fall so far short of what they so much desire to do. They find as did Paul

of old, that when they would do good, evil is present with them, and Paul said further, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." See Rom. 7:19, 20. I believe too, that we have a duty to our children, to teach and train them in what we believe is right—to be truthful, honest and well behaved; and courteous and polite to their fellowman. We can not teach them to love the truth, nor to understand it for that is the work of God, but they will have more respect and reverence for what we believe, if they are carried by us to our meetings from the cradle up. When we carry our children with us, we know where they are and what they are doing. A well trained child is admired by all, and is something to appreciate. Solomon said: "Train up a child in the way he should go: and when he is old, he will not depart from it." He also said: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." This does not necessarily mean a literal rod, but correction; however, the literal rod sometimes has to be used to get the desired results, but it takes love and tenderness in the training of children as well as the rod of correction. Many parents of today shirk the duties attending parenthood. This neglect has resulted in thousands of delinquent and wayward children in our land and country. Solomon said: "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19: 18.

If a man could give eternal life then he could take it, but we are only poor weak worms of the dust,

helpless as far as anything we might try to do save ourselves or our children.

I liked the expression made by Elder Cassel Sunday, and have made a similar one myself in the past. He said, as nearly as I can remember, that he stood a monument of the amazing grace of God. I think my expression was: But for the amazing grace, mercy and love of God, I am lost.

Some people say: "You must pray," but that is also by the same amazing grace, love and mercy from the one that gives life. There are times when I can not pray, talk nor sing; nor even have a good thought, and there are times I would love to shout His praises to heaven. I am so like the poet who wrote:

Mixtures of joy and sorrow
I daily do pass through,
Sometimes I'm in the valley, sinking
down with woe,
Sometimes I am exalted on eagles
wings I fly
Rising above Mt. Pisga, I almost
reach the sky.

These are just a few of the thoughts that have been rambling through my mind. They are scattering and poorly written, and the writer is very imperfect also, but I would like for the people with whom I am associated to know how I feel about the church and how much it means to me. We are scattered and do not have the privilege of talking together as I would like and my health being very poor at the present time, I do not get to go as much as I would like to, but I hope I am thankful to the great I Am for the many blessings in the

past. There are times when we think we will surely sink beneath our load of troubles, but when we are blessed with the sunshine of His countenance for a little while, it carries us over many storms and cloudy days. I hope to be remembered in your prayers.

I feel to need the prayers
of those I love,
Clemmie Ball

"THE MONEY CHANGERS"

Dear Brother Adams,

Mother is better in some ways, than she was a while back. She tries to sit up some in the mornings, and some in the evenings, but some days she cannot sit up at all. She has so little appetite that she eats very little. We are having another doctor come to see her tomorrow, to check on the x-ray-pictures and reports, and to confer with the doctor we have been having, to see if they can diagnose her case. She is still not doing well.

I was sorry I did not get to see Brother Mewborn when he was here. Are any of you people coming down to our union meeting the fifth Sunday? We would like to have good many of you come. Brother Allen, from Opp, Alabama has written he will be here if nothing happens.

A scripture has been in my mind for sometime concerning. "The money-changers." When Jesus came to Jerusalem, He entered, or went, into the temple "And began to cast out them that sold and bought in the temple, and overthrew the tables of money changers, and the seats of them that sold doves, and would not suffer that any man should carry any

vessel through the temple." In reference to the vessel that Jesus would not suffer that any man should carry through the temple, I do not know what that vessel is unless it is this body of ours? But let us go back to the money-changers and them that did the selling — I have been made to look upon the money-changers as people that are preaching, or call themselves preaching, and trying to sell themselves and the gospel, as they call it. They preach it from the stand and on the air and beg for money to carry on their so-called great work. To me, here are the money-changers. When He threw them out, it leaves in mind there were some left and they had to go too. I think it says, The wolves scattered them but did not bother the flock. The flock was not scattered because it was not of them but was the flock that knows His voice, and a stranger they will not follow."

Brother Adams, there are people who call themselves Old Baptist; (I may be wrong, if so, please call my attention to it,) who go far and near preaching over the air and telling the people they are glad to bring messages to them and insist that their hearers help all they can to keep this work going on. To me, they are money-changers. Some preachers of other orders claim that some folks could not hear the workings of the Lord without them. I differ with them, because before there was such a thing as a radio, often as I plowed, in the fields, I heard some of the sweetest and richest sermons preached directly to me, that it has ever been my privilege to listen to. When God

conditions your heart to receive, your inward ear to hear and your spiritual eye to see, you need no television nor radio to receive the messages from on high, and there is no discord nor dishonesty in the message received, but love, joy, and complete reconciliation to His will and determinate counsel. No man has to do with this power of hearing and seeing for it was given from on high. Jesus said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." Jno. 10:27 - 30.

I am sorry to say so, but I believe we have a few money-changers among our people. When Jesus came back to the temple, the great men asked of what authority did He do these things? because all the people were astonished at His doctrine; and among the people that were there, there were some that wanted to destroy Jesus. They knew no better because they had not been taught any better. It was of them that knew Him not, and not the flock — the children of God. When one is of His flock and taught of the Lord and not of the money-changers, he seeks those taught of the Lord for instruction to satisfy his poor hungry soul, for his heart is drawn to Godly conversations, for "My sheep hear my voice, and I know them, and they follow me."

Brother Adams, it was on my mind to write you this. Please look

over my mistakes, for they are of my mind, and not of my heart.

With love from a sinner.

A brother in hope, I hope,
W. A. Ivey

3078 Washington Road
East Point, Ga.

GOD KNOWS

Dear Brethren and Sisters
in the Lord,

If not deceived, I have felt impressed to write to Zion's Landmark for publication since I attended the White Oak Association in 1928. My memory fails to recall the exact date. I believe that God knew all about this from the beginning however, for I believe God knew and so fixed it that I should be there at that particular church at that time, for as I walked down the aisle, I saw the preacher looking at me, and he seemed to know all about me. His preaching seemed to describe me and my past experience. It seemed to me he kept his eyes on me all the time. I sat there and wondered what kind of man he was to know so much about me! I had never seen him before, and I did not think he knew me. I lost sight of my wife and children, and Dear Brother, I wanted to hide. When I was brought back to my realization, my heart was filled with fear. This was something I will never be able to tell for I can only hint at it. I did not want my wife to know what I was going through or experiencing, and I did not think she knew anything about any of this. I did my best to keep it all hidden from her. I thought I would never go where those wise people preached any more, but for some

reason, and right now I believe it was for a good purpose, I could not stay away.

Usually my wife and I sat side by side in church, but in August, 1933 on the second Sunday, I believe it was, she sat on the right side of the aisle, and I sat on the left, but just as God purposed, I believe, I sat there wondering why we sat like this. In a moment of time, I heard my name called. As I attempted to look around, the voice spoke again. It said, you are separated for a reason. I was made to cry out and beg for mercy. I believe at this moment it was pleasing God to show me what I was.

Dear Brother, that was the worse sight I had ever seen. I was not going to be lost, but was already lost. I did not want justice. No, no, while I was sitting there I was trying to beg for mercy. I do not think I was speaking out loud, for it was sealed up in my breast. I raised my head up and saw an corpse passing the window behind the speaker's stand. Angels were carrying it. I was shown that my body was in that casket, and I was dead. I saw my body and soul were separated. I was carried to a beautiful place, where a most beautiful bright light was shining. The most beautiful people were there that I have ever seen. I cried out: Those are my people! Then I was brought back into the old body, wondering if I could walk out of the house. Yes, I walked out of the house, and as I left, I tried to wave back as if to say, Farewell, I will never see this place anymore.

On the way home I tried to keep

silent. Fear was upon me so heavily! I was dreading what I had to go through, knowing that I was unfit either to live or to die. I was unable to beg for mercy, unless it was from heaven. So as the time rolled by, I thought I had a plan that would work, for I felt that it was a solution to my problem. I still wanted to keep this from my family, so my wife and children would not know anything about it. I tried to get her to consent to go to Georgia to live. I wanted to leave all of this behind me, but when she answered me, she said: "You can not get away from trouble. I know all about it, you need not run, it will go with you."

Dear Brethren and Sisters, I believe what I have written with all my heart, but I am such a mystery to myself! I do believe that I know that God alone is the Saviour of sinners, and He works and none can hinder, and he hinders and none can work.

May God bless us all.

Amen,

Heber Williams

R. F. D. 4

Jacksonville, N. C.

A RENEWAL

Dear Brother and Sister Adams,

The time has slipped up on us for renewing our subscription to Zion's Landmark, and this we did not want to happen. We enjoy the Landmark so much! We are not renewing our daughter's for her as she is moving around so much. She and her family are now in El Paso, Texas. She now has the privilege of attending the church there where her membership is,

but she will not be in El Paso long. They left Germany in January and spent four nights with us when they came home.

I hope you dear people are well and that your family of sons and daughters, and grandchildren are doing well. We met them at your home, but I can not remember their names individually. We had a bad winter last winter. It was the coldest we have had in many years. It reached twenty below zero here, and killed rose bushes to the ground. Most of ours came out with new growth when spring came, however. West Virginia was hard hit with floods during the early part of the year. We were thankful we were not in the flood area, it was all around Beckley. There they had an awful time with flood waters.

We have been blessed in more ways than our feeble minds can grasp. But we have had right much sickness in our family, which has given us much anxiety and worry. Our mother, who is eighty-three years old has cancer, and an aunt by marriage, has cancer. Mother is also mentally ill. She has hardening of the arteries around her brain, which affects her mind, so that she is a constant care. We feel very much in need of prayer that we may be enabled to patiently bear our trials.

Many of your remarks you made when we visited Willow Springs Church, and your home; and your kindness to us, linger on with us. Please visit us sometime if you can. You will find a check for three dollars to renew our sub-

scription, inclosed.

In brotherly & sisterly
love and fellowship,
Mr. and Mrs. E. B. Vest
419 East Prince St.
Beckley, West Virginia

ELDER M. F. WESTBROOK

We feel that many of those who knew and loved the late Elder M. F. Westbrook of Dunn, N. C., will appreciate and enjoy reading this short memorial prepared by Harnett Church at his death. It has not been published in any periodical, and contains interesting facts about his life and ministry. With the permission of Mrs. Westbrook, we print as follows.

J. M. M.

MEMORIAL

Whereas, our heavenly Father who does all things well, has seen fit to remove from this earth, our beloved brother in Christ and our able and never failing pastor, Elder M. F. Westbrook of Dunn, North Carolina, Route 3, and whereas we, the members of Harnett Primitive Baptist Church, the Old School Baptist, are ever mindful of the loss sustained by the passing of our esteemed and efficient pastor who for many years has come to us dispensing heavenly manna, we feel, from the Master's table to our comfort and consolation, and strengthening us to our Holy faith and making our sorrows and happiness his concern.

Therefore be it resolved: that we bow submissively to Thy divine will and express our sympathy to his beloved companion, Mrs. Inez Westbrook, to his family and a host of friends and relatives who

are bereaved at the death of Elder Westbrook, who contended so earnestly for the faith delivered to the saints and spared not to declare the whole counsel of God, salvation by grace and grace alone, not of works lest any man should boast.

Elder Westbrook preached his first sermon at Harnett Church the first Sunday in October, 1922. We vividly remember his first appointment. He was about thirteen years of age and small of stature. News of his appointment drew so many people that the house was too small to accommodate them. The Brother Deacons announced that service would be held in the church yard. The little preacher, as everybody called him, stood on a truck body, and everybody gathered around to see what this boy was going to say. The theme of his text was "Crumbs From the Master's Table." From that day until his death there was no doubt in the minds of the brethren, sisters and friends of Harnett that Elder Westbrook was one of God's little ones, called and sent forth to declare the whole counsel of God, ascribing all honor and praise to God for anything he had said that was any comfort to the household of faith. At the same time Elder Westbrook always insisted that he felt to be less than the least of all God's children and that he deserved no credit or praise for anything he had said.

While sitting in conference the first Saturday in July, 1927, with Elder J. W. Wyatt presiding as moderator, Harnett Church appointed Brethren S. A. Royal and A. A. Baggett to sit in conference with

the brethren of Seven Mile Church and ask for the ordination of Brother Westbrook.

Therefore be it further resolved: that we send a copy of this tribute to his memory to his bereaved companion, Mrs. Inez Westbrook, and a copy placed in our church record.

Done by order of church conference January 6, 1962.

Elder J. E. Mewborn

Moderator

Brother Graham Jackson

Clerk

Fuller Jackson and

Graham Jackson

Committee

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomon's Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

**ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.**

Associate Editor

**ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.**

Vol. XCVII

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NOV. 15, 1963

VIEWS ON EZEKIEL 21:27

Dear Brother Adams,

I would like to have your views
on Ezekiel 21:27.

Thank you,
J. C. Boyd
R.F.D. 1, Box 52
Brownsboro, Texas

The scripture referred to reads
as follows: "I will overturn, over-
turn, overturn, it: and it shall be
no more, until He come whose
right it is; and I will give it him."

This is the word of the Lord
spoken by the mouth of His
Prophet - Ezekiel. This prophecy
by Ezekiel sets forth the righteous
indignation of God against the
House of Israel. He foretells the
calamity and destruction which
would befall the Israelites, the re-
moval of the diadem, and crown
from their king-Zedekiah; the de-
struction of their temple in Jeru-
salem and the setting up of a
kingdom which shall never be de-
stroyed. All the rights and privi-

leges of this kingdom is vested in
Jesus Christ, the Son of God who
rules and reigns in righteousness,
of which it is said, "He shall reign
over the house of Jacob for ever;
and of his kingdom there shall be
no end." Luke 1:33. But the king-
dom of the Messiah-Christ — is an
invisible kingdom — a kingdom
that men in nature do not know
exists.

The children of Israel were a
stiffneck people. They departed
from the law of Moses and fol-
lowed the tradition of the elders.
They made and worshiped graven
images. These images they made
of wood and gold. This was an
abomination in the sight of God
and contrary to His expressed com-
mand, for He had said; "Thou
shalt not make unto thee any
graven image, or any likeness of
anything that is in heaven above,
or that is in the earth beneath, or
that is in the water under the
earth; Thou shalt not bow down
thyself to them, nor serve them:
for I the Lord thy God am a jeal-
ous God, visiting the iniquity of
the fathers upon the children un-
to the third and fourth generation
of them that hate me; and shew-
ing mercy unto thousands of them
that love Me, and keep My com-
mandments." Ex. 20: 4, 5, 6.

Beginning with the 21st. chapter
of Eze. he said, "The word of the
Lord came unto me, saying, Son
of man, set thy face toward Je-
rusalem, and drop thy word to-
ward the holy places, and prophe-
sy against the land of Israel, and
say to the land of Israel, Thus
saith the Lord; Behold, I am
against thee and will draw forth
my sword out of his sheath, and

will cut off from thee the righteous and the wicked." Ezekiel 21:1-3. Some were cut off by the sword, others by famine and pestilence. The righteous were cut off with the wicked, not that the righteous shall perish eternally. This was true in temporal calamities. The righteous were chastised and the wicked were condemned.

This prophecy struck at the heart of Zedekiah, who was at that time king of Israel. He did that which was evil in the sight of the Lord as well as many of his predecessors. He broke his covenant with Nebuchadnezzar. He committed perjury and perfidy in breaking this covenant. He spake evil of the prophet Jeremiah. The prophecy of Jeremiah was against him, and it was for this reason that Zedekiah—king of Israel—shut him up in prison. (see Jer. 32:3) The righteous indignation of God was kindled against him. His days were soon to come to an end and his crown to be taken off. "Thou profane wicked prince of Israel, (Zedekiah) whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: This shall not be the same; exalt him that is low, and abase him that is high." Eze. 21:25, 26. Zedekiah, the king of Israel was high among men, but he was soon to be low, while Jesus was low in the estimation of the Scribes and Pharisees; God highly exalted Him. To those to whom He revealed Himself, He is the chiefest among ten thousand and altogether lovely.

When the Lord sends His prophet to prophesy against a nation,

the day of vengeance will surely come. The prophet said, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land and upon My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders." Isa. 14:24, 25. It was in the thought of God to overthrow the kingdom of which Zedekiah was king. He was the last king of the line of David until the coming of the Messiah. God's words were sure and certain. "I will overturn, overturn, overturn, it: and it shall be no more, until He (the Messiah) come whose right it is; and I will give it Him." Ezekiel 21:27. This prophecy was fulfilled. The overturning of this kingdom of which Zedekiah was king, began in the ninth year of Zedekiah, king of Judah; in the tenth month, came Nebuchadnezzar, king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up." Jer. 39:1,2. Beginning with the sixth verse of Jeremiah, and the 39th. chapter, we find recorded: "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of his people, with fire, and brake down the walls of

Jerusalem. Then Nebuzaradan, the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzaradan, the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time." Jer. 39:6-10.

The king of Babylon made Gedaliah ruler of the remnant. (See II Kings 25:22.) He was smitten by Ishmael and he died. (See II Kings 25:25) The history of Judah is long and drawn out. Many prophets prophesied of the downfall of this kingdom. There was a continual overturning. The Lord hath spoken, who can disannual it? "I will overturn, overturn, overturn, it. And it shall be no more, until he comes whose right it is; and I will give it, him." The result of the "overturn, overturn, overturn," of the house of Israel was as The Prophet Ezekiel prophesied: "And it shall be no more, until He come whose right it is: and I will give it Him." This was the prophecy or the word of the Lord spoken through the Prophet Ezekiel. There was not to be another king of the line of David until the coming of the Messiah, Christ. Any effort on the part of the Israelites to reestablish themselves into a nation was again overturned, for God had said: "It shall be no more until He comes whose right it is:" "Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him; and last this Nebu-

chadnezza, king of Babylon hath broken his bones. Therefore, this saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, and I have punished the king of Assyria." Jer. 50:17, 18.

The Lord punished the Israelites for their iniquities by sending the Babylonians to devour and scatter them; He then said of the Babylonians: "I will pour My indignation upon thee; I will blow against thee in the fire of My wrath, and deliver thee unto the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I, the Lord, have spoken it, and they were delivered into the hands of the Medes and the Persians, who destroyed them: "Make bright the arrows; gather the shields, the Lord has raised up the spirit of the kings of the Medes for His device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." Jer. 51:11. And we read in Isaiah 13:11, 17, 18, 19. "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Behold, I will stir up the Medes against them, (meaning the Babylonians) which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall

not spare children. And Babylon . . . shall be as when God overthrew Sodom and Gomorrah."

Daniel prophesied of the coming of the Messiah, who at his coming, would break in pieces and consume all these kingdoms. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. Jesus said to His disciples: "All power is given unto me in heaven and in earth." Matt. 28:18. The angel said to Mary, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus. He shall be great, and shall be called the son of the Highest: And the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33.

The temple which Solomon built and dedicated for the worship of God was overturned by the Chaldean Army. It was rebuilt by Zerubbabel, and remained until it was destroyed by the Roman Army. This was accomplished several years after the crucifixion, resurrection and ascension of Jesus Christ. They tore down their temple, of which Jesus said, "There shall not be left one stone upon another that shall not be thrown down." Luke 21:6. The Jews became a dispersed nation. Many were slain, others taken captive. A remnant escaped to the mountains. (See Luke 21:21-24.)

This is the last account we have of the overthrowing of the Jews, Israel. They became a scattered people. The kingdom was taken from the Jews and given to His spiritual seed among the Gentiles: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43.

The kingdom Jesus set up is not like the earthly kingdom in which the Jews worshiped. His kingdom is a spiritual kingdom which is set up in the hearts of those who are born of the Spirit of God. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. In the first birth, the heart is hard and stony. It is the strong-hold of Satan and he rules and reigns until God removes this hard and stony heart. The prophet said, "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36:26. Those who are born again are possessors of a new heart and a new Spirit. They can see the kingdom of God. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Jno. 3:3.

The overturning of the Jewish temple was under the legal or law dispensation, which was written aforetime and put on record for our learning. Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort

hope." Rom. 15:4. If we see nothing more than what is recorded by the patriots and prophets, we observe only the shadow and we miss the substance. It is our hope that God took away the stony heart which was before occupied by Satan, overturned his temple and put within us a new heart and a new Spirit of which Jesus is the ruler. It was through death that Jesus conquered the enemy and delivered His people. Paul said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death — the devil — and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

When the Chaldean Army broke down the walls of Jerusalem, overturned the temple and led the people captive to Babylon, "The captain of the guard left of the poor of the people, which had nothing, in the land of Judah and gave them vineyards and fields at the same time." Jer. 39:10. Those who remained in Judah were poor naturally. They were destitute, left with nothing. These poor people, portray in type and shadow, those who are poor in spirit. The prophet said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." —Zephaniah 3:12. They are afflicted with the dreadful malady of sin. The wrath of God is poured out upon them. They are given to see that they have violated God's just and Holy law. The law shows no mercy. It only reveals the enormity of

indwelling sin. They attempt to appease the wrath of God, by offering their works of righteousness. When their works of righteousness appear before them as filthy rags (See Isa. 64:6.) they are left in a destitute state, miserable and undone. They are without God and without hope in the world. They grope in darkness. Their continued prayer is, "God be merciful to me a sinner." Many mourn and weep days, weeks or even months before deliverance comes to them, but when they are made to plead their unworthiness, their helplessness before a just God, He reveals Himself as a God of mercy, a God of forgiveness, one of power and strength to the helpless sinner, his salvation, full of truth and grace. The words of the prophet are applied to the poor sinner's soul: "Look unto me and be ye saved all the ends of the earth." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." None of these scriptures apply to the unregenerate, neither do they apply to His people, except when He prepares us to receive them, and enables us to grasp them. We have to be conditioned for them, and He conditions us by bringing us to mercy's door, as undone, helpless, poor sinners before Him. When these words or similar ones are applied to your heart by the Holy Ghost, you ascend the mount as if you were on eagles wings. You soar above your troubles and forget

for awhile that you ever committed a sin. Your soul is in praise to God. David said, "Bless thou the Lord, O my soul, praise ye the Lord." Psalms 104:35. "Let everything that hath breath praise the Lord, Praise ye the Lord." Psa. 150:6.

When a poor sinner experiences such a deliverance, everything in nature seems to be praising the Lord. Alas! Eagles may soar high, but they are forced to earth to renew their food supply. Even so when God's humble poor are lifted up, they cannot stay there indefinitely, but they have to come down to earth again, and are often made to cry as did David: "Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of thou Salvation; and uphold me with Thy free Spirit." Psa. 51: 11, 12.

T. F. Adams

RESOLUTION OF RESPECT

The church at Middle Creek bows in humble submission in the loss of our beloved sister, Annie Stancil Parrish. She was born September 7, 1895; she united with the church at Middle Creek May 10, 1941, and God, who does all things well, saw fit to take her from our midst June 7, 1963. Sister Parrish was a kind and faithful member, always ready to help with her share in the church. The church wishes to extend our heart felt sympathy to the bereaved family. Our prayers are that their loss is her eternal gain.

Therefore be it resolved that one copy of this resolution be sent to the family, one copy be sent to Zion's Landmark and one preserved in the church records.

Committee:

Her daughter, Mrs. Paul Johnson
Mrs. S. J. Sauls
S. J. Sauls

UNION NOTICE

The Lower Country Line Union was appointed to be held with Mebane Church, beginning Saturday before the fifth Sunday in December 1963.

Elder L. P. Martin was chosen to preach the introductory sermon, Elder Jack Hawkins, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield
Union Clerk

UNION NOTICE

The Skewarkey Union will convene, the Lord willing, with the Church at Skewarkey Martin Co., N. C., the fifth Sunday and Saturday before in December, 1963. The church is located in Williamston, N. C., at intersection of highways 17 and 64 by pass.

All brethren and friends are invited to meet with us.

E. B. Peele, Clerk

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. 1/2-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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VOL. XCVII

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NO. 2

PROVERBS I

The Proverbs of Solomon the son of David, king of Israel;
To know wisdom and instruction; to perceive the words of understanding;

To perceive the instruction of wisdom, justice, and judgment, and equity;

To give subtilty to the simple, to the young man knowledge and discretion.

A wise man will hear, and will increase learning: and a man of understanding shall attain unto wise counsels:

To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

My son, hear the instruction of thy father, and forsake not the law of thy mother:

For they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

We shall find all precious substance, we shall fill our houses with spoil:

Cast in thy lot among us; let us all have on purse:

My son, walk not thou in the way with them; refrain thy foot from their path:

For their feet run to evil, and make haste to shed blood.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SOUL EXERCISE UNDER CLOUDED EVIDENCES

Preached at Smallfield, March, 1960, By Mr. V. Farley (Pastor).
(Slightly abridged).

"We see not our signs; there is no more any prophet; neither is there any among us that knoweth how long." — Psalm LXXIV. 9)

In living souls, as in living bodies, there will be signs or proofs of that life existing within. If these are wholly absent, then death reigns. These signs, both naturally and spiritually, are either negative or positive. Negative, such as sorrow, tears, grief, thirst, hunger, pain, suffering, want, etc. Positive, such as joy, laughter, satisfaction, refreshing, peace, rest, working, walking, running, etc. Taken spiritually, we may view them at the lowest thus — "I opened my mouth, and panted" (Ps. CXIX. 131); "My 'My soul cleaveth to the dust'" (v. 29) And at the highest — "Ye rejoice with joy unspeakable, and full of glory" I Pe. 1-8. Signs of life, you will readily understand, are clearer or dimmer, stronger or weaker, according to particular cases. For instance, signs of life will be weaker in an infant than in a grown person. Again signs of life may grow very faint indeed in a person near to death, ready to die. Therefore we may draw this conclusion that there may be clear signs of life, and for the time one may not know it. A babe is alive but does not know it. A man may

be unconscious yet living and not aware of it.

Now spiritually considered, signs or evidences may yield comfort, more or less, according to their vigour or their faintness. When for the time being things are somewhat beclouded for the soul, a former time of help or blessing being brought to remembrance may support the spirit under present distress through desertion. We often find it so with Biblical characters. Take David: "Thou hast been my help. . ." (Ps. XXVII. 9). Again Manoah's wife: "If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands; neither would He have showed us all these things, nor would at this time have told us such things as these" (Judges XIII. 23). Thus the soul is cheered by remembrance and takes courage for the future. But when these signs, both present and past, are so very faint or wholly undiscernible, the soul sinks, the spirit droops, in proportion to the sense of destitution. It is then dark with the soul, trouble prevails.

It must be remembered here that all gracious signs and evidences, such as repentance, godly fear, godly sorrow, faith, hope, love, etc., or sweet helps and blessings, are wholly the gift of God, and they can only be seen in His light. Thus we read: "With Thee is the fountain of life; in Thy light shall we see light" (Ps. XXXVI. 9). And on-

ly then. The Holy Spirit may be graciously working in a soul and yet that soul may not for the present be comfortably aware of it. Not until and unless the Holy Spirit shines upon His own work, His own fruits and graces, revealing these true "signs" to a child of God, can he derive any comfort from them. Just as, naturally, when the sun sets night comes on and the beauty of creation is hidden — it is still there but very largely obscured, unless dimly revealed by the moon or by a lightning flash, — so with the soul of a believer, if the comfortable light of the Spirit is for the present withdrawn, the soul droops as flowers droop without sunshine.

It was such a time for the church when this Psalm was written. "We see not our signs"; — they are hidden, they are as though we had them not — they do not yield us any comfort now — "there is no more any prophet" — God's ministers cannot tell us how long these things are going on — all are under the cloud. Thus it has often been with believers of old time. Then is the heart very sad and too often gives way to gloomy fears and apprehensions. It thinks the worst and is apt to expect the worst. Mercies are covered up, helps are lost sight of and forgotten; the spirit is prone to entertain wrong conclusions, such as: "How long wilt Thou forget me, O Lord? For ever?" "Surely against me is He turned; He turneth His hand against me all the day. And I said, My strength and hope is perished from the Lord" (Lam. III. 3, 18). At such times the poor soul is given to say: "I fear all is wrong — I have made

a great mistake — the beginning was not right, and the end will not be — I had better give up all and not add sin to sin. God has left me, and I must be a hypocrite after all." And many such expressions there are.

We might think of two main reasons why God thus tries His children. Take Job's case. Here is trial and desertion, but not apparently for any particular sin. For We have God's own testimony: "Job was a perfect man and upright, one that feared God and eschewed evil." Yet it pleased God to withdraw that comfortable light from His servant, so that he could not see his "signs." And Job complains: "Where is now my hope? As for my hope, who shall see it?" It is plain that Job was not in a careless unexercised frame before this came upon him: "I was not in safety, neither had I rest, neither was I quiet, yet trouble came." It was a thing he had often considered and laid up against: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." There was, as we know now, a special and peculiar purpose in Job's fiery trial, for he was to be "an example of suffering affliction and of patience" (James V. 10). But you see plainly how a living soul must suffer when God withdraws the comfortable light of His Spirit all gracious evidences covered up and yield no support to the soul. Hence the hasty and often mistaken conclusions. At such times they judge the Lord by feeble sense — they judge according to appearance and not righteous judgment. We see then there may be an experience of desertion

and darkness that is not apparently imposed for any particular sin.

But now there is also a second reason for this complaint: "We see not our signs." That is, for some particular sin. It was so at the time of this Psalm. God had withdrawn Himself from the nation because of their wickedness; the enemies of the church had invaded the land violating the House of God, killing His servants, spreading desolation everywhere, to the grief of the little remnant of godly souls, as expressed in our text. It was a time of chastening; it was not joyous, but grievous. The same thing may be seen in the life of David. Psalm LI reveals great sorrow, with broken bones, fear of being utterly forsaken; showing plainly that sin and sorrow ever go together. It is not surprising that the soul is filled with fear and dread under such circumstances. By these chastenings and dark seasons the Lord will teach His children how abhorrent sin is in His sight. God withdraws the sweet light of His Spirit. "The day is Thine, the night also is Thine; Thou hast prepared the light and the sun" Ps. LXXIV. 16). And when this is gone, what happens? "We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night, and we are in desolate places as dead men" (Isa. LIX. 10). So dark it is then that should the Lord's servant say to them: "I believe it is well with you, I can see your marks of grace," they cannot believe him.

There are three principles at work during such a time of trouble. (I) God by His Spirit is not comforting but reproofing, chasten-

ing, correcting the soul. He is charging home sin; He is stripping the soul; He is humbling the child. Therefore it is dark. (II) The poor sinner being deprived of the sweet light of the Spirit, is left for the time being to his own reasonings, and these are corrupted, carnal, and mistaken. He argues from what he sees and feels; he draws his own conclusions without due regard to God's Word. His mind is beclouded with guilt and sin. No wonder he cannot see; it is dark, his signs are covered, blurred, or blotted out. All his reasonings are against himself. (III) Not the least, Satan, the great adversary, the great accuser, stands close by, raking up all that is bad; old sins, neglects, words, and deeds, which the poor soul had hoped were forgiven, and he brings his charges—some are true, many are false. But the sorrowful soul falls under them. He cannot think of any defence; he is ready to believe what Satan says: "Where is now they God? God hath forgotten him, forsaken him."

This is not all. There are other great troubles to distress the soul. One we may mention, not uncommon among the Lord's living family, namely the fear of having committed the "unpardonable sin," — the sin against the Holy Ghost. O the dreadful fears and terrors that this brings to many — that their sin is unpardonable! How fearful are those Scriptures that speak of it! "But the blasphemy against the Holy Ghost shall not be forgiven unto men. . . Whoso speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come"

(Matt. XII. 31, 32). I do hope the Lord will enable me to explain this sin, so as to help those who may be in bondage for fear of having committed it. Let me say that ignorance of what it really is, often keeps the soul in these terrible fears. It is not good to be ignorant. Says Paul, "I would not have you to be ignorant" (Rom. I. 13; I Cor. X. 1; XII. 1; II Cor. I. 8; I Thes. IV. 13).

This dreadful sin, then, is first a sin with the tongue. Blasphemy is with the tongue (Mat. XII. 32). It is speaking against the Holy Ghost. (II) It is to ascribe to the devil the work of the Holy Ghost in the ministry of the Christ, with His miracles. "Because they said, He hath an unclean spirit, and by the prince of the devils casteth He out devils" (Mark III. 25 - 30). (III) It is said with the most fearful enmity of the heart against Christ and the Spirit of the Lord in Him (for "God giveth not the Spirit by measure unto Him"). It was said by those who were given over to express their dreadful wrath against the Lord and His Anointed; One who claimed to be, and was, the Son of God. (IV) It was expressed against light and knowledge, in the face of the clearest demonstration of His divinity. (V) This sin was willful, intentional, not by accident nor sudden impulse, but from a most awful boiling up of an evil heart, spending itself in actual words, and that publicly, against the whole Trinity and the glorious sonship of Christ, whereby they did their utmost to revile and overthrow the kingdom of Christ. Hence the Lord Jesus Christ speaks so terribly of them: "Ye serpents, ye generation

of vipers, how can ye escape the damnation of hell? Fill ye up then the measure of your fathers" (Mat. XXIII. 32 - 33).

The other place in Scripture where this sin is mentioned is Hebrews VI. 4-6. Believers have suffered a great deal from not understanding this portion. Here those who have been enlightened, tasted of the heavenly gift, partaken of the Holy Ghost, tasted the good Word of God and the powers of the world to come, are spoken of as falling away, — that is, fully and finally; it being impossible to renew them unto repentance. This word may be compared with the Parable of the Sower (Mat. XIII. 18-22) These are the characters that receive the word with joy. Yet their religion is no more than natural, a knowledge of truth in the judgment, enabling them to clean the outside for a time and so take up a profession in the Name of Jesus, being accounted Christians. Their religion was no more than skin deep, consequently, under various temptations and in the prospect of suffering for the truth's sake, or through the influence of false teachers beguiling them, or by the attractions of this present evil world, their religion gradually decayed; with the result that they were left to renounce publicly the Christian faith which they once professed. This was followed by joining the side of traitors, doing all that lay in them to vilify, blaspheme and overthrow the Name, cause, and kingdom of Christ. Their previously declared great love and devotion for that cause, being only superficial, it passed away and was exchanged for the most awful

enmity and spiritual wickedness against Christ and His ministry of the Spirit. This dreadful apostasy came by one of these means; either fear of persecution for the truth's sake, or love of filthy lucre, or some temptation advancing upon these unstable souls, brought about this decay in their religion and so they fell away to take sides against Christ. This is "sinning wilfully after we have received the knowledge of the truth" (Heb. X. 26), which is such a rejection of Christ, His blood, His gospel, as leaves a man without prospect of further remedy: "There remaineth no more sacrifice for sins." He has rejected and trampled upon the one foundation and the only Name (I Cor. III. 11; Acts IV. 12). There is nothing left for such but "a certain looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. X. 27). Now this is "crucifying the Son of God afresh, putting Him to an open shame," openly and maliciously renouncing and opposing His Name and blood; treading under foot the Son of God and counting the blood of the covenant, whereith He was sanctified, an unholy thing; doing despite to the Spirit of grace and His testimony to the value of blood of Christ (Heb. VI. 6; X. 29). This sin is unpardonable and calls for the most sore punishment, even eternal vengeance, without prospect of relief (Jude 7). Such characters are described by Peter: "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than

the beginning. But it is happened to them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire" (II Pe. II. 20-22) Such is the unpardonable sin, the sin against the Holy Ghost. I hope I have said sufficient to relieve the minds of any who are in bondage about it. You have not sinned at this fearful rate, have you? Maliciously, publicly, intentionally?

But there is another fear which often terrifies an exercised soul: "I have sinned wilfully, I fear, oftentimes since I have made a profession; therefore I am afraid that God has given me up to hardness of heart, and so my religion will prove to be not of the Spirit, but no more than nature. If then I have not the Spirit, I am no better off than those who have sinned the unpardonable sin." First, let me say, I am not speaking lightly of any sin, much less of this kind of sin; but the Scriptures plainly show that not every wilful sin is necessarily the unpardonable sin. Nor is every sin against the Holy Ghost necessarily the unpardonable sin. Aaron, David, Peter, were each guilty and they found mercy. Their sins were indeed wilful, inasmuch as they could not be committed without the consent of the will and were in that sense wilful, were not wickedly, maliciously, intentionally committed against the Lord and His Spirit. It was against their better part — they were flesh as well as spirit. It was through sudden temptation and not their habitual frame of mind. This was clear from the sorrow manifested afterward. Aaron held his peace (Lev. X. 3). Da-

vid roared with trouble, and confessed (Ps. XXXII. 3: LI. Peter went out and wept bitterly (Lk.) XXII. 62). The sudden tide of temptation, together with the fear of man, swept these good men off their usual course, like a vessel blown contrariwise at sea. That will to do good (Rom VII. 15, 19) was for the time overpowered by the strength of temptation. But pardon was reserved for them. This is not sinning wilfully as described in Hebrew X.

All sin against the Holy Ghost is not unpardonable; for men may and do sin against Him, yet may find forgiveness on repentance. The saints of God, both before conversion and after, may "resist the Holy Ghost" and "vex His Holy Spirit"; and after conversion may "grieve the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Acts VII. 51; Isa. LXIII. 10; Eph. IV. 30). To Paul it was said: "Saul, it is hard for thee to kick against the pricks": the restraint of the Holy Spirit). There is a common work of the Spirit of God, whereby He is said to "strive" with man. "My Spirit shall not always strive with man" (Gen. VI. 3). Again: "For I will not contend for ever, neither will I be always wrath; for the spirit should fail before Me, and the souls which I have made" (Isa. LVII. 16). This striving is quite distinct from conversion. For God does sometimes thus strive with or restrain the ungodly, where He does not convert them. It is good that He does, or else the world would not be fit to live in. "He disappointeth the devices of the crafty, so that their hands cannot perform their enter-

prise" (Job V. 12). But when He comes to convert a soul there are no half measures — "I will; they shall." Hence it is, then, that not all wilful sin, nor all sins against the Holy Ghost are of the unpardonable kind.

One more thing greatly distresses exercised souls at times, — evil thoughts against God. Most have them sooner or later; some more, some less. Be thankful if you are preserved from this peculiar evil, but remember that you never know when you may be tempted. Sometimes the tried believer is ready to think the thoughts even against his better part, that the poor soul is brought into great distress and to feel he has really sinned wilfully, unpardonably. Moreover, Satan himself can so inject, with great power and suddenness, very horrible things into the mind. You have this vividly illustrated in John Bunyan's Pilgrim. Christian is depicted as passing through the Valley of Death; there he experienced very dreadful things. Poor Christian was so confounded that he did not know his own mind. "For one of the wicked ones got behind him and whisperingly suggested many grievous blasphemies to him, which he verily thought proceeded from his own mind. This put Christian more to it than anything, even to think that he should now blaspheme Him that he loved so much before; yet could he have helped it, he would not have done it; but he had not the discretion neither to stop his ears nor to know from whence those blasphemies came." So it is with many a child of God, who is fearful at such times lest such evils should bolt out of the mouth against

the honour and glory of the living God. It is this which makes them fear lest they have wilfully consented to the sin, and that therefore it is unpardonable. But let me add this for those who may be thus distressed: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. X. 13). the unrighteous man his thoughts; and let him return to the Lord, and He will have mercy on him; and to our God, for He will abundantly pardon" (Isa. LV. 7); "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (I Jn. I. 7). —Editor.

TO OUR LOVED ONE

A. D. KEY

On January the thirty-first, eighteen hundred, sixty-five,
A baby boy was born, through
life to strive;
No one knew how long it would
be,
Nor anything about his destiny.
As time passed on, he grew and
grew,
Ere long he became a school
teacher, too;
But soon he became restless and
said: "I'll go away;"
So he packed his clothes and
went to Iowa.
There he farmed where the tall
corn grew,
But soon he was sad, and O, so
blue!
"Killis," he said, "This is not
your home,
Go back to Surry and never

more roam."

So back he came and he married
Dear Mary,
And they settled down to farm in
Surry.

Killis and Mary had a very happy
life;
Though like most couples, it had
stress and strife.

The home place they bought, hoping
to pay

No more rent along life's way;
But there is something very special
as years go by,
About living in the home-place
they used to occupy.

God blessed them with children
—He gave them nine,
They all grew up to be noble,
and fine;

Except Little Bud, who did not
live to bloom;

God carried him to Heaven
where He'd prepared him
room.

He is waiting there now, I feel
to suppose,

For all the rest of us, if we are
called to go.

Grandfather, you helped your
dear mate

With the little ones so sweet;
While she prepared breakfast,
you dressed them.

And slipped tiny feet.

Now they are scattered, some
far, some near,

But one thing holds them to
their parents dear;

The strong love bound so tight
to each heart,

Keeps them together, though they
are far apart.

But children aren't all that go
on this list;

I think, Dear Folks, twenty-two grandchildren exist.

There is still more credit due to this loving pair,

For eighteen Great-grandchildren are scattered everywhere.

Quite a big family it has grown through the years to be,

And all of us love you as you can readily see.

You've lead us safely down the very narrow way,

And helped us to remember the great judgment day.

You've walked in the paths of righteousness,

And endeavored to shun all sinfulness.

What wonderful foot prints you have set before us;

May the God of heaven direct us thus!

In your church also, you have done your share;

Many, many years have you been deacon there.

Grandfather, you have been wonderful, kind and true;

We want our children to better know you.

Today we are praying that you will be well again,

To live awhile longer with your fellowmen.

Many years have come and gone speeding away,

They have left you with wrinkles, and precious, and gray.

Now Grandfather, you are eighty-eight,

And we do hope that it is not too late

To tell you we love you, love you we do,

And may Our Dear Lord take

care of you,

Our Father, Grandfather, and Great-grandfather too.

My best wishes to you,

From Polly Jo.

THE LEAVES ARE FALLING

Dear Elder Adams,

I am sending in my renewal to the Landmark, along with some writing I wrote to my sister, Mrs. A. E. Stanley, R. F. D. 3, Box 172, Tabor City, N. C.

In Christian love

and in hope,

Mrs. C. W. Adams

643 Mt. Vernon Avenue

Portsmouth, Virginia

My dear Sister,

In your letter you spoke of the loneliness of the season: the leaves being almost off the trees — can't you see what that represents (in a spiritual way) when the leaves are falling off? It has been a sort of Spiritual Season, when we are made to enjoy the felt presence of our dear Lord and then it begins to feel as if His presence, or the enjoyment, is beginning to be a thing of the past? Well, if we are ones who love the Lord, there will be a "Spring Season" again when the leaves will bud forth again in their season. I love the 22nd. chapter of Revelation. In verse 2, it speaks of the leaves of the trees being for the healing of the nations.

Oh, Dear Sis, I cannot write how I feel or see in a spiritual sense about the trees when they shed their leaves. But as surely as there is a God (and there is) the trees will put forth leaves again, if time lasts. So this desolate feeling will surely come again. This is as the

tree of life which bears twelve manners of fruits.

Yes, I had a dream or vision concerning this 22nd. chapter of Revelation. It has been a great consolation to me in my most barren felt times. I saw as in the first verse: He showed me a pure river of water of life, as clear as crystal. Yes, that was flowing out of the throne of God and of the Lamb. This water, or river flowed out and gave life to all the green trees that were in this garden enclosed in His love. Yes, it was and is a garden enclosed and protected by His divine love and mercy, where in Romans 8:38, 39, it says "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor depth, nor any other creature, shall be able to separate us from the love of the Lord."

Dear Sis, I am so often down in the depths and feel that my little hope is in vain; but I am made to know at times beyond a doubt that He really lives in the hearts of His loved ones, and will save all that He died for — all that God, the Father, gave Him and not one will be lost. For He shall see the travail of his soul and be satisfied.

Much love, Dear Sis,
Veada Adams

A LETTER

The following letter was recently received, and we feel it proper to publish in the paper in order that those who may wish might assist this worthy cause. This church is in the bounds of the White Oak Association, and to our knowledge, the hurricanes and storms of the area have damaged

rather extensively the church building. We hope the brethren will respond as far as it is expedient.

Ed

Sea Level, N. C.

Sept. 3, 1963

Dear Elder Adams:

We, the Church at Sea Level, N. C., are trying to rebuild our little meeting house. We have eight members, and all of them are old.

We would appreciate very much any help you, the brethren and churches can give us.

Yours in sweet fellowship,
Mrs. Nellie Williamson,
(Church Clerk)
Sea Level, N. C.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVII

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DEC. 1, 1963

VIEWS ON JOHN 1:45-51

Elder T. F. Adams

Dear Editor:

Will write a few lines to let you know that I am still getting Zion's Landmark. I do not think I have missed a copy. I sincerely appreciate your sending it to me. I hope I believe in the same true doctrine - salvation by the grace of God. I read little David's letter over and over. I enjoyed it so much. I thought of Jacob who said, 'Surely the Lord is in this place, and I knew it not.' Gen. 28:16.

Jesus said, "Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven." — Matt. 19:14.

If I am not asking too much, give your views on John 1: 14-51. Remember me and mine in your prayers.

Mrs. R. L. Fowler

R. 8 Box 323

Mt. Airy, N. C.

The verses which Sister Fowler requests my comments are as follows: "Philip findeth Nathanael and saith unto him, we have found him, of whom Moses in the law, and the prophets, did write. Jesus of Nazareth, the son of Joseph." - Jno. 1:45. Jesus was concealed in the law and revealed in the gospel. Moses, in the law, spake of His coming many hundred years before Jesus was born of the Virgin Mary. The Lord spake by the mouth of Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." — Deut. 18:18.

Isaiah prophesied of His coming, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." — Is. 9:6. These prophesies by Moses and Isaiah, as well as many other prophets were fulfilled when Jesus was born in Bethlehem Judeah. He grew up to manhood and began His ministry about the age of thirty. The time had ripened when God should make His Son known to His disciples. When Jesus was revealed to one, the glorious message was conveyed to another. "One of the two which heard John speak, and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and saith unto him, we have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him,

He said, Thou art Simon, the son of Jonas; thou shalt be called Cephas which is by interpretation, a stone." — Jno. 1:40-42. Jesus not only knew Simon, but He knew his father also. Jesus knows all things. His wisdom, knowledge, and understanding embrace all events, both in time and eternity. He spoke by the mouth of His prophet and said, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country." "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." — Isaiah 46:9-11.

Little by little, God teaches the subjects of His grace. He said to Jeremiah, that He knew him before he came forth from the womb. "Then the word of the Lord came unto me saying, Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." — Jer. 1: 4,5.

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me." — Jno. 1:43. There was no question in the mind of Philip but what Jesus was the Christ, the Son of God. Jesus is known by His voice. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." — Jno.

10:4. "Philip findeth Nathanael, an saith unto him, We have found Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good things come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; Thou art the King of Israel." — Jno. 1:45-49.

The testimony of Philip was not sufficient evidence to convince Nathanael that Jesus was the promised Messiah. He must see and hear for himself. This is true of all believers in Christ Jesus. They cannot take the evidence of another. Each one must feel the spirit and power in his own soul. When God manifests His love and mercy to a subject of His grace, he is a believer in the Lord Jesus Christ. He is a believer with others of like precious faith. He is a witness with them. John said, "He that believeth on the Son of God hath the witness in himself." I Jno. 5:10.

When Jesus said, "Before Philip called thee, when thou wast under the fig tree, I saw thee." These words of Jesus came with force and power to Nathanael. He said, "Thou art the Son of God." Evidence produces belief. The words of Jesus are Spirit and they are life.

When Nathanael said, "Rabbi,

thou art the Son of God, thou art the King of Israel, Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." Jno. 1:50. When Jesus said, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee,' was convincing evidence to Nathanael that Jesus was omniscient. He knew that a natural man, (who was not present) could not see him under the fig tree and know his name.

"And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." — Jno. 1:51. Some of the greater things which Nathanael should see (as well as others) were the miracles which Jesus performed. He opened the eyes of the blind, unstopped the deaf ears, the dumb spake, the lame walked, the lepers were cleansed, and the dead raised up. When Jesus was baptized by John, the heavens were opened. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." — Matt. 3:16, 17.

The above were truly great and wonderful things which His disciples beheld. Greater discoveries of the perfection and omniscience of Jesus were made manifest in His crucifixion and resurrection. He had the power to lay His life

down and also to take it up again. Jesus possessed two natures, both human and divine. He was God manifested in the flesh. He was put to death in the flesh. By giving up His life He satisfied the justice of God's law, and made reconciliation between man, the offender and God the offended. He is the mediator between God and man, and as the apostle Peter said, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:12.

Forty days after the resurrection of Jesus Christ, He ascended to the Father. Before taking His leave, He said to His disciples "And behold, I send the promise of My Father upon you: but tarry ye in the City of Jerusalem, until ye be endued with power from on high." — Luke 24:49. These were His parting words before He was carried up into heaven. The promise of the Father came on the day of Pentecost (A short while after His ascension.) Greater things were seen and heard by His apostles than what they had witnessed before. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." — Acts 2:1-4.

The Holy Ghost is the revealer of

God's word. There are three that bear record in heaven: The Father, the word, and the Holy Ghost. They are in perfect agreement. When the subjects of His grace are baptized by water, they are baptized in the name of the Father, the Son, and the Holy Ghost. The Father imparts life, convicts and condemns sinners through the administration of His law. The Son (which is often spoken of as the Word) came into the world made of a woman, made under the law to redeem His people that were under the law. Paul said, "Even so we, when we were children, were in bondage under the elements of the world; But when the fullness of the time was come, God sent forth His Son, made of woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." — Gal. 4:3-5. The Holy Ghost (the revealer of God's word) opened the eyes of the apostles (as well as all the redeemed family of God) to read in the law and the prophets with a better understanding the necessity of Jesus' coming into the world (who before was concealed in the law and revealed in the gospel by the Holy Ghost). The purpose of which was to save poor vile and lost sinners

Paul was a witness of this. He said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief." I Tim. 1:15. The Holy Ghost revealed the truth of God's word to Peter as well as the other apostles which was written in the law and the prophets. He said, "For

of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." — Acts 4:27, 28.

To see the miracles which Jesus performed in healing natural diseases and quickening dead sinners giving them spiritual life, and a spiritual eye to see the purpose of God and the fulfilling of His word, which was written in the law and the prophets, and to understand that all things work together for good to them that love God, to them who are called according to His purpose, were greater things than the beholding of Nathanael (by Jesus) under the fig tree. "Greater things than these shall ye see."

T. F. Adams

"MEMORIAL"

MRS. OCIE BELL GARDNER

It is with much sadness that we attempt to write a Memorial of my dear sister in the flesh and a sister in Christ, (I hope). Ocie Bell Gardner departed this life February 23, 1963, in Louden County Hospital, Leesburg, Va., making her stay on earth 64 years 11 months and 8 days. She was born at Indian Valley, Va., daughter of W. E. and Arminta Cox Phillips. She was married to Matt Gardner, December 22, 1911. She and her husband united with Indian Creek Church early in life and were baptized the 4th Sunday in October, 1917, by the late Elder Asa Harris; later they moved their membership to Montgomery Church, having located in that area. The last several years living in Louden County, she was unable to attend her church as she would have desired.

She leaves to mourn their loss, her bereaved husband, a step-mother, Mrs. Annie Marshall Phillips, Hillsville, Va. Three sons, James E. Gardner, Lovingsston, Va., Walter E. Gardner, Harpers Ferry, W. Va., Cecil Ray Gardner, Falls Church, Va., three daughters, Mrs. Nova Jennell, Cambria, Va., Mrs. Grace Stanley, Roanoke, Va., Mrs. Izola Everheart, Lovettsville, Va. Three brothers, Gary Phillips, Floyd, Va., Nathan Phillips, Willis, Va., Maston Phillips, Culpeper, Va. Three sisters, Mrs.

Rosa Hylton, Princeton, W. Va., Mrs. Ella Gaforth, Bluefield, W. Va., and Mrs. Gertrude Damron, Hollywood, Calif. Seven grandchildren and two great-grandchildren.

She bore her many afflictions the last few years so humbly and patiently! ever trusting in her God to the end. Sister Ocie was a good wife and a wonderful mother not sparing herself in laboring for her family. I have thought of her as evidencing the answer to the question in Prov. 31: Ch. Who can find a virtuous woman? For her price is far above rubies, the heart of her husband doth safely trust in her, so that he shall have no need of spoil. She looketh well to the ways of her household and eateth not the bread of idleness, she openeth her mouth with wisdom; and in her tongue is the law of kindness."

One could not fail to see the depth of love and kindness in this home, and she possessed this wonderful virtue in the highest degree.

Her funeral was conducted by her pastor Elder Golden P. Harris at Indian Creek Church. Her body was laid to rest in the Church Cemetery beneath a beautiful mound of flowers, there to await the second coming of the Lord, when the redeemed family will be fashioned like their redeemer and be forever with Him.

Written by request,
Elder L. B. and Rosa Hylton

OBITUARY OF SISTER MARY JANE HERNDON

Sister Mary Jane Jamerson Herndon was born in Franklin County, Virginia on July 18, 1884, and died in Aiken, South Carolina on February 23, 1963.

She was married to the late Elder Joseph E. Herndon, who was well known in Primitive Baptist circles in Virginia and North Carolina.

She joined Roxboro Church on April 5, 1959, on confession of faith from Cascade Church in Virginia.

Sister Herndon was a lovely, quiet and humble person, so devoted to her church! and loved the doctrine that Elder Martin has been so wonderfully blessed to preach, she said many times. In correspondence with her after she was unable to attend church, she wanted always to be remembered to the members, and especially to Elder Martin.

She was laid to rest in the Highland Park Cemetery in Danville, Va., on February 26, 1963, after a beautiful funeral service that only God could and did warm with the Sun Light of His Love on the cold White Snowy day.

We miss her at our services, but feel that she is at rest and we have a humble hope that we will one day meet her on the sunny banks of sweet deliverance and there be satisfied.

Be it resolved First: That the church bow in humble submission to the will of Him that doeth all things well.

Second: That God's richest blessings be upon the bereaved family.

Third: That a copy of these resolutions be entered on our church record, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of Roxboro Church August 3, 1963.

Elder L. P. Martin, Moderator
George B. Walker, Asst. Clerk

CONTRIBUTION TO INDIGENT FUND

1—T. J. Simpson, Gardena, Calif.	\$4.00
2—Mrs. D. D. Justice, Topsail Beach, N. C.	4.00
3—Mrs. Charlie Coltrain, Robersonville, N. C.	2.00
4—Elder P. J. Jones, Indian Trail, N. C.	1.00
5—Mrs. S. R. Garratt, Roxboro, N. C.	1.00
6—Thomas Jordan, Newport News, Va.	.50
7—O. H. Brooks, Atlanta, Ga.	1.00
8—Mrs. Lura Thompson, Riner, Va.	1.00
9—Elder C. S. Mills, Kannapolis, N. C.	1.50
10—O. R. Daniels, Fremont, N. C.	2.00
11—Miss Martha Addis, Glenside, Pa.	2.00
12—C. L. Allen, Winston-Salem, N. C.	3.00
13—Mrs. Ida Willis, Beaufort, N. C.	2.00
14—Mrs. J. A. Wooten, Wilmington, N. C.	2.00
15—Mrs. Mary Worley, Goldsboro, N. C.	2.00
16—Thomas B. Watson, Loganville, Ga.	1.00
17—Elder J. C. Dunbar, Mount Airy, N. C.	6.00
18—Mrs. Pearl Martin, West Virginia	1.00
19—Elder H. F. Dagenhart, Burlington, N. C.	1.00
20—John C. Stovall, Bassett, Va.	2.00
21—Mrs. V. E. Legge, York, Pa.	1.00
22—Mrs. S. A. Lassiter, Clayton, N. C.	1.00
23—M. M. Gray, Maysville, N. C.	2.00
24—Mrs. Willie Clayton, Timberlake, N. C.	2.00
25—Elder J. H. Gardner, Stoneville, N. C.	3.00
26—J. W. Horne, Richlands, N. C.	5.00
27—Archie Hatcher, Selma, N. C.	.50
28—Mrs. Alsie Smith, Lufkin, Texas	3.00
29—Mrs. W. C. Whittington, Dunn, N. C.	2.00
30—George McLamb, Newton Grove, N. C.	2.00
31—Chesley M. Mayhew, Jr., Arlington, Va.	1.00
32—Mrs. J. B. Guy, Clayton, N. C.	1.00
33—C. B. Brantley, Spring Hope, N. C.	4.00
34—Mrs. G. A. Walton, Jacksonville, N. C.	2.00
35—John D. Smith, Atlantic, N. C.	2.00
36—Mr. & Mrs. Leonard Tedder, Lucama, N. C.	2.00
37—Mrs. G. M. Jolly, Tabor City, N. C.	1.00
38—T. A. Smart, Conway, S. C.	2.00
39—Elder J. H. Carter, Manning, S. C.	.50
40—Mr. & Mrs. A. L. Cobb, Angier, N. C.	2.00
41—A friend	2.00
42—Samuel A. Prince, Doraville, Ga.	2.00
43—Mrs. C. T. Braswell, Norton, Va.	7.00

OBITUARY

Brother Guy Willford Phelps was found dead sitting in his chair at his home on the evening of May 30, 1963 by his wife as she returned home from her work.

He was born July 1, 1899, th son of the late Wyatt and Mollie S. Phelps of Person County. On Dec. 24, 1925 he was married to Phronia Walker who survives along with two sons, Malcolm of Roxboro and Larry of Burlington; one daughter, Mrs. Dorothy P. Newsome of Ahoskie and four grand-daughters.

He united with the Church of Wheelers August 9, 1959 and was baptized September 13, 1959. His seat was occupied every meeting and he was truly devoted to his church. His presence will be sorely missed but we feel that he is now resting in that peaceful sleep far from the tribulations and sorrows of this world.

His funeral was conducted at Wheelers Church by Elder Birch Wray and his Pastor, Elder J. M. Mewborn. Elder Mewborn spoke from St. John 3:8 and it exemplified so beautifully the life of Brother Phelps for he was never swayed from his belief by every other wind of doctrine. His body was laid to rest in the Church Cemetery beneath a lovely mound of flowers to await the second coming of our Lord and Saviour.

Reuben Bowes
Committee

RESOLUTION OF RESPECT

The Lord has seen fit to remove from our midst by death, our beloved Brother Johnnie Williford.

Therefore be it Resolved:

First, That we bow submissively to God's will, knowing that He does all things well and is too good to err.

Second, That the church at Surl has sustained a great loss, because Brother Johnnie was a true and faithful member, always filling his seat as long as he was physically able. Brother Williford was a member of Surl Church twenty-two years, and now our sympathy goes out to the bereaved family.

Third, That a copy of these resolutions be spread on our church book, a copy sent to the bereaved family, and a copy sent to Zion's Landmark, for publication.

Done by order of Surl Church in con-

ference at our July meeting, 1963.

Elder L. P. Martin,

Moderator

J. E. Dean, Clerk

5TH WEEK END MEETING

December 28, 1963 at 3:00 p.m.

December 29, 1963 at 11:00 a.m.

At the Parkview community Center, at Hylton Blvd. and Jefferson Ave., Newport News, Virginia.

Joseph Plaster

22 Forrest Drive

Newport News, Virginia

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pireway, Saturday and 5th Sunday in December, 1963. Pireway Church is located in Columbus County, N. C., about one mile north of Waccamaw River and beside Highway #904. Visitors coming by Wilmington, N. C., on #17, turn northward on #904 at Grissette Town, continue to Union. Visitors coming by Tabor City, take #904, continue to Union.

E. L. Vaught, Union Clerk

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Old Union, Johnston County, N. C., the fifth Saturday and Sunday in December, 1963. Elder T. F. Adams was chosen to preach the introductory sermon and Elder S. J. Sauls, alternate.

The church is located on hard surfaced road leading from Smithfield, to Goldsboro, N. C., one mile from Brogden School. All lovers of the truth are cordially invited to attend and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk
Princeton, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens. Durham, N. C.

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ZION'S LANDMARK

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BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA

VOL. XCVII

JANUARY 1, 1964

NO. 4

PROVERBS II.

My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hid treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

He keepeth the paths of judgment, and preserveth the way of his saints.

Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Discretion shall preserve thee, understanding shall keep thee:

To deliver thee from the way of the evil man, from the man that speaketh froward things;

Who leave the paths of uprightness, to walk in the ways of darkness;

Who rejoice to do evil, and delight in the frowardness of the wicked;

Whose ways are crooked, and they froward in their paths:

To deliver thee from the strange woman, even from the stranger which flattereth with her words;

Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"SIN"

COMPTON CHURCH

By no means has the Church at Stockton authorized me as I may feel to write, therefore I assume full responsibility for what may be read.

Dear Brethren:

Sin is not a thing of material. Webster says: Sin is a transgression of the law of God. He also says it is an offense in general; a misdemeanor. The scripture says, Sin is the transgression of the law. I John 3:4. Sin is not an article. If sin be a thing, then God made it and no one will dispute the fact that God is the sole author of all He made. Things are made of substance, matter or material. Such are the three integral parts (or elements) that go into the making up of a thing. A thing comes under one's natural observation as that of an object. We do not understand sin to be (exist) as that of an object. The Bible teaches me that sin is an element of nature, so let us arrest it upon the bases that sin is but nature — a natural instinct or attribute of our sinful nature.

Paul said: We "were by nature the children of wrath (sin) even as others." See Eph. 2:3. How did we come in possession of this element of nature? And from what source did we obtain it? It is claimed Adam is the source, but it is also alleged that Adam was holy

and righteous, prior to the transgression. Is it meant by this claim that such also was his nature? Then it would seem to naturally follow that his nature also would be pure and holy, which would bear out the fact as is claimed by some—that he was a pure, holy, righteous, sinless being in his entirety before the transgression. By this being so, as claimed by some, he was made equal to the law, whereas, we are told the law was spiritual, holy, just and good. This being true, of course no one can escape the fact that the nature of the law was also pure and holy. This being true, we have the two—the law and Adam — on equal footing. Therefore, it is upon this evidence the assumption is based that Adam was made equal to the law. Of course, if this is true then we admit the law could have made no requirement of Adam which he could not have complied with. Certainly not, therefore it is upon this theory, it is further alleged, that he transgressed the law of his own free will and accord. The point is, the Bible offers no evidence wherein there was ever a conflict between two equals. Therefore, if this condition had existed, there could have been no conflict between the law and Adam.

God is a spirit — Holy, Good, Just and can do no wrong, even so with Adam, if he were as claimed, pure, and holy as God. It would follow as a natural con-

sequence, that he could do no wrong, and therefore, as thus made, Adam could not have violated the law. But I believe Adam was made as Paul described, "Subject to vanity." God made Adam and when God gave him the breath of life, I believe He betook of all the vanity in the Garden of Eden, in it's every sense, attribute, and propensity of nature, and thereby man became a living soul; which, in consequence, he became a man of a carnal mind — not subject to this law as Paul describes in Romans 7:12-14. There was no relation whatever between Adam and this law. He was separate and apart therefrom. He was made the direct opposite of this law and thus made for the soul purpose of transgressing it. And instead of God telling him not to do it, He told him "—in the day that thou eastest thereof thou shalt surely die." It was through the medium of Adam that God determined all the means that was necessarily required that sin enter into the world "practically." God gave him a nature to that end, not only so, but placed him in the proper place and in every sense of the term, made him suitable for the occasion; by placing environments around him of such nature as to befit him to such circumstances and conditions as would cause him to be void of any will of his choice in the matter, further than to obey the will of God.

It reads: "It must needs be that the offenses come; but woe to that man by whom the offence cometh Matt. 18.7. If needful, then it was necessary, if true, then it was essential. The question is: who was

it but the Lord to decide the necessity of the offense? And under and by what power was the offense brought about? By Adam of course some will say. By what authority? By the authority of His own free will, they will say. But if true, then both the issue of sin and salvation was under the sole control of Adam; therefore it was optional with Adam. This theory flatly denies that God had any purpose or anything to do with the way and means that brought sin and salvation into the world but rather, the issue sorely rested in the hands of Adam, subject to the violation of his own free will and accord. Such a doctrine is the ground and pillow of "free-willism" — better known as Adam being a free moral agent. Such doctrine the Old Baptist has ever been known to denounce. To contend that Adam possessed the power to do or not do; of his own free will is but indorsing and supporting the free-will doctrine which in substance, says, "One can obey or disobey at will, sin or not sin altogether of his own will and choosing. Such was Adam if he were left to act upon the basis of his own free-will. It is upon this conclusion of the matter that it is calimed by some that man volunteers to sin. If true, then it would seem that man could just as agreeably volunteer not to sin. But if man sins at will then his grief and sorrow over his sins are all uncalled for; for as a matter of fact, man could have prevented it, had he chosen to have done so. If one's action in relation to his government is based upon the authority of his own free-will, what other man-

ner of government do we have any history of that is more powerful?

There is one free-will -government—that presides over all the governments of man and that is the government of God who says, “—who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ.” See Eph. 1:11, 12, governments that he has made known to man after the counsel of His own free will. God is the only Free - willer that the Bible gives us any account of. Not one piece of His handiwork did He impower and bless with the liberty to act of its own free will and accord, including Adam, the devil, and the Saviour not excluded. The Saviour was not allowed to act upon the freedom of His own will; and He says; “I came down from heaven not to do mine own will, but the will of Him that sent me. Jno. 6:38.

From the fore-going, the impression is left that Adam was at liberty to act upon the authority of his will which is to be discerned—even our Saviour came under restrictions that are bound, but they say Adam was a free, independent character acting within the bounds and discretion of his own law. Still, it was ordered in all things and sure that He, Christ, was to come, born of a woman, born under the law, to save His people from their sins. In case God could persuade Adam to keep the law—I judge this to be the way to view it—since some say God promised life if He could keep (obey) it but threatened him with death should he refuse.

God made all things for a purpose and for His own individual

use, and all things are implements in His hands. All these things He works unto a certain and fixed end; let it be good or bad or indifferent regardless as to what sort it be, the natures are the same. He blazes out for every piece, its trail, sets all things in their proper stations and directs their steps therein. The same restrictions He placed upon the devil. He levied against all, saying, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.” The only work we learn of the devil having done, or is doing, is sinning, It is the only work he can do (sin) and in no sense does he do that of his own free will. God says, He works all things (the devil being one of the things) after the counsel of His own will, and adds the devil sinned from the beginning which was before Adam was made. While as yet the sins of the devil was against no law, for sin is not imputed where there is no law. (See Romans 5:12) There never was an unforeseen sin committed, for all sin was fixed in the eternal mind and purpose of God and the source from which it was to be made manifest was determined in counsel: “—declaring the end from the beginning, and from ancient times the things that were not yet done, saying. My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.” Isa. 46:10, 11. Though the sins of His people by no means escape punishment; (“For

it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." So then, "every one of us shall give account of himself to God." Rom. 14:11, 12.) yet through His goodness and mercy and the great love wherewith He loved us, He over-rides them for their good. David said: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Psal. 76:10, And Paul said: "All things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28; and though the results and consequences be whatsoever nature—good or evil—and though He delivered His beloved Son, the Holy Child Jesus into the hands of wicked men and devils to be crucified and slain, it also was to His honor and glory; and to, and for the salvation of His people in righteousness. For "The Lord is righteous in all His ways, and holy in all His works." Psal. 145:17. Jesus came to save sinners. Paul said, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6:17, 18.

"She shall bring forth a Son, thou shalt call His name Jesus, for He shall save His people from their sins." Math. 1:21. Being made manifest unto us by an experience of grace, by being born again of God's Holy Spirit (the Son of God) who was delivered for our offenses (sins) and raised again for our justification.

There is no such thing as a judgment day or a retrial for the children of God. If such were true, then the death of Christ on the cross, and the shedding of His blood for the remission of, and for the sins of His people, would mean nothing. We contend that God prepared the way and means for the salvation of His people and in like manner do we contend that God prepared the applicants in the making of them fit subjects as to necessitate them for salvation. Whereas the chief preparation was that they, by the fall of Adam, became manifest sinners, of whom Jesus said He came to save sinners. (And sinners only.)

I hope I am one of those sinners He came to save or rather that He saved. He is not saving anybody today — there are no more to save: for while on the cross, He said, "It is finished," that is, His work for which He came into the world to perform was completed when He died and arose from the grave.

(Elder) W. A. Little
Gen. Delivery
Galt, California

LETTERS FROM YOU

Dearest Carolyn,

I have two "So very sweet" letters from you. One yesterday afternoon and another today. They are not long, not so newsy, but just sweet-sweet to feel that your heart is with me, that your love travels the rails with me down here, and abides with me wherever I go — sweet to know that I am Brother Douglas to you — sweet to know that your prayers are with me — sweet for you to

ask Him to bear me up and in His arms — sweet to know that you want me back up there with you and with the church people — sweet to know that you love me, and that you are my true wife, helpmate, friend and sweetheart—and sweet to read all these things in your letter. Yes, I know that you love me, and I love you, and that each of us are in the other's heart and prayers: But it is sweet for you to express it, as just you can.

I read your first letter with all of this in it, while on my way to Newman yesterday afternoon or near night: I had left to run by and see Mother a moment, and the Sargent brought it with him as he came to pick me up on the way. Then your other with the twenty dollars came this morning, or I believe it was afternoon — well anyway it came near noon.

How sweet are the words of your prayer! "Oh may God keep you tenderly is my prayer — bear you up in His arms and give you courage to carry on in your work and someday bring you home to us—not just me — but these dear people who seem to need you so much."

I love the word "tenderly," for I am afraid and I ask to be kept tenderly, and that you be kept tenderly. May He lead us tenderly, may He teach us tenderly, may He support us tenderly, may He bear us through every affliction that we must needs pass through, tenderly. Jer. 10:24, "O Lord correct me, but with judgment; not in thine anger, lest Thou bring me to nothing." Correct me, for I must be corrected; teach me, for I must be taught; lead me through the

trials, for I must have afflictions direct my feet through temptations, doubts and fears, for they must come to me that I through experience grow stronger in Thy faith; but O Lord, lead me and teach me and correct me, and admonish me tenderly and in Thy loving kindness and mercy and in Thy judgment, lest I be brought to nothing and sink forever into the bottomless pit! I am so weak, so little and ignorant and helpless and without judgment; I am so barren and without anything to say, and know not what to do nor what to say; Lord there is so much for me to learn, and to experience; so many trials for me to face and afflictions, I fear, for me to pass through; Lord, I have so far to go, but O Lord, Wilt thou lead us tenderly, mercifully and with compassion and pity? We both, are groping in the dark; we cannot see our way, we know not what we must do, and we have no strength of our own to do anything; O may the Lord show us and tell us and teach us and assure us and tenderly guide all of our ways! We, as we face each new day and each new experience, we cry as Paul, "Lord, who art Thou?" and as the children of Israel "Is it manna? for they wist not what it was." As Peter began to walk upon the water, he felt a support that had never before been his: "Lord, bid me come unto Thee upon the water." Jacob wrestled with the angel, Mary persevered at the tomb supported by that same support and presence of the Holy Spirit; so did Job persevere, and with patience (continuance) wait for deliverance. It was

that support that shut the mouth of the lions in the lion's den that they do Daniel no harm; nor could the furnace heated seven times hotter, touch Shadrach, Meshach nor Abednego! For the Lord God of Heaven and earth hath commanded, "Touch not mine anointed and do my prophets no harm!" What a command that is!

Carolyn, why are we so weak? Why so doubting? Why so cowardly? O, what a coward I am! How I want to draw back! How I want to shrink away from everything! I started the above in a prayer for being lead and brought tenderly — then I came to the proclaiming of His promises. It is by faith that we proclaim His promises; that we lay claim upon them; that we cry. Are not we Thy people? Are not we the childrē that Thou hast delivered from bondage? Art not Thou our Savior? Are not Thy promises to us? O Lord look down upon us and deliver us out of our afflictions. David said, "Lord, remember David, and all of his afflictions." Psalms 132. Yes, I feel that I, by God given faith, do know these promises and that we can lay claim to them; that we can do as God told Job: "Lay thine hand upon him. (evils that come against us), (Job 41:8.) "Remember the battle, do no more!" Yes, in the Name and power of the Lord and Savior, lay thine claim upon the enemy, remember that the battle is God's and do no more! To do no more would be mockery before God, it would be God dishonoring and denying all that our Savior had done for us. Again I go back to II Chon. 20: and Jehoshaphat's

prayer and the answer to it: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. — Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord with you — tomorrow go ye out against them; for the Lord will be with you" Without sword, without armour, without strength go ye out tomorrow, at the proper time, against these great enemies; but go in the faith and the strength and the name of your Savior and Redeemer, for the battle is not yours nor can you turn one finger to fight it, but it is God's battle; and He has declared the victory from before time was; He has commanded the devil to touch not the life of Job; He has commanded Jacob to triumph over the struggle; and Mary not to give up her search; Daniel had to go into the den of lions, but the command was that not one hair of his head be touched. Joseph was sold into Egypt, but God meant it for good, and commanded that no harm should ever touch him; nor could Jonah perish in the fish; nor Peter sink too far into the depth of the sea—for indeed that supporting arm was ever present in every case to bear them up again and the enemies stood back at the command "Touch not mine anointed and do my prophets no harm!"

O, I was going to answer your sweet letter, but here I am, well, what am I doing? I am like Brother Cecil now, sometimes I feel that if I could tell the things that appear in my heart, I believe they would rejoice with me, but alas, when I am before them, I am so

empty and blank and barren and void of all that is worth while. If I had faith the size of a grain of mustard seed, I would know that it is all in the hands of the Lord and Master of us all; that He could open the door in an instant, and that He can close and seal the door in the same instant; and that there is none who can stay His hand nor ask why doest Thou? Tomorrow (at His proper time) He (no one else) will make known His will, (not mine); and that will shall stand more sure than the rock of Gibraltar! All things are in His hand. I feel that here is much for me to learn and experience and suffer through; so very much that I with much trembling and fear, beg and plead to be led tenderly in His love. Darling, you too, must bear with me long and tenderly. May He tenderly support you to do that.

That is just one thought in your sweet letter; there are many more; I hate to leave that letter. May some of the sweetness of our visit together, remain with us both, and may we praise our Savior for His tender love given between us and in our hearts. May He make all things done and said "right in His sight, and in the hearts of the little ones; He can render the thanks, He can make each heart to tenderly love one another, and to forgive and to forget and overlook and forbear.

May He see fit to do those things among us and in our hearts. Again and again, and again, may the Lord teach us and lead us and direct us and correct us, but tenderly, and in His judgment, not in His wrath lest we be brought

to nothing! Yea, less than nothing! Yours in my love and the church love and His Love — the perfect triangle; called by God the Father, redeemed by God, the Son, and led and directed and ministered to by God the Holy Spirit; cemented by the Love of the Triune God. My Love, my Dove, my Sister, my Spouse! My darling, just look over me, I am just made that way—but "What manner of love is this?"

Douglas
(A. D. Alston)

GOOD DISCIPLINE

Dear Brethren, Adams
and Mewborn,

This article written by one of our late brethren, Elder Chas. W. Vaughn, has been preserved by me because of the clear and concisely written manner in which I feel remains profitable to us all. It was published and well commented on at the late date and remains in keeping with what we believe today. I would like it to be republished in the ZION'S LANDMARK if you are in accord with it.

My prayer is that my heart and soul remain tender and ready for reproof and open for learning more and more of His grace.

Good discipline is necessary for the church and goes hand in hand with good doctrine — without the one, the other is lacking.

Yours in the sweetest of
hands of love, His grace,
I hope,
Carolyn P. Alston

BISHOP AND DEACON

This subject is one of much

importance in the church of God, and we hope the remarks offered to the readers of the Signs of the Times will be in direct accord with the word of God as recorded in the NEW TESTAMENT. The apostle Paul, in the third chapter of first Timothy, says the one that desires the office of Bishop desireth a good work. He must be blameless. What could Paul have meant, knowing that man in his best estate is altogether vanity, and that in him, that is, in his flesh, dwells no good thing? He was referring to the qualifications: the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous, one who ruleth well in his own house, having his children in subjection, with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. The qualifications are: (a) To be the husband of one wife he must be, in his marriage relations according to the flesh, as though there was no other women in the world. (b) To be vigilant he must be attentive to discover and avoid danger; alert, cautious. (c) To be sober he must be habitually temperate, especially in the use of intoxicating liquors, self-possessed, calm, steady, sedate. (d) Of good behavior, one must be of good conduct, deportment and manners. (e) Given to hospitality, one must have the faculty of entertaining friends and strangers with kindness and

liberality. (f) Apt to teach. To teach, one must be able to give the connection and meaning of the subject matter under consideration. (g) Not given to wine. Which in the relation of quality is embraced in the word sober. (h) No striker. This qualification does not apply to one who has natural strength to perform manual labor of any kind, but has reference to one making attacks on another to carry out a selfish end and take advantage secretly to the hurt of an individual. (i) Not greedy of filthy lucre. This has many different relations in everyday life, but to be brief we would give as the qualification, as being not greedy for the treasures of this world, which have many sources. We do not here infer that these requirements would bar the individual from trying to provide an honest living in the eyes of all men, but it does denounce the one who would take advantage of another to deprive him of possession and then not compensate for the same, by which the individual would be loser. (j) But patient. To be patient is to bear hardships, affliction or insults, enduring with forbearance and waiting with calmness. (k) Not a brawler. A brawler is one who goes about gendering strife and creating greater confusion and trying to add to trouble, instead of being quiet and seeking things that would make for peace. (l) Not covetous. One who is not covetous does not look on the effects of others to deprive and dispossess them of the comforts they are enjoying, but rather rejoices to see their prosperity and in thanksgiving to God implores for the continuance

of His blessings. These qualifications Paul emphasizes as being necessary in a moral way for one to be a bishop. Some creeds try to lay out and discern certain gifts to certain work in the church organization, but the Old School Baptist Church has only two offices in church organization: Elders and Deacons. The apostles when they had ordained them Elders in every church and had prayed with fasting, they commended them to the Lord on whom they believed. (Acts xiv. 23) Elders, as they are called, are regularly ordained men under the authority of the church by a presbytery of Elders and the laying on of hands and prayer, which bestows upon the one ordained the full functions of a gospel minister. He is then subject to be called to serve churches as pastor, of which he is to take the oversight thereof, not for filthy lucre's sake, but of a ready mind, which work is of the Lord, as He is not only the overseer, but the one to feed, for the Holy Ghost has made Him overseer.

Elders, in the language of Paul, take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. (Acts xx 38.) After all the qualifications Paul enumerated as to the natural man, they could not make one an overseer of the church of God, as the Holy Ghost must make him overseer. An overseer is one who superintends all matters relative to the peace and prosperity of the church of God. The Spirit, speaking to John on the isle of

Patmos, called them angels, and for any pastor to neglect to faithfully warn the church or churches of his pastorate, the welfare of that church is to be required at his hand. Elders are undershepherds, and are sent out by the Shepherd (Jesus Christ) to feed His flock and to care for them, and all responsibility to him rests upon the undershepherd, or pastor, of the church. He is not permitted to turn away from reproof or rebuking with all longsuffering and doctrine because it would not suit certain individuals. If he should do so he would be greedy of filthy lucre. Elders would find it much easier to serve brethren as churches if all could feel the responsiveness of their pastor to God for his stewardship. There would be great changes in the attitude of many toward their pastor. We hear expressions that the minister, Elder or pastor, any of these terms we wish to know him by, should not consider the financial welfare of the church. We have no authority to take such a position or express such views of the overseer of the church of God, any more than we would if we had an overseer of our entire house for him not to consider the preservation or protection in every way. The apostles received offerings from the brethren in a financial way and looked after the application to see that the proper distribution was made. Yes, but we hear one say, we have deacons to do that. Deacons were set apart by the apostles to satisfy the demands of the widows in daily ministrations that were neglected. For the apostles to have to turn and serve in these daily ministra-

tions would require too much of their time from the ministry, and we wish our readers to note the apostles did not give to the deacons any functions in the church relations only to serve the church in these matters relative to daily ministrations and all were supplied from one common store. The deacons could only mete out such as was delivered into their hands.

We now come to the qualifications of the deacons. Paul said that likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mysteries of the faith in a pure conscience, and let them use the office of deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well, for they who use the office of deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Relative to the office of deacon in the church of God, we consider this office, when filled according to the gospel of great importance. We feel to give what belongs to the office of deacon. In his office he is set apart to assist the minister in looking after the poor and afflicted. We have no record in the New Testament requiring them to report to the apostles or church, but because of the distribution of the funds of which all the church is the supporter it is necessary to give or render a perfect account of such as they were required to disburse, and if they have not sufficient funds to

meet the demands they should report at once to the church, and call attention to what things are necessary to meet the demands, and when these requirements are filled the minister and the deacons are acquitted. The minister, in all his service, is the servant to the church and an example, and should have the esteem of every member for the work's sake. The deacons should assist the minister in seeing that every order of the church is carried out. Where there is a working together of pastor and deacons and of the brethren we find a healthy church. When we find deacons who feel that they are over the church and pastor, and that no member has a right to question them about what they do, and who stand out against the church, trying to avoid the execution of the orders of the church, and give no report of their handling of the church's financial matters, trouble is sure to come to them, as that is sowing to the flesh, and the harvest is always corruption. And for a pastor to go away and leave the church that has called him, without first having her consent, is a gross disorder, and he is sowing to his flesh. For a church to be in good order, pastor, deacons and every member are denying themselves, bearing with one another and laboring for things that make for peace, and, if possible, hiding the weakness we see in each other in the flesh, and watching for the good which is manifested by the Spirit. "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And

beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

—C.W.V.

NOTICE

To those who will send us a one year's subscription to *Zion's Landmark*, we will mail you as well as the subscriber our book entitled, '*Meditations on Ruth, Joseph and his Brethren and Solomon's Temple*'. The three subjects are combined in one edition, and will be mailed postpaid.

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Editor

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Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVII

No. 4

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JAN. 1, 1964

VIEWS ON ROMANS 8:10

An inquirer requests my views on Romans 8:10 "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness."

The above sentence is the testimony of the apostle Paul. He was a chosen vessel of God's mercy to preach the unsearchable riches of Christ. He wrote his experience to the church at Rome as well as many other churches, and they are just as applicable to the churches of God today as they were then. His letters were addressed to the faithful in Christ Jesus, to those who were born of the Spirit of God, redeemed from under the curse of the law, and made alive by the imputed righteousness of the Lord Jesus Christ. Many precious brethren and sisters have written their experiences of grace, which have been a source of great comfort to all of like precious faith, because the experience of one of God's humble poor, com-

pare favorably with that of all who have known the dealings of the Lord with them as poor, needy sinners, but in their effort to set forth the dealings of the Lord with their souls, it is possible that they fail to give the true import of same for the lack of the proper words to express the marvelous works of God in delivering them from the power of darkness and translating them into the glorious liberty of the gospel of Jesus Christ. Yet, I believe as of this day, if we give a full account of the dealings of the Lord with us, we are also inspired by the Holy Spirit as we were when we were going through this experience, and if that is not true with us, at least to a measurable extent, we are unable to write anything that is inspiring or uplifting to the souls of our readers, or even is uplifting to our own souls. Paul and the other Apostles and Prophets spake and wrote by divine inspiration, for it is recorded that "Holy men of God spake as they were moved by the Holy Ghost." The doctrine which they set forth is the same that Jesus Christ set forth Himself, and certainly so, because He was the teacher in the form of the Holy Ghost. He said: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance, whatsoever I have said unto you."

Paul, in writing to the Roman Brethren, said: "If Christ be in you the body is dead because of sin." He knew this by his own experience. There was a time when the Apostle was not converted; he

could not have said this, because he knew nothing about it. He said of himself, "I was alive without the law once." Not that he was alive to the righteousness of God, which is by faith, but alive to works of his own righteousness. He had an external knowledge of the law, but it was only in the letter. He had not felt the condemning and convicting power of the law until it pierced his heart. He was on his way to Damascus, the purpose of which was to bind the saints of God and put them into prison, because of what they believed and taught; when he was arrested by a power which he had never felt or known before. He fell to the earth and was even blinded by the great light that shined round about him. When the heart of a self-righteous sinner is invaded by spiritual light, that sinner sees as he has never seen before, the sinner that he is before a just God, and he falls to the earth, so to speak, as did Paul. The law then becomes his master. Paul said, "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." Gal. 23-25.

When the law, which is by the commandment of God, shines in the sinner's heart, he can then see that he is nothing but sin. Sin lies dormant until the commandment comes. Therefore the apostle said, "But when the command-

ment came sin revived and I died." Rom. 7:9. Paul did not mean that he died a natural death, but he died to the creature's works, creature's righteousness, and died to sin. He said, "How can we that are dead to sin live any longer therein." There is a vast difference in being dead in sin and being dead to sin. The former is dead in trespasses and in sin for he is a great sinner and does not know it, for he has no fear of God before his eyes and feels no guilt of sin. He delights in sin, and takes pleasure in the works of the flesh which include adultery, fornication, lasciviousness, uncleanness, wrath, strife, envy, murder, drunkenness, and reveling. The one who is dead to sin hates every evil principle, and every evil way, whether it be in himself or manifested in the life of others. He abhors sin. He hates sin with a perfect hatred, that is a flawless hatred or an excellent hatred — a hatred without malice or sin, which is a longing desire that sin not be present. A perfect hatred is not accompanied by sin. The indwelling sin of the flesh corrupts the body, and the child of God is so very much aware of this truth. The very thought of this evil nature is loathsome to the Spirit of a Child of God, and he goes through life beholding and lamenting this condition. In substance, Paul expressed the same when he said: "O wretched man that I am, who shall deliver me from the body of this death." Rom. 7:24. This death was the result of Paul being dead to sin. Before he was dead to sin, he knew nothing about "The body of this death." but now

it has caused him to be wretched-miserable, as it does every child of grace.

It has been said by ancient commentators that at one time the penalty of the crime of murder was, that the convicted murderer should carry the body of the murdered victim strapped to his own body as long as he lived. Obviously Paul was comparing himself, or his own condition to that of the wretched murderer, for there is no release until the soul is separated from the body, which will be at the expiration of this natural life.

The apostle spoke in the person of himself and said, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25. His hope of deliverance was through Christ, our Lord. See 2 Cor. 5:21, which says: "For He (God) hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him, (Christ)."

Those who are born of the Spirit of God have two natures. One is human and the other is divine, therefore they are identified as flesh and spirit — the old man and the new man — the outward man and the inward man. The old man is crucified. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me." Gal. 2:20.

Those who are born of the Spirit of God are in the state of being

that Paul described thus: "If Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness." Paul says further, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him." Rom. 6:3-8. This is not a righteousness wrought out by the creature, and not a righteousness which he inherited from his forefathers. It is a righteousness which is imputed to the subjects of His grace. Jesus Christ is made unto the chosen vessels of His mercy, Wisdom, Righteousness, Sanctification, and Redemption. The Spirit of Jesus in those who are born of the Spirit of God is their life: He is not only their life but he is their light also. John said, "In Him was life: and the life was the light of men." Jno. 1:4. Not all men, for it is evident that the Scribes and Pharisees, as well as King Herod, Pontius Pilate, together with all the unbelieving Jews and unbelieving Gentiles were in darkness.

It is a blessing of God to know that the body is dead because of

sin. None but those who are born of the Spirit of God can see the corruption of their nature. The reason they can see it is because the life of Jesus who is the light of His people, shines in their hearts. This light reveals to them what they are by nature. Without this light they would not know that they are the vilest of the vile. This knowledge was responsible for Paul having seen himself the chief of sinners: He said: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief." I Tim. 1:15.

If one were asleep in a room where there were poisonous reptiles and dangerous beasts, and their presence was cloaked in darkness, there would be no fear because of the lack of knowledge of their presence, but if suddenly their presence were betrayed by a revealing light, the composure of the person present would be turned into fear and perhaps panic. That which is true in nature is also true in grace — those who are dead in trespasses and in sins have no fear of God before their eyes. See Rom. 3:18. Being in darkness, they have never seen the enormity of indwelling sins. Such think of themselves as being worthwhile. They are wise in their own conceit. Solomon said, "Seest thou a man wise in his own conceit? there is more hopes of a fool than of him." Prov. 26:12. This is true because he must come to know he is a fool before he is ready to take heed or instruction. He must be brought to see and acknowledge his unworthiness and see the worthlessness and filth of his works and

self-righteousness. This knowledge will bring an end to his self-confidence, and to his strength spiritually. Naturally speaking, when a man becomes deceased, he is no longer active, for his body is dead. Spiritually, when sin revives, he dies. For the way he thought to be unto life, he finds to be unto death. Spiritually speaking, his body is dead; it is dead to self-works, therefore he is no longer active in self-righteousness and self-seeking. He is like a builder: when he dies, his tools are no more use to him. He is dead! Just so with those whose bodies are spiritually dead, to self-works and self-righteousness, they have no need for man's works of righteousness, for they learn the worthlessness of such righteousness. The Prophet Isaiah said: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do fade as a leaf; and our iniquities, like the wind, have taken us away." (That is, we have no more confidence in the flesh.)

When sin revives, the sinner dies; the way which he thought to be unto life, he finds to be unto death. Spiritually speaking, his body is dead, dead to self-works. When a man dies a spirit-

ual death, he is free from sin. Paul said, "He that is dead is freed from sin." Not that he is free from sinning for he continues to sin in the flesh. The Apostle means that Christ has put away his sins by the sacrifice of Himself. That is, his past, his present, and his future sins are all covered by the righteousness of Jesus Christ. His heart is free from sinning, because he has a hatred for sin and anything pertaining to it. Paul said, "Sin shall not have dominion over you, for ye are no more under the law but under grace." Christ dwells in the heart of His people. Paul said, "Know ye not that ye are the temple of God and the Spirit of God dwelleth in you?" In all of those in whom Christ dwells, "The body is dead because of sin;—" and our text says: "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness."

T. F. ADAMS

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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VOL. XCVII

DECEMBER 15, 1963

NO. 3

PROVERBS I

Surely in vain the net is spread in the sigh of any bird.
And they lay wait for their own blood: they lurk privily for their own lives.

So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Wisdom crieth without: she uttereth her voice in the streets:

She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

But ye have set at nought all my counsel, and would none of my reproof:

I also will laugh at your calamity: I will mock when your fear cometh:

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For that they hated knowledge, and did not choose the fear of the Lord:

They would none of my counsel: they despised all my reproof.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

For the turning away of the simple slay them, and the prosperity of fools shall destroy them.

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE GREATEST TEACHER

Dear Brother Adams,

I feel so weak as I launch out into the great and mighty seas of the mysteries of the wonderful and glorious parables of the dear and loving Saviour, Jesus Christ, the Son of God! In the Fourth chapter of St. Mark, and first verse, it reads: "And He began again to teach by the sea side; (notice, He began again to teach by the sea side) and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. We notice He began to teach by the seaside, but now, in the sea. "And He taught them many things by parables, and said unto them in His doctrine, Harken! Behold! there went out a sower to sow: and it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up." We notice that He began to teach by the seaside so there is a beginning. It may not be very deep at first, but He afterward entered into a ship and sat in the sea; a deeper and greater expounding of His powerful light and the great mysteries of His kingdom must come from the mighty depths. And if indeed there is a bottom to these mysteries, I have not yet found the one who could say that he had been there. He taught them in parables which represents, to me, in part, just as

much as it pleased Him to expound and give them of the knowledge and wisdom of His power.

Dear Reader, did you in your first experience of these mysteries, understand as you now do? This was the beginning of the cultivating of the ground for it must be fallowed ground to bring forth fruit. When Jesus began to teach them by the sea side, (by the way of trouble) this was the beginning of the light of His glorious doctrine, but He says, "Some fell by the wayside, some on stony ground, some among thorns." This was the beginning of the cultivating and plowing. The earth must be broken up. The thorns and other wild rubbish must be removed and burned. So here is the beginning of the teaching to the multitude that arises out of great tribulation to stand and hold and bring forth fruit to the glory of God and to His praise while they live here in the world. In our first experience, we, for a short season, thought upon God and His mighty power and wondered, in our young minds, about the mysteries. Soon our young and unruly minds had forgotten Him and we were lost again out in the cold bleak darkness of our depraved nature.

He visits those He has sown this precious seed in, from time to time, a stroke here and there. After a while, in His own good time and way. He teaches them here a little, there a little, till they, like Jonah,

finally land into the depths of the sea of mysteries. This is better ground or I should say, good ground. Here, the precious seed has moisture and it begins to move about another mystery. We know not how, but first, the blade, then the ear, after that, the full... corn in the ear. When the fruit is brought forth, immediately He putteth in the sickle, because the harvest is come.

My Readers, if you have been taught and kept by this great teacher, if He has led you into the deep and mighty sea; shown to you this glorious light; revealed to you His Holy Love, he has also taught you that your heart was as stony and cold as the ground on which this sower had sown the seed which, as we notice, He expounded to them, was the word. His word is truth and none can explain or expound this holy truth except He guide and lead in wisdom from above. Jesus, yet being in the ship on the sea, sayeth unto them, "Let us pass over unto the other side." Oh, reader, have you seen and felt this dreadful, mighty sea, so solemn, so silent, so fearful?

"And there arose a great storm of wind, and the waves beat into the ship so that it was now full." He was in the hinder part of the ship, asleep on a pillow, and they awakened Him and said unto Him, "Master, carest Thou not that we perish"? It seems, from the way they asked this question they were offended. But Jesus was there in the sea with them teaching and leading and caring for His own. They were sheep, He was the great

Shepherd, carrying them across this mighty dreadful sea. To my mind's view, I can see this soft pillow that Jesus was on while He slept peacefully. It was the pillow and ground of the truth; God, His Father's strength. He felt no worry, nor uneasiness, He arose and rebuked the winds, and said unto the sea, "Peace be still," and the wind ceased and there was a great calm.

He had previously expounded to them the meaning of the parable of the seed. The seed sown on the stony ground when they have heard the word, receive it with gladness, but having no root in themselves endure but for a short time. Afterward, when affliction or persecution arises, for the words sake, immediately they are offended. So it is that when He is teaching us some greater lesson or giving deeper understanding, we fret and are actually offended, all because we lack depth of earth. Not established on the rock. When one is plowed deep enough and cultivated then the seed come up and grow and yield fruits unto righteousness. Then he that hath an ear will hear. They will wait with patience and instead of becoming offended at the raging of the sea, I tell you dear Reader, they will pray to this Great Teacher. They will beg for mercy. They will humbly, meekly follow Him. They do realize that He is all their strength. He has shown them marvelous things such as none other can know or show to them.

He said unto them, "Why are ye so fearful? How is it that ye have no faith?" And they feared exceedingly and said one to another, "What manner of man is this

that even the wind and the sea obey Him?" When they were over on the other side of the sea, there was waiting them another great and wonderful lesson.

There met Him a man out of the tombs with an unclean spirit whose dwelling was among the tombs. How dreadful and solemn and fearful! No man could tame or bind him. No, not with chains because that he had been often bound with chains, and the chains had been plucked asunder by him and the fetters broken in pieces. Neither could any man tame him.

Since writing the above, I view while looking over this same chapter and on into the fifth chapter wherein Jesus did much and great works that caused the ones who were blessed to behold them, to marvel, wonder and fear, and we read that with many parables spake He the word unto them as they were able to hear it. Here a little, there a little (lest at any-time) they should be converted and their sins should be forgiven them. St. Mark 4:12

There is a certain time set before time on earth began for God to convert and forgive and set free His children who are perplexed, confused and bound with many chains and fetters. When that time comes or the full corn in the ear is harvested, then He bids such to go home to their friends telling how great things the Lord has done for them, for Great is the mystery of Godliness.

We can only hint a little here and with His own glorious words of wisdom I say, "With what measure ye mete, it shall be measured to you and unto you that hear,

shall more be given." Mark 4:24.

A poor sinner that hopes for His mercy,

Mrs. Isaac Jones

R.F.D. 1

Richlands, N. C.

HIS WAY

Elder T. F. Adams,

This is a letter and poem sent to me, by a sister from Louisa, Va. I would like to see it printed in Zion's Landmark, if you see fit to print it.

From a sister in hope,

Mrs. J. W. Shepherd

Dear Sister Lessie,

Your sweet letter came at a time when I was so low in the valley of depression! You just do not know how it lifted me up; yes, "The Lord works in mysterious ways, His wonders to perform; He puts His footsteps in the sea, and rides upon the storm. That brought back a memory of what happened to me in my early teens — from a child up till then. I was so deathly afraid of electrical storms, I would just go into convulsions when a storm would hit where I was, but this particular day my father and two brothers were working in a field of wheat about a mile from home, and Mama had cooked and prepared a basket of food and told me to take it to them. So I did this and had just reached the spring where they had come to eat when two dark clouds began to form. Papa told me to try to get home before the storm hit. I tried to go as fast as I could, but I had a steep hill to go up and I had only gotten half way up when the clouds met and the thunder and

lightning were roaring and flashing. I started to get frantic, and all at once the calmest feeling came over me and the words came to me:

"God works in mysterious ways,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

It seemed to me that God's face was on the black clouds. I went on home and when I reached the house, soaking wet, Mama was walking the floor so uneasy and worried about me! I told her, "Mama, you will not have to worry about me anymore when a storm hits. The Lord has taken the fear away from me;" and from then till now all the frantic hysteria I suffered before that time, has never returned, Praise His Sweet and Holy Name.

About that time, I retired one night, and I do not know whether or not I was asleep; but I heard a fluttering sound and I looked up and the sweetest, and most beautiful little angel was hovering over my bed! I reached up my arms to embrace her, but she only smiled and went to the foot of my bed; and I lay down, for I had raised up in my bed. Then she came over me again and again I reached up to embrace her, but again she smiled and went to the foot of my bed the second time. This procedure was repeated again, and this time, the third time, she disappeared. I wanted to get her in my arms, but I could not. These two incidents bring me so much comfort at times when

I am in doubt and fear that I am not in that sweet family of God.

There have been many times when I was in danger, but He was there. Even when I was disobedient to His Holy Will. Oh, how we desire to live as nearly perfect as we possibly can, and trust in Him and Him sincerely.

With love,
Minnie Greer

Is not our service here much sweeter

When we meet with hearts of love,

Begging God with humble voices
For His blessings from above?

Would not it be so much better
If we could shirk our haughty way,

Cleanse our hearts and tongues
of gossip,

And love our brethren day by day?

Would not we be, Oh, so happy!
If our hearts and tongues praised God,

And we never, never judged our brethren

By one hurtful, harmful word?

Would not we feel so much better,

If we knew we'd caused no harm?

When we can look for good, we find it,

And our hearts do feel so warm!

God has been so rich in mercy,
Could we but extend the same!
Bless us Father with praise and glory

To His Holy, Righteous name.

—Minnie Greer.

IN MEMORY

Dear Brother Adams,

I can not tell you how I felt when my Landmark came and I saw my article in it, as I wrote Elder Atkinson who has long been a precious friend to me and my family, when he wrote to me and commented upon it, that I was surprised. I felt that you had seen so much vile in me that you could not believe in anything that would come from me.

However, I have come again, not in my own interest but because I feel I should send this little memo. A dear neighbor of mine and a new member of the Primitive Baptist Church seemed so in need of encouragement, I was given to feel that I had failed her in not asking this little tribute to her mother be printed sooner. So if God directs your mind in the same way, and it is convenient for you to use it, I feel it expresses the love all the members of Lamm's Grove Church felt for her mother and it is now bestowed on the daughter.

Thank God for you and your work through His Son. May His richest blessings abide with you and yours.

Sincerely,
Lillian Esther Havner
RFD 1, Carthage, N. C.

Written in loving memory of Sister Meldora Palestine Edwards — Mrs. Joe Edwards Who passed away January 6, 1959.

The dear Sister requested that I write,

Oh, Dear God, what shall it be?
Why did she ask a sinner like me?

To Sister Edwards whom I so highly esteemed,
For me to pay tribute is absurdly deemed.

O Father, will you speak for this unworthy one?

As I humbly repeat, "God's will be done."

In memory of a sister so beloved and kind,
Words to express, I cannot find.
I loved her so much—God loved her too,

She was numbered among the few

Who were blessed of the Lord
To feast on His word.

Her hospitality to so many was given,

The love of her God will take her to heaven.

Her place in church at first so bare

To be replaced by another heir.

Her smile so sweet, her embrace so kind;

T'would melt this hard heart of mine.

May we, the God of all Gods bless

That we have known her sweet caress.

May the Christ she loved so very dear,

Dwell with the loved ones that she has left here;

To comfort and to lead the way
For them to meet her some sweet day.

Unworthily, yours,

Lillian Esther Havner

R. F. D. 1

Carthage, N. C.

EXPERIENCE OF BROTHER W. A. BRUMFIELD

Dear Brethren,
Sisters and Friends:

It has been on my mind for a long time to write some of my experience of grace, if I have indeed such an experience; so by the help of God, I will attempt, God being my strength and my all. I am hoping He will be my guide. I fully realize without Him, I can do nothing.

In the year 1925, on September 22nd. I found myself down in a horrible pit, and I could find no way out. From then on, I tried all my good works, but I soon worked out of tools and timber. I grew worse and worse, and one day I heard a voice speak to me. This voice said: "You will have to die before you are thirty-five years old, and I believe I did, but not a corporal death.

I knew I was a great sinner, for there was nothing good in me. I continued in this condition until the year 1927. One morning I got up, and I looked at my wife and children, as I left the house, for I thought I would never see them again. The next thing I knew, I found myself down flat on my face, begging God for mercy. I do not know how long I was there, but when I arose, I thought I was in a new world. I was singing "Amazing Grace, How Sweet The Sound." I went on all day rejoicing, for I thought all my troubles were gone. All things were praising the Lord, even the chickens, cows and the mules.

I said to myself, I am alright now, I will not sin anymore. I felt that God had forgiven all my sins,

and I said to myself, I can go to church and hear the preaching and be satisfied. I wanted some Old Baptists to come to our home and visit us, for I thought I could talk with them now, but when they came, I wanted to sit and listen to them. I would go to church to hear preaching every time I could.

One night I had a dream. I saw our Lord and Savior, Jesus Christ coming in a cloud, and His angels following Him. He came over me, singing, "Come Thou Fount of Every Blessing." He passed over me and said, "I have come after you," and He then disappeared. I did not know what to do. I lay down that night, begging God to show me what to do, and if I am deceived. That night, He showed me the church and laid down the gospel which Old Baptists preach. He told me to stand still and see the salvation of the Lord. As I walked into the church in my dream, there were a few Old Baptists in there, all dressed in white, and I looked down at myself and I was dressed in white too.

After this my burden got so heavy I could hardly carry it, and sometime after this, I attended the regular meeting at Strawberry Church the first Sunday in July, 1928, and after the preaching service was over, I offered myself to the church for membership. I was received and baptized by Elder W. R. Dodd.

I realize I have just hinted at this, and if I could see well, I feel like I could write all night, but my eyesight is very poor.

W. A. Brumfield
21 Augusta Ave.
Danville, Va.

FOR JESUS' SAKE

Dear Brother Floyd,

Enclosed is a copy of a letter written to a precious brother and sister in the hills of Patrick County, Virginia. In reading it over, I thought perhaps it might bring a tiny measure of comfort to someone, some other pilgrim of hope, if it be God's will that it may find a witness in the heart of any by the power of the Holy Spirit. That is, if you deem it worthy of publication in Zion's Landmark.

In traveling among the churches, several have requested me to write for publication from time to time. I hope you do not think it is from a standpoint of vanity that I say this; but I am impressed to write, and feel that writing is a part of my gift and burden. I desire to endeavor from time to time to bow in submission to the command or injunction set forth in Isaiah 40 1,2, which reads: "Comfort ye, comfort ye my people, saith your God, Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." This is my destiny here, if I be not a poor deceived mortal. The same God who spake through the mouth of a dumb animal and rebuked a prophet, is able today to speak, or write, through such a sinner as I, if it be His will, some word of comfort to one of His little ones scattered over the far-flung reaches of earth.

In hope,

(Elder) Layton Wingfield
Ridgeway, Virginia

Elder Reed Rakes,
R. F. D. 2, Stuart, Va.

Dear Brother and Sister in hope,

We felt glad to see you both at Goblintown Church last Sunday. I just wish it could have been God's will for you to have preached that day. We love and esteem both of you for Jesus' dear sake, Brother Rakes, and I can not help feeling that, insomuch as God has seen fit that we both have a rocky road to travel, that has served as a means in God's hand, to draw us more closely together in heart; in a deeper fellowship, causing a closer tie than could have been possible if we had traveled in shallow waters instead of sounding the depths as we both have had to do. I consider it a blessed privilege to be a member with all of you at old Goblintown, including my dear companion. You are precious in my sight, Dear Brother, and have been in all the intervening years that have passed since God made us acquainted in 1946. I love you; I love the doctrine you preach; and I love to hear you preach. I feel truly that you are one of God's chosen witnesses on the battlefield; and though you so often feel to be a stranger, a lone pilgrim of hope, a misfit, often cast down, and fearful that Old Baptists care nothing for you; yet through it all, God has kept you, enabled you to stand from time to time sounding forth the golden trumpet of the Gospel — heaven sent food to those who have traveled the same road, in measure, as God has seen fit that you must travel — though not many have in depth and measure, as has been your lot, and I trust, mine. It is a God-given privi-

lege for me to stand shoulder to shoulder with you fellow-laborers, sufferers in the garden of grace, planted by God's own hand. May we thus be blessed to travel until we cross over that Great Divide, if it be His gracious will to thus bless us. I want you to know when you have to travel these dark and lonely valleys, feeling alone and forsaken, you have company, for that is my road, too.

We find, just as the mountain country is built, filled with hills and valleys, so it is in our experience. Remember one thing: on each side of a hill there is a valley but the blessed thought is: on each side of a valley there is a hill. Did not the poet pour forth his soul's travel and travail in that old hymn, "Mixtures of Joy and Sorrow?" and though the hands that penned down those beautiful lines, no doubt are long since mouldered into dust; yet the truth portrayed or set forth therein, is yet alive, new as the dawning of a new day, a word-picture of our very own experience today, and I believe that of every child of God, manifestly.

"Mixtures of joy and sorrow, I daily do pass through; Sometimes I'm in the valley, and sinking down with woe; Sometimes I am exalted, on eagles wings I fly, Rising above Mt. Pisgah, I almost reach the sky."

St. John 10:7, 8, 9—"Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man

enter in, he shall be saved, and shall go in and out, and find pasture."

We trust that we realize that Jesus is the way, our only hope, our only plea, our only means of acceptance with God, the door, the entrance into the church; yea, of heaven itself. He is the only way we shall ever enter into the fullness of what we are hoping for. My mind, at this time, is concentrated on the words "in" and "out." Methinks in these two little words, He is describing the experimental journey of the born-again subject of God's matchless, wonderful, adorable grace, from the dawning to the end of time.

The Apostle Paul told Timothy in 2nd. Timothy 4:1, 2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

In season, out of season: The two phases of our journey portrayed. In the Spirit (in a feeling sense), out of the Spirit, (also in a feeling sense). This describes our condition, position, travel and travail of soul. First one, then the other.

One that is born again has two natures, two principles; the old nature inherited from Adam and the new nature planted within our quickened souls when born again. These two natures are set forth, both in the Old Testament, (the Song of Solomon 6:13) and the New Testament, (Romans, 7th. Chapter) as well as in our experi-

ence. One simple fact proves this: Our natural bodies rest in darkness, our souls can only rest in Light. These two natures or principles are contrary, the one to the other, and are at constant warfare and our bodies are the battlesfield. Can you wonder why we grow tired and weary?

In Ecclesiastes 3:1, "To everything there is a season, and a time to every purpose under heaven." And among the things mentioned is: "A time to mourn, and a time to dance" (rejoice) all by the appointment of God from eternity. I say this because the scripture says: "He declared the end from the beginning—" Meaning that He predetermined everything from the beginning to the end, and if just one thing had been left undetermined! But no! He said, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13.

Now to prove by the scriptures that the child of God has a two-phase journey to travel; or may I say, two parts combined in one journey — in and out — in the Spirit and out of the Spirit (in a feeling sense.)

In the vision of Jacob recorded in Genesis, 28th chapter, he saw that ladder reaching from earth to heaven, and the angels of God, ascending and descending upon it. Jesus says, or implies to my understanding, that this ladder is Himself: St. John 1:51: "He saith unto him (Nathaniel), Verily, verily, I say unto you, here after ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." To my mind, the "angels" under consideration, according to the scriptures

(St. Mark 12:25 in particular) "—as the angels of God—" are the children of God in their experience.

Psalms 102:9, 10: "For I have eaten ashes like bread, and mingled my drink with weeping, because of Thine indignation and Thy wrath: for Thou hast lifted me up, and cast me down." This like His people of today, was in a feeling sense, for he was made to feel lifted up by the Spirit of God and cast down also in his experience, when He felt to be without the Spirit. This is true of all of His children — when the Spirit of God is felt in our souls, we are lifted up; and when He withdraws His Spirit, we are indeed cast down; at least we feel that He withdraws His Spirit, but I am persuaded He has a great purpose in bringing us through these despondencies and famines of the soul, as well as He has a great purpose in enriching our souls with His presence, when it pleases Him to do so. When our souls are enriched, we are in season, but when we are famished or despondent, we are out of season. His people "...Shall go in and out, and find pasture." See Jno. 10:9. In our experience to be in is as necessary as to be out, both are necessary in our experience. If the sun shone all the time, everything would dry up, and if it rained all the time, everything would drown. So, as it takes both rain and sunshine to cause the earth to produce her fruits; it in like manner takes both joy and sorrow, down-sittings and up-risings, (in and out) in our lives to cause us to bring forth fruits of praise unto God; for God has ordained both

praise and prayers in the lives of His little ones. When "out" this brings about the necessity for prayer; and while "in" it brings forth praise. See? Your experience testifies to the truth of these scriptures.

Brother Rakes, my hand is too feeble, my arm too short, to comfort one of God's little ones as I truly esteem you to be. But just to know we are yet remembered, that though so much of our time, we feel cast down, alone, forsaken, yet just so someone else is traveling our road, that such a one loves us, cares for us, is concerned about our welfare, to me, brings a tiny measure of comfort. I know somewhat of the road that is yours to travel, for mine also has been a road of sorrow with only momentary joys. However, this only serves to draw us closer together in love and sweet fellowship in that precious one that died on Calvary and lives in us today; our experience testifying to this, conforming us daily to the pattern portrayed in His words, these words serving to draw a word-picture of our travel and travail of soul.

The Lord said: "I leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3:12. It is predestinated to the end that we shall trust in Him, everything else, every other prop that we might rely on is taken away — our works, self-trust, self-reliance is burned up in the holy fire of God's Spirit; chosen in the "Furnace of affliction." These afflictions making us poor in Spirit, to whom is a promise: "Blessed are the

poor in Spirit; for theirs is the kingdom of heaven." Matt. 5:3. We are brought as poor, destitute beggars to the Throne of Grace, our humble petition granted, mercy given, we are then poor pilgrims of hope to our journey's end. We, the objects and recipients of His grace, love and mercy. He, the object of our prayers and praise. We, given faith to believe in, and trust in, depend on our Lord Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption. I Cor. 1:30. What more do we want or need here?

We now remember the gracious promise of God to His little children, recorded in Isa. 43:2, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee. May He who is able, apply this promise to our poor, tempest-tossed souls from time to time, by the Holy Spirit, through Christ; to the end that we shall shout praise to Him; here, in measured strains, and Up Yonder, some sweet day, in the fullness of glory eternal, as the endless ages roll. Farewell in Christian love.

Your brother in hope,
Layton Wingfield

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

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VIEWS ON PROV. 6:30, 31

Elder B. L. Godwin, Coats, N. C. has requested that I write on Prov. 6:30, 31, which reads as follows: "Men do not despise a thief, if he steal when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house."

If a man steals, he has committed a breach of one of the ten commandments of God's law: "Thou shalt not steal." Ex. 20:15, which is to take away another's property or belongings by force or fraud, without the knowledge, and against the will of the owner. Thefts are of various kinds; there is private theft, picking of pockets, shoplifting, burglary, breaking into houses and carrying off goods; public theft or robbing on highways, and children robbing parents; and personal thefts, etc.

There was no penalty attached to the theft of property except restitution, meaning restoration of property to the rightful owner or the

act of giving an equivalent for loss, damage, etc. If the thief could not meet the demands of the law by restoring the required amount to replace the loss, the thief must be sold for the debt.

Under the law of Moses there was no abatement for stealing. The thief was to make full restitution to the owner which subscribed by the law. Sometimes he was required to pay double or more. The law was: "If a man shall steal an ox, or a sheep and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." Ex. 22:1. Or if he were caught before he had harmed the ox or sheep, and still had same in his charge, then to make restitution, he must give an ox or sheep with the one restored. Oxen were more valuable than sheep. They were used to till the soil and cultivate the crops, and when used for food, the ox was several times as large as a sheep, and was therefore worth much more as food. This, perhaps, was the reason the ratio was greater for an ox than a sheep. If the thief could not make restitution according to the law, he was sold for his theft. (See Ex. 22; 3.) The law demands full satisfaction for every sin and transgression, whether it be for stealing an ox, ass, sheep, or for plundering a man's house, and taking that which belongs to another. The law shows no mercy when the evidence is clear that he had plenty, and there was no need for stealing. He was despised by those who knew him.

Solomon presents a case which is quite different from the above. "Men do not despise a thief, if he

steal to satisfy his soul when he is hungry." There appears to be an exception or modification if hunger prompted the theft; while hunger did not justify the act, because there was still a penalty imposed, but it did modify the sentence; for to commit a theft under the stress of hunger did not bring hate from his fellowman, "But if he be found, he shall restore sevenfold," even if he had to "give all the substance of his house." This seems severe, but it was the law as given to Moses by God. David and those who were with him entered into the house of God and ate the Shew-Bread this was not lawful but he ate it to satisfy his hunger. Shew-Bread was that which was constantly exhibited in the temple. Twelve loaves according to the twelve tribes, were everyday put upon the golden table, to be exposed for the whole week.)

Jesus spoke of this when the Pharisees murmured because He went through the corn on the Sabbath day and plucked the ears and fed His disciples when they were hungry. "He said unto them, Have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the Shew Bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?" Matt. 12:3, 4, 5.

As before stated, there was no penalty for theft of property except restitution, which required the thief to pay double or more, as was pro-

vided in the law. If restitution was not made it was treated as a case of debt. The property or even the debtor was sold to make the satisfactory adjustment.

What a contrast between law and gospel. The law demands full payment because of sins and transgression. This is made known to the arrested sinner, when he is convicted, and sees himself guilty and indebted to the law of which he is now conscious of having transgressed. Being aware of this, he sets out to correct what he has undone. He feels the need to make restitution — so he must fulfill this broken law as he sees it. Paul said "Wherefore the law was our schoolmaster unto Christ that we might be justified by faith." The truth of this is taught His people through the quickening power of God; for until sin is condemned in the flesh, none of His people are aware of being a sinner, nor of having transgressed God's law. But in due time we see that, and we expend every effort within our ability to pay the debt we owe, by restitution, and free ourselves of this great burden in which we are enclosed. But Jesus said: "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. 5:26. Jonah was in the belly of the fish three days and three nights — he was imprisoned there in the depths of the sea. He was helpless, his disobedience to God's law had brought this about, so he too must pay to the uttermost farthing. "Verily, I say unto thee Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

"Then Jonah prayed unto the Lord, his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight, yet I will look again toward Thy Holy Temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottom of the mountains; the earth with her bars was about me forever; yet hast Thou brought up my life from corruption, O Lord, my God." (My Brethren, I feel to inquire, has The Lord brought your life up from corruption?) "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into Thine Holy Temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord! And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah 2: 1-10. The law demands full payment in the convicting and condemning of his children, for through it they are brought to see the justice of His judgments imposed because of their guilt and unworthiness before a Just God, but they must pay to the uttermost farthing as did Jonah when he said: "I will pay that that I have vowed: Salvation is of the

Lord! And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the Lord came unto Jonah the second time saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord." Jonah 3: 1-3.

Restitution was made when Jonah was made to cry, "Salvation is of the Lord." Through mercy and suffering he was brought to know his full dependence on God and made to obey His command.

T. F. A.

OBITUARY OF SISTER AQUILLA LAWRENCE

Sister Aquilla Lawrence was born October 29, 1873, and died November 23, 1962. She was the daughter of Sylvester B. Lawrence and Aquilla Lawrence. She married Henry Lawrence May 7, 1891, who preceded her in death.

To this union was born eight children; six of whom survive their mother. Her survivors are: E. T. Lawrence, Ola Gillikin, Teanie Gillikin, Lida Gillikin, Sunie Piner, all of Otway, N. C. Berkley Lawrence of Okeecobee, Fla., twenty-two grandchildren; thirty-six great-grandchildren, and two great-great-grandchildren.

Sister Aquilla joined the Primitive Baptist Church at North River about thirty years ago, and she was a firm believer in salvation by the grace of God. She attended the church of her choice as long as she was able.

To the family we extend our heart felt sympathy in their troubles, and may our God enable them to say: Thy will be done. David said, Blessed are they that put their trust in Him. And John the revelator said: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13. Our Sister is now resting from her labours, and her works do follow her.

Sister Lawrence's funeral was conducted at the home by Elder Eddie Humphrey. It was agreed in the church conference that a copy of this obituary be sent to the bereaved family, one recorded in the records of our church, and one sent to Zion's Landmark for publication.

Elder Eddie Humphrey,
Moderator
Bro. Sylvester W. Lawrence,
Clerk

OBITUARY

Whereas, it has pleased the Almighty God to remove from our midst by death, our beloved sister Martha Frost Little, it behooves us to submit the following for publication. She was born February 13, 1890, and died July 9, 1963, at the age of seventy-three years. She was married to Edward Jackson Frost July 12, 1912. To this union were born seven children, four of whom preceded her in death. On May 1, 1953, her husband, Edward Frost, was laid to rest in Marysville; and in 1957, she was married to Elder W. A. Little. She united with the Primitive Baptist Church in Arkansas in the year 1913, and was a faithful member fifty years. During her late years she moved her membership to Hopewell Church, Stockton, California, where she remained a faithful member until her death.

She leaves to mourn her passing, her husband, Elder Little; one son, J. D. Frost of Butson, California; two daughters, Mrs. Jewell Barker of Baldwin Park, Cal. and Mrs. Bertha Jones of Eureka, California; seven grandchildren and five great-grandchildren.

Among her personal belongings, a letter of farewell was found. A copy was written and left for her children, which is as follows: "I love you so much and don't want to see you hurt, but you know I am three score and ten, and can't be here long at best. But see, my worries are leaving you and Dad. I feel I will be resting with my Saviour and loved ones; and the joy is so sweet when I feel we shall meet and separation will be no more, that is wonderful to me! The Lord knows best and does no wrong and I am in His hands. So don't think of me any other way than resting and satisfied.

Yours always,
Mother

Written for publication by the request of the family.

W. M. Echols, Deacon of
the Hopewell Church
Stockton, California

IN MEMORY OF ELDER GLENN ROYAL

Elder Glenn Royal was the son of Manleff and Mary Jane Johnson Royal. He was born April 3, 1889, and died July 13, 1963. He is survived by his wife Beulah Wood Royal, a son, Glenwood, three grandchildren, two brothers, and one sister. Uncle Glenn was a member of Old State Road Primitive Baptist Church. We are not sure of the exact date he became a member of the Old Baptist Church, but we believe the date was April 20, 1911. He was an ordained minister of many years. He was strong in the faith and remained so until his death.

I lived in my uncle's and aunt's home a part of one of my high school years. They were always kind and good to me, and did all they could to help me. I feel that Uncle Glenn was given a love for the

truth the Bible teaches, because I recall how, during the year I lived in their home, he would sit in the corner near the fireplace and read his Bible. He would often speak to my Aunt and me about some of the scriptures.

I have written a little poem in his memory. I hope it will bring some comfort to his relatives and friends.

Written by his niece,
Paris W. Hayes

IN MEMORY OF ELDER GLENN ROYAL

We read of a land of perfect peace,
Where joys and pleasures never cease,
'Tis there we feel our friend has gone
To hear and enjoy the heavenly songs.

Uncle Glenn lived a simple life,
Filled with joys and also strife;
He was always ready to lend a hand,
And willing to help his fellow man.

As a minister, he was faithful and true,
And he visited the sick as everyone knew,
He was enabled to do many good deeds;
Talk on the Scriptures, and God's children feed.

He firmly believed in Salvation by Grace
Through and by God given faith.
He proclaimed the Master's Holy name,
And did not seek for worldly fame.

Paris W. Hayes,
September 8, 1963.

**IN MEMORY
OF SISTER LIDA ROBERSON**

It is with a sad heart that I write of the loss of a true and faithful member. We feel that a mother in Israel has gone to her reward and is now at rest where there are no heart aches nor pain. The church at the Bay has lost a faithful member. But may we all bow to the will of the Lord in reconciliation to His will, who does His will in the army of Heaven and among the inhabitants of the earth.

Unless providentially hindered, she always filled her seat. Sister Roberson has left to mourn their loss, her companion, W. J. Roberson, one son, Paul Roberson, and a host of friends. She was almost seventy-nine years of age, having been born October 7, 1884, and passed from this life June 25, 1963. She was received into the fellowship of the church, November, 1925.

The funeral services were conducted by her pastor Elder L. L. Yopp. May her dear husband who has been sorely afflicted for a number of years be reconciled to the loss of his companion, and may the Giver of all good and perfect gifts, attend him with His comforting Spirit.

She was laid to rest beneath a mound of lovely flowers in Prospect Cemetery, there to await the resurrection morn when He will come to gather His followers into that eternal home.

Written by her pastor, who loved her,
Elder L. L. Yopp

RESOLUTION OF RESPECT

Sister Nina Wilkins departed this life, November 17, 1962. She was born the daughter of Mr. and Mrs. Berry Strickland in Wilson County, April 3, 1876. Sister Nina Wilkins had two daughters and two granddaughters. She joined Rosemary Church the first Sunday in July, 1953, and was baptized by Elder C. L. Robbins the first Sunday of the following August. The funeral was conducted by Elder C. L. Coker and Elder B. D. Handy. She was laid beneath a mound of flowers in the family plot near Roanoke Rapids, North Carolina. She was visited a few days before she passed away and her mind was on heavenly things. To know her was to love her.

Therefore be it resolved:

1. That the church bow in humble submission to an all wise God who doeth things well.
2. That the church extend its heart-felt sympathy to the bereaved family.
3. That a copy of this resolution be placed in the church records, one sent to the family, and one sent to the "Zion's Landmark" for publication.

Done by order of the church in conference, the first Sunday of June, 1963.

Elder B. D. Handy, Moderator
I. H. C. Joyner, Church Clerk
Sister Lucy Daniel, Committee

UNION NOTICE

The Black Creek Union is appointed to be held the Lord willing, with the Church at Upper Black Creek, Wilson County, N. C. The church is to the left of 301 Highway about a mile and a half from Lucama, traveling south, about the same distance from the Highway to the church. Services are to commence on Saturday before the fifth Sunday in December, 1963.

Elder H. E. Mann was chosen to preach the introductory sermon and Elder J. B. Williams his alternate. Our brethren, sisters and friends are invited, and a special invitation is extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell St.
Rocky Mount, N. C.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Mingo, beginning the fifth Saturday in December, 1963. The church is located just off Hwy. 421, about three miles south of Dunn, N. C.

All lovers of the truth are invited to meet with us.

Alonza Barefoot, Clerk

WHITE OAK UNION

The White Oak Union will convene, the Lord willing, with the Church at Muddy Creek, Duplin County, N. C., the fifth Saturday and Sunday in December, 1963. The church is located about four miles south of Beaulaville, N. C.

We invite the brethren, sisters and friends to come and meet with us, especially the ministering brethren.

H. A. Young, Clerk

ELDER E. L. FERGUSON

Elder E. L. Ferguson, Erwin, N. C., minister of the Seven Mile Association, passed from this life Sunday, Nov. 24th, 1963, at the Johnson Hospital, Dunn, N. C.; suitable obituary will follow, the Lord willing.

Editor

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

NOTICE - POSTMASTER

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ZION'S LANDMARK

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NO. 5

PROVERBS II.

For her house inclineth unto death, and her paths unto the dead.
None that go unto her return again, neither take they hold of the paths of life.

That thou mayest walk in the way of good men, and keep the paths of the righteous.

For the upright shall dwell in the land, and the perfect shall remain in it.

But the kicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

PROVERBS III.

My son, forget not my law: but let thine heart keep my commandments:

For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

So shalt thou find favour and good understanding in the sight of God and man.

Trust in the Word with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil.

It shall be health to thy navel, and marrow to thy bones.

Honour the Lord with thy substance, and with the first fruits of all thine increase:

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord; neither be weary of his correction:

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CHRISTMAS DAY, 1960

Mr. and Mrs. Luther Hawley
Lucama, N. C.

Dear Kindred in Christ:

I promised to write and here in my effort, hoping the Lord will see fit to bless me to write, otherwise, I can not. It is Christmas day, 1960. Song after song has been sung on the television, all songs of joy. Christmas has been so commercialized! used as an excuse to make money, to buy and sell, to trade for gain. Little has been sung or spoken of the poor or of the sufferings of the Lord Jesus Christ.

Today my wife, our children and I went up on top of the Blue Ridge Mountain to Dan River Church, and had a good, sweet meeting. I believe God and His Son were more praised and honored there in two hours, than in all the costly performances, celebrating the birth of Christ, put on by trained actors for a price, throughout the entire Christmas season. Though we did not have rich-looking cathedrals, fine stages, high - priced instruments, nor trained singers, yet we feel our hearts were turned to sing His praise, music such as no instrument made by the hands of men could ever make, matters not how skilful the hand. We could not offer up the riches of this world, for we do not have them. We could not give big donations to charitable organizations nor institutions, for welfare—poor people. Did not the poet sing: "Say

shall we yield Him some costly devotion, Odors of Eden, and offerings Divine? Gems from the mountain, and pearls from the ocean. Myrrh from the forest, and gold from the mine?" But listen littel children:

"Vainly we offer each ample oblation,

Vainly with gold would His favor secure;

Riches by far is the hearts adoration,

Dearer to God are the prayers of the poor."

This we have in ample measure, when the Lord this stream doth cause to flow.

The Lord Jesus Christ, born into a world that did not have room for Him. There was no room at the inn, (hotel) so He was born in a stable, amid the beasts of the stall, and laid in a manger. A stranger born into a world of enemies and Herod began to seek His life, before He was even old enough to call His Mother by name. And when He was dying on the cross, thirty-three years later, and asked for a drink of water, they gave Him vinegar mixed hyssop, bitter as gall.

Set forth in a figure, when Abraham was commanded to offer up Isaac on the altar. The altar built, Isaac bound and laid thereon, Abraham with knife upraised, suddenly the voice of God stopped

him. He saw a ram, caught in the thicket by its horns, Abraham set Isaac free, took the ram and offered it up, instead of Isaac. Figure of God, the Church and Christ. The Law of God demanded justice. Isaac (the church in a figure) about to die for sins, to satisfy God's Law. The ram, figure of Christ, offered up, its life taken, Isaac set free. See your experience? Have we not been tried in the great court of last appeal, found guilty, condemned, then Christ stepped in, showing He has already died in our stead, thus setting us free, snatching us away from the clutches of Satan and sin, the law, and wrath of God, as a brand from the burning. Jesus who was first abased, then exalted from the lowly earth to the skies, from the rock-bound tomb of Joseph, up to the vaulted ramparts of Heaven!

O! how helpless I feel, how far short my words do fall, in trying to preach or write about Jesus!

Goble No. 181

"How shall I my Saviour set forth?

How shall I His beauties declare?
Or how shall I speak of His worth?

Or what His chief dignities are?
His angels can ne'er express,
Nor saints who sit nearest His throne,

How rich are His treasures of Grace,

No! this is a mystery unknown.
In Him all the fullness of God,
Forever transcendently shines;
Though once like a mortal He stood,

To finish His gracious designs,

Though once He was nailed to the cross,

Vile rebels like me to set free,
His glory sustained no loss,
Eternal His Kingdom shall be."

Again set forth in a figure, when the children of Israel were being led out of Egypt by the hand of Moses, by the command of God, Pharaoh and his host. His armies (figure of our past sins, before deliverance) Jesus stood between us and our sins in the form of a pillar of cloud by day, and a pillar of fire by night and after the children were delivered across the Red Sea (figure of the blood and the water that flowed from the riven side of Jesus) the same God who opened up the waters for the Israelites to cross over, dry shod, closed these waters over the heads of the Egyptians, and drowned them all. Two things here notice: Every single Israelite got safely across. This is the figure of the whole Church of God being saved by and in Christ; and every one of the Egyptians died, were drowned, a figure of our sins being drowned, washed away forever from the sight of God, by and in the blood of the Lamb; and as these mighty hosts of Israel stood, over six hundred thousand men, besides women and children, on the far side of the Red Sea, and saw these Egyptians destroyed. A great shout of victory in thundering tones ascended into Heaven, to the very Throne of God.

A song of triumph, a song of victory, a song of praise and singing. Exodus 15:1, 2. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the

Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song and He is become my salvation. He is my God, and I will prepare Him an habitation. My father's God, and I will exalt Him." See, and feel little children? Who was singing this song, the world or the church? (a figure of and to us).

It was those who had been delivered! Just as it is today. Only those who have been delivered can sing that song of triumph and victory, singing of what the Lord has done, Not if we will let Him, not His works and ours combined. But singing of what the Lord has already done! Now who is singing this same song of victory, today? None other than His people, those who have been tried by fire, those who have been redeemed from the earth, those who declare His name. The so-called churches of the world are singing what God will do if vile sinful, wretched, polluted man will let Him! But down through the ages, have come pouring forth from delivered hearts, the golden strains of the song of Moses and the Lamb! Amazing Grace!

Still singing of the mighty works of Israel's God, what the Lord has already done, by, in, through, and for the sake of His darling Son, Who had to die that we should live, so He to us could Eternal Life Give.

Hear Him now, in the final hours of His life upon earth, pouring forth His soul unto God, in prayer, kneeling in the garden of Gethsemane, while sweat as great drops of blood were pouring from His

brow: St. John 17:1,2, "Father the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give (not sell nor swap for the filthy works of man's hand) Eternal Life to as many as Thou hast given Him." No more, no less. Even Jesus the blessed Son of God here confessed that He could only give Eternal Life to "As many as Thou hast given Him." No more no less. To every one of them, and nobody else! Dear Souls, who are preaching this same doctrine today? Who are the ones still singing the victorious song of Grace, foretold by Isaiah 26:1, "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks."

The song now in great measure complete, of what the Lord has done, is being sung by the Old Order of Predestinarian Baptist—The militant Church of God on earth. We are not a denomination. We are the Church. We are neither Catholic nor Protestant. We worship God. Paul expressed it this way: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." We believe in what the Lord has already done, and makes it known to the objects of His mercy by Divine revelation, by Christ through the medium of the Spirit—the Holy Ghost. There is no place of rest for His people in the world as it was with Christ, for there is no harmony with truth and error. The truth as it is in

Christ cannot be reconciled to the doctrine of the world. The truth which God has placed in His people has set them free from the doctrine the world clings to, and it has wrought in His people, obedience to the mighty command of God: "Come ye out from among them, and be ye a separate people." And this blessed doctrine— Salvation by Grace, when we are made to believe it, automatically separates us from the world, and the Children of God can read their own experience in the scriptures, when blessed to do so. And there are many promises to those who hunger and thirst after righteousness, the poor in Spirit, to the humble and meek, to be that is of a broken spirit and a contrite heart, those who feel to be unworthy, sinful and vile, forsaken, less than the least. All of these state of being are expressed by Paul, Peter, John Jeremiah, Job, David and even Jesus. O! on and on can the child of grace see his experience portrayed in the scriptures and expressed by the apostles, and prophets. According to the second chapter of Ephesians, the church is "Built on the foundation of the Prophets and apostles, Jesus Christ Himself being the chief cornerstone." Their experiences concur with ours, and ours concur with theirs: The whole structure, the whole church is built on, is standing on, believing and trusting in the Lord Jesus who is rightly designated of God unto us, Wisdom, Righteousness, Sanctification, and Redemption, all by the saving grace of God, full and free, to every one of those "chosen in Him before the foundation of the world,"

by the will of God from Eternity. See I Cor. 1:30 and Eph. 1:4.

Humbly your brother in
hope of mercy,
Elder) Layton Wingfield
Ridgway, Va.

HOW LONG IS A MINUTE?

My Dear Little Girl:

So you termed yourself in your letter of the 29th, a little child, having been told "All right, in a minute," or what seems to you and to me, several minutes and finally cry out in impatience, "But Daddy, how long is a minute? How long must I have to wait?" There is something very sweet, something that touches the heart in that.

Surely when I came here, I thought that I could not stand it; that the burden was unbearable. But we can stand when we think Surely we must fall. It is the strength of the Lord and Savior, that enables us to thus stand. What else could we do? Can we fall? Is there anyway in which we can fall, even if we tried? No. The Lord said you must stand, and thus I shall enable you to stand, and cause you to stand, and you shall stand! After my first two months of total bitterness, I found some degree of reconciliation; some degree of submission; some little bit of obedience to the will of God. At that time I was told in an impression of some sort, something like this; "You will go back in the proper time; you will look back on this and admit that it was not so long, not too long, after all." Something said in a way to me; "There will be a time when you shall return, but first you must learn obedience and submission."

In some way, I felt that this, or some such trial, was to come to me, even when I was on the mountain top at Army Cml. Center. I had been relieved of a great burden, and knowing that I might not have been, that I deserved no such relief, I was filled with thankfulness, and made "sick of love" for Him, even to the earnest desire and longing that I might reach out with my hands and touch Him. grasp Him fully; Yea, to embrace Him; my very soul yearned to reach Him, as I feel did weeping Mary at the Tomb when He said to her "Mary"! But as Mary was denied such, so was I; yet how very sweet was that 3rd chapter of Songs of Solomon; how much those words meant to me; how I felt my hands dripping with sweet smelling myrrh; I opened to Him; opened wide; but He was gone, gone out of reach, and out of sight. But even then — I seemed to be told, You are granted this prayer, but you will not learn of the Lord by being always given your desires, even though you see His goodness. There is a bigger burden to come, and at that time you will be denied, and you will learn through denial in that time. Now you see His love, remember it and know that He afflicts in faithfulness to His love and promises to you! We reply, Yes Lord, I will remember, and I will try to be obedient and submissive. Peter answered that was once. He said, Lord, I am ready to go with Thee, even to death. The Lord has to show us our weakness and make us know that it is in His strength that we are obedient and submissive. My Dear, I feel in some

way, that until you and I, yes, both of us, learn the lesson of obedience and submission to His will, He will not move us together again. It has been for that reason that I could not at the time of transfer, strongly ask much less demand, that I be given some other assignment. I am not afraid of man, so much, but I am afraid of the Lord and of being disobedient to His will, and being made to really suffer from it and in it. However, it was the Lord that gave me such a feeling, it was His goodness that tempered my trial and your trial; He is kind to His, and will temper the cold winds to the shorn lambs. For that reason also, I have not been able to write a letter of request for transfer; I have been shown that I could be sent to New Mexico; to a desert land, where no water is; where His Spirit is not; O My Dear, I have wanted to be submissive and obedient — for He has made me to fear His command! He has said: "I AM GOD, ALMIGHTY, ETERNAL, OMNIPOTENT, SOVEREIGN, KNOWING ALL THINGS AND EVER PRESENT WITHOUT REGARD TO TIME! I AM GOD OMNIPOTENT WHO REIGNETH!

What little babes we are! What helpless infants, crying to a Savior. O Father, you said, it would be before long; but how long must it be? We cry a child's petition. The child has but one cry; one cry must express all of his needs and all of his wants. We know that if we are granted all that we cry for, we would never learn self-denial, never learn anything of obedience, anything of submission to the Will of our Father. All we

can cry for or say, Lord enable us to wait, enable us to know obedience and submission, yet as soon as we can know enough of these things, do haste to bring us again together.

My Dear, we are rather impatient children. I have been in the service now a little over a year; I was at Army Cml. Center six months; I have been here only a little more than six months; what have we any right to expect? We must admit that the Lord has not been hard with us; what reason have we to expect a return just yet? Yes, that makes sense, yes our wants are so before us, and again the little child would with pleading in his voice and tears in his eyes, cry, Father, how much longer must it be?

O, but are not we glad that we have a tender merciful Father to cry unto! Are we not glad that we have known Him, known of His love and His kindnesses and His mercies! In a way we want to give way to tears and cry, How much longer must it be? Then again we turn to realize that this is not so bad, by comparison; we realize that it could be bad indeed, and anguish of soul. We have health, we have no mental sickness, we have some degree of spiritual health, we only cry to get back together because we have been given a love, one for the other! Suppose, He in His goodness, had not given us that love; suppose He should take it away, suppose He should give us a real cross and trial such as would make us pray to Him to keep us apart!! Yes, it is only because He has given us love—natural love, spiritual love,

church love that we are crying to be together again at the church. I add the last because, it has its part. We could be together here, or in New Mexico or in some dry land, but O Lord, bring us not to the dry lands, show us where Thy sheep lie down at noon by the wells of water, that we may come and lie down there with them and find rest and peace to our souls.

Well, I must go, guess I have said about enough anyway, if I continue I will have to start a new subject; that would be unnecessary now, it would take too much time, since I want to mail this.

All my love to you, and the girls. This is a beautiful prayer at the end of your letter, for faith, courage, patience, obedience, submission, to wait His time for all things with us.

Daddy and Douglas
(A. D. Alston)

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which thy fathers have set."

Editor

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"I HATE VAIN THOUGHTS"

"I hate vain thoughts: but Thy Law do I love." — Psalms 119: 113.

Some people may wonder why David said, "I hate vain thoughts." Paul says: "Whatsoever things were written aforetimes were written for our learning that we though patience and comfort of the scriptures might have hope." Rom. 15: 4. What a comfort it is to know that David, "A man after God's own heart," was perplexed with sinful, evil thoughts, such as we, ourselves are! But the reason we take comfort from these words, is because we can witness with him so fully in these words. Solomon said, "The thoughts of foolishness is sin: — " Prov. 24:9. God's people, as well as those who are not His people have vain thoughts, but the difference between them is: God's children have a hatred for them, and the others do not. When a child of God is harrassed with revengeful

thoughts, or sees within himself evil thoughts, a proud, haughty or lustful spirit he has reason to fear that he has impure motives in his heart, it gives him great concern, sorrow and heaviness of heart, and arouses a holy indignation in him against these principles and acts. Grief and shame is felt with such force that this one is made to cry out as did David—"Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right Spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." Psalms 51:9-12. These mercies are what we crave when so enshrouded with sin, for we know nothing less than God's mercy can reach our case.

This is not true of one who has no knowledge of his sinful condition, for such has no knowledge of their sinful state, and no remorse for their acts. This was true with the children of God before it pleased the Lord to open their eyes to their vileness, and convicted them for their sins and transgressions, and it is true with everyone who has not been brought to repentance. Such are vain and conceited and seek after the things of this life only. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." Matt. 23:14. These scribes and Pharisees do these things to satisfy their greed for gain, and they say in their hearts, "We have done no

evil." There is no fear before their eyes. Solomon said, "The soul of the wicked desireth evil." "But Thy law do I love." David had no reference to the ceremonial law which was enjoined upon the children of Israel and yearly sacrifices were offered in remembrance of sin. This law was abolished at the coming of Christ. The law David was referring to is the law of love that God put in the hearts and wrote in the minds of those who are regenerated and born of the Spirit of God, for "God is love." John said: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he is God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." I Jno. 5:15, 16. Paul said, "Whereof the Holy Ghost also is a witness to us; for after that He had said before; "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts (souls) and in their minds will I write them; and their sins and iniquities will I remember no more. Heb. 1:15-17.

This law which David loved embraced the doctrine, the precepts and examples which were taught by Jesus Christ. It is the joy and pleasure of the redeemed family of God to sit together in heavenly places in Christ Jesus and talk of His love and speak of His power. The gospel, which is the power of God, fills their souls with gladness. It gives them renewed strength and courage to continue to fight the good fight of faith. When they can rejoice in refresh-

ing seasons or visitations of the Spirit, they can say with Job,

"I know that my Redeemer liveth." Job 19:25. They can also bear witness with David, "The Lord is my Shepherd and I shall not want." Psalms 23:1. These are times of feasting. What more could a child of God want when they can feel the presence of Jesus in their souls and feel assured He is their Shepherd?

The disciples of John asked Jesus: "Why do we and the Pharisees fast oft, and Thy disciples fast not? And Jesus said unto them, can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, then shall they fast." Matt. 14:15. This is so true in the experience of the children of God, for when they cannot feel the presence of Jesus they begin to sink down in their feelings, and their souls cry out as David did: "Will the Lord cast off forever? And will He be favorable no more? Is His mercy clean gone forever? Doth His promises fail forevermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" Psalms 77:7-9. These are deep soul-searching questions that the heart is made to ponder in the days of adversity. This was God's way of bringing David's remembrance to His wonderful works of old: "And I said, This is my infirmity: but I will remember the years of Thy right hand of the most High. I will remember the works of the Lord: surely I will remember Thy wonders of old. I will meditate also of all Thy work, and

talk of Thy doings." Psa. 77:10-12.

Young people may read many books, and as they grow older they may forget a portion or all they have read, but not so with those who are taught by the unerring Spirit of God. God teaches His humble poor by bringing them through the depths of sorrow to learn that they must, through much tribulation enter into the Kingdom of God. (see Acts 14:24) Trials, trouble and afflictions are in the appointment of God. But they are an asset, not a liability as we often feel them to be. They work the works of God through much tribulation. They keep His people humble and at the feet of each other, esteeming others better than self, and make them feel they are the least, if one at all. Paul said: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. Our trials, troubles and afflictions are often chastisements which yieldeth fruits of righteousness.

The travels of the children of Israel from Egypt through the Red Sea, in the wilderness forty years, and crossing the River of Jordan into the promise land is a type of the travels of the chosen vessels of His mercy in their experience. They must, through hunger and suffering, remember all the way which the Lord, their God, led them. "Thou shalt remember all the way, (not a part of the way) which the Lord thy God led thee, those forty years in the wilderness, to humble thee and to prove thee, to know what is in thee, and suf-

fered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:2,3.

It is true today, natural bread will satisfy our natural hunger, but not the hungry soul; for it hungers and thirsts after righteousness (the word of God). That word of which Jesus said, "The words that I speak unto you, they are spirit and they are life." Jno. 6:63. When His word drops into the soul it is like the small drops of rain upon the withered plants; they flourish and grow. The prophet said, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small drops upon the tender herbs and the showers upon the grass." Deut. 32nd Chapter. Soon we have another drought of the soul. The soul is made to cry again like David, "Lord restore unto me the joy of Thy salvation." David did not ask for salvation, but the joy of it. He had already received salvation, and therefore knew the joy of it. This caused him to crave it continually.

We have many ups and downs in this life, and the writer's experience is that he is down so much longer than he is up. We are seldom ever without trouble. We are like the poet who said: "If a few minutes of peace I enjoy, I have hours again to complain." Tribulations keep us down. There are times when we feel very faint, but the Lord comes to our rescue with power. "He giveth power to the faint; and to them

that hath no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

There is a time of waiting; tribulation brings them to this place. It is a stand-still place. Moses said to the children of Israel, "Fear ye not, — stand still and see the salvation of the Lord,—" Ex. 14:13. Their standing still was not because of what Moses said, but because there was nothing else they could do. Their enemies were in the rear and the Red Sea was in front. My Readers, have you ever come to the stand-still place—that you could not go backward nor forward; neither to the right nor to the left. It is a miserable experience, but this is the time the Lord makes bare His arms. The Lord spake by the mouth of David, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psal. 46:10. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." — Job 5:19.

David loved the law of God. It was written in his heart and put into his mind. He could see the beauty in adversity as well as in prosperity. This was taught in his afflictions. He said, "Before I was afflicted I went astray, but now I have kept Thy word." Psal. 119:67. This was also the experience of Paul who said, "We glory in tribulations also; knowing that tribulations worketh patience; and pa-

tience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Rom. 5:3-5. Again he said: "For our light afflictions, which is but for a moment, (the length of time we live here in this life is only a moment compared to eternity) worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II Cor. 4:17, 18.

This law that David loved is far different from the one that was written on tables of stone (which was broken by man) but fulfilled by Jesus Christ. This law which is written in the heart and put in the mind cannot be broken. The sum and substance of it is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:30, 31. Has there been a time with you, since this love of God was shed abroad in your hearts that you did not love God and love those of like precious faith? This is an indisputable evidence that you are a child of God. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35. John said, "Whosoever believeth that Jesus is the Christ is born of God: and ev-

ery one that loveth Him that be-
gat, loveth Him that is begotten of
Him." This is not a condition based
upon the volition of the creature.
Jesus said: "This is My command-
ment, That ye love one another
as I have loved you." Jno. 15:12.
There are no conditions in this.
Those who are born of the Spirit
of God will most assuredly love
God and love those that are be-
gotten of God. Peter, (a servant
of God) was put to the test. Jesus
said, "Simon, son of Jonas, lovest
thou me more than these? He saith
unto Him, Yea, Lord; thou knowest
that I love thee — Feed My lambs.
He saith to him again the second
time, Simon, son of Jonas, lovest
thou Me? He saith unto Him, Yea,
Lord; Thou knowest that I love
Thee. He saith unto him, Feed My
sheep....Peter was grieved because
He said unto him the third time,
Lovest thou me? and he said unto
Him, Lord, Thou knowest all
things, Thou knowest that I love
Thee. Jesus saith unto him, Feed
My sheep." Jno. 21:15-17.

If one is born of the Spirit of
God, he will love his enemies,
for Jesus said, "Love your ene-
mies, bless them that curse you.
Do good to them that hate you
and pray for them which despite-
fully use you, and persecute you,
that ye may be the children of
your Father which is in heaven;
for He maketh his sun to rise on
the evil and on the good, and
sendeth rain on the just and on
the unjust." Matt. 5:44, 45.

This love for your enemies is
not felt in the depths of your
soul as is the love you have for
the redeemed family of God. For
it is in the form of pity, sorrow

and compassion, such as Stephen
apparently felt for those who
stoned him to death. He said,
"Lord, lay not this sin to their
charge. And when he had said this,
he fell asleep." Acts 7:60. This love
is a feeling of sympathy, pity and
compassion, realizing that except
for the mercy and grace of God,
we would be in the same condition,
and perhaps guilty of a like of-
fense. What mercy He has en-
dured and bestowed upon those of
whom it is said: "Therefore hath
He mercy on whom He will have
mercy, and whom He will, He hard-
eneth.

The law that David loved is writ-
ten in the heart and put in the
mind of all those that love the
Lord. It contains the doctrine, pre-
cepts, ordinances, and examples
that were taught by Jesus Christ.
There is not anything in it that is
grievous to the heaven-born souls.
They delight in this law. It is not
pleasing to the outward man, but
it is the joy of the inward man.

Paul said, "I delight in the law
of God after the inward man."
Instead of holding the subjects of
His grace in bondage, it frees
them from the law of sin and
death. It was through the suffer-
ing and death of Jesus Christ that
He destroyed him that had the
power of death, that is, the devil;
and delivered them who through
fear of death were all their life-
time subject to bondage. (See
Heb. 2:14.) Hence, the Apostle de-
nominates this law as the law of
the Spirit of Life in Christ Jesus
which made him free from the
law of sin and death. The subjects
of God's grace will make mani-
fest that this law is written in

their hearts and put into their minds by the fruit they bear. Paul said, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22. It would be the height of folly to bring a charge against a person for manifesting his or her love for you. There is no charge, hence, there is no penalty attached to this law of the spirit of life in Christ Jesus. The sinner is set free. The apostle said, 'Who shall lay anything to the charge of God's elect? It is God that justifieth.' Rom. 8:33.

God gave Adam a law. He transgressed it. The penalty for this transgression was death. The violation of this law by Adam was the first entrance of sin into the world. Paul said, "Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there ...is no law...") Rom.5:13. By the transgression of this law by Adam, judgment is passed upon all men to condemnation. The question may be asked, Why did Adam transgress the law if he knew before what the penalty would be? But Adam was made subject to vanity. Furthermore, his wife was the first to fall in the transgression. She was deceived. Adam was not deceived. See Tim. 2:14. He could not be separated from Eve. She was bone of his bone and flesh of his flesh.

God gave the children of Israel a law," the law of Moses." The

purpose of this law was not to give eternal life but to reveal the vileness, sin and corruption that dwells within. Paul said, "By the law is the knowledge of sin." He said, "Nay, I had not known sin but by the law; for I had not known lust, except the law said, 'Thou shalt not covet.'" Rom. 7:7. Men were too sinful, vile and corrupt to keep this law. It was a good law, it was a just and holy law, but Paul said, "I am carnal, sold under sin." Rom. 7:14. The Apostle further said, "If there had been a law which could have given life, verily righteousness should have been by the law." Gal 3:21. The law required perfect obedience. Man was too sinful to meet its demand. The cure for sin was found in Jesus Christ. He kept the law; satisfied its demand, and redeemed His people from under the curse. He removed the first covenant and established the second; then said He, "Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second." Heb. 10:9.

Isaac appears to be the representative head of the chosen vessels of God's mercy who are convicted and condemned through the administration of God's law. According to the word of God, Abraham bound him and laid Isaac upon the wood for a burnt offering. "Abraham stretched forth his hand and took the knife to slay his son." Gen. 22:10. Before the fatal stroke, God stayed the judgment. A ram was caught in the thicket by his horns. Abraham took the ram for a sacrifice offering and Isaac was freed. As the type so is the reality. When death seemed

certain and you (a condemned sinner) saw no way to escape the vengeance of God, Jesus then intervened a sacrifice offering. He fulfilled the commandments of God, and set the sinner free. This is a secret that is known by those who have felt the condemning power of God and a precious hope given to them by God, the Father, through His Son, Jesus Christ. Paul said, "— Who (Christ) was delivered for our offenses and was raised again for our justification." Rom. 4:25. The subjects of His grace are no longer under the old covenant of works. They are under grace. A new commandment is given to them. Jesus said, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." Jno. 13:34.

They are given a new heart and a new spirit. They are new creatures in Christ Jesus. They love the doctrine of God, their Saviour. The gospel which was preached by the Apostles and Prophets, (as well as all the called and qualified servants of God in succeeding generations) brings joy to their ears. It fills their souls with joy. They love the songs of Zion. To sit together and talk of His love is food to satisfy their hunger and drink to quench their thirst. They love their Lord and Master. They love one another. All of this is because of what Jesus has done for them. He snatched them as a brand from the burning. He redeemed them from the lowest hell and took His abode in their hearts. He is made unto them wisdom, righteousness, sanctification, and redemption. He

put an unbreakable law in their hearts. It is also written in their minds. He teaches them as man never taught. They hate all forms of evil, most of which they can see within themselves; and they delight in the law of God after the inward man.

David was a chosen vessel of His mercy. Is it any wonder that he said, "I hate vain thoughts: but Thy law do I love?"

T. F. A.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

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RESOLUTION AND OBITUARY OF SISTER CALLIE ADAMS PARKER

Sister Callie Adams Parker, daughter of the late David Benton Adams and Pheobe Adams was born May 20, 1892. She departed this life on August 14, 1963, making her life on earth 71 years, 2 months and 25 days.

She was married to Elder D. E. Parker on April 25, 1917. Surviving their mother are three daughters, Sister Lillie Weaver, Sister Della Weaver, Mrs. Nadine Mathews; and three sons: Ellwood Parker, Shirrell Parker and Golden Parker.

Sister Parker united with the Church at Hannah's Creek, Saturday before the third Sunday in August, 1932, and was baptized the following day by the pastor, Elder Exure Lee. She was faithful in attendance and when her husband was called to the ministry, she proved to be a minister's wife as well, giving every encouragement and assisting in every way she could to help carry his burdens. She said many times, that when her husband was called to the ministry that she was called to go with him and support him in the ministry. The last two years of her life her health was so poor that she was unable to go with him, but requested him to go, saying: she would lie in bed until he returned.

The last sermon she ever heard, her husband preached it. Ordinarily she rarely spoke of his sermons, but she spoke of this sermon many times as long as she could talk. His text was the third chapter of Acts, where there was One who lay daily at the gate of the temple which is called beautiful, as ask alms of them that entered into the temple. He fastened his eyes upon Peter and John, expecting to receive something of them, and Peter said, "Silver and gold I have none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Peter took him by the right hand, he lifted him up; and immediately his feet and ankle bones received strength. He went leaping and walking, praising God. We feel that this was her condition asking alms of the Lord.

She was a judge of sound doctrine and rejoiced in the sweet fellowship of the Household of Faith. We feel that a mother in Israel has fallen and a light has been removed from the church and a good wife and mother removed from the home.

We are confident that He who called her by His grace will watch over her while she sleeps, and as she has born the precious fruit of the meek and lowly lamb, she was enabled to put her trust in Him who is able to call her from the tomb and present her

to the Father without wrinkle or blemish.

We trust that the Lord has reconciled her husband, the sons and daughters to the administration of His will, and in their lonely hours may they be comforted with the knowledge that their mother could say as did David of old, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

At our church services we note with sadness her vacant seat, pleasant smile and loving handshake, but we are cheered by a sweet hope that she is resting in peace, freed from sorrow, trials and pain.

Her funeral was held at Hannah's Creek Church on Thursday August 15, 1963, by Elder Shepard Langdon, Elder T. Floyd Adams and Elder Wilbur Barbour. She was laid to rest in the Church Cemetery beneath a beautiful mound of flowers with a host of friends and relatives attending.

Therefore, Be It Resolved:

First. That we bow in humble submission to the will of Him who doeth all things well.

Second. That we extend our deepest sympathy to the bereaved family.

Third. That a copy of this obituary and these resolutions be sent to Zion's Landmark for publication, a copy recorded in our church minutes and a copy sent to the bereaved family.

Written by order of the church in conference on October 19, 1963.

Elder S. J. Sauls,

Moderator

Sister Nancy Adams,

Sister Lillie Weaver,

Sister Della Weaver,

Committee

OBITUARY

Whereas our Heavenly Father has been pleased to remove from our midst, our beloved Sister in Christ, Lona Bell, the church at Newport has requested that we write a few words in her memory.

Sister Bell was born March 13, 1889, and departed this life July 17, 1963. Her stay on earth was therefore 77 years, 4 months, and 4 days. She was united in marriage to Brother Nelson Bell, who preceded her in death about nine years. To this union were born eight daughters; Mrs. W. G. Hunnings of Charlotte; Mrs. Harry C. Mitchell and Mrs. Norman Thomas, Greensboro; Mrs. Dave R. Reynolds of North Wilkesboro, Mrs. Roland M. Garner of Alexandria, Va., Mrs. Leonard Lukens of Spencer, Iowa; Mrs. Earl Baker of Rocky Mount, N. C. and Mrs. J. Gaskill McDaniel of New Bern, N. C. Also two sons, the Rev. Norman S. Bell of Potsdam, N. Y., and J. Stancil Bell of Newport, N. C., two sisters, Mrs. Myrtle Pollard, Morehead City, N. C., and Mrs. Beulah Prescott of La Grange, N. C.; one brother, Lloyd Garner of Newport, N. C. and fifteen grandchildren.

Sister Bell joined the church at Newport, June 18, 1938, and was baptized by Elder R. W. Gurganus, and lived a very

faithful member, however, afflictions kept her from attending regularly for several years before she was deceased, yet she always remembered her church with a letter and contribution for expenses of the church, when absent, and sought to be remembered in the prayers of her kindred in Christ.

She was a faithful wife and devoted mother, and kindly took care of her invalid husband many years; and in turn, her children kindly cared for her during her invalid years. Her funeral was conducted by her Pastor, Elder H. A. Young, and her body was tenderly laid to rest in Cedar Grove Cemetery at Newport to await the resurrection when Jesus shall gather His jewels home.

Therefore, be it resolved:

First, that the church has lost a faithful member, her family a good mother and sister, the community a good friend and neighbor.

Second, we desire to bow in humble submission to God, who doeth all things well.

Third, that a copy of these resolutions be sent to the family, one to be spread in the records of our church book, and one sent to Zion's Landmark for publication.

Done by order of the Church in conference, September, 1963.

Elder Bennie Pollard,
Moderator
Sister Lila Garner,
Sister Annie Higgins,
Committee

OBITUARY OF ELDER UPSIE CARROLL YOUNG

It has pleased the Lord to remove from our midst a very dear brother and gospel minister. Brother Young was born September 14, 1882, and departed this life October 16, 1963, at the home of his daughter, Mrs. Rex Voss, where he had made his home since the death of his wife, at the age of eighty-one years.

His survivors are four daughters: Mrs.

Rex Voss, Mrs. Bennie Chitwood, Mrs. Forrest Deal, all of Bassett, Va.; Mrs. Buren McGee, Roanoke, Va.; and four sons, Percy and Clyde Young, Collinsville; Maynard Young, Snyder'sville, and Clay Young, Bassett, Va.; fourteen grandchildren and nine great grandchildren.

Brother Young was a good husband and father and the writer has never seen a family of children any better, more attentive and more devoted to their parents than this family was. The writer having been with them much during the afflictions of their mother and father.

Elder Young was received into the fellowship of the church in 1913, and he began preaching in 1917. His membership at the time of his death was with Collinsville Primitive Baptist Church. He was a good and faithful member, peaceful to the churches and was blessed to hold fast to the doctrine of salvation by grace and grace alone.

On October 18, 1963, his funeral was conducted at Collinsville Church by Elder Frank Pegram and Elder Layton Wingfield. A large number of members and friends attended the funeral. His body was laid to rest in the Roselawn Cemetery under a beautiful mound of flowers, there to await the second coming of the Lord Jesus Christ who will raise the bodies of all his children and fashion them like unto His own glorious body.

Written at the request of the family,
Bro. Noel Tilley
RFD #1, Box 350
Fieldale, Va.

UNION NOTICE

The Lower Country Line Union was appointed to be held with Wheelers Church, beginning Saturday before the fifth Sunday in March, 1964. Elder Jack Hawkins was chosen to preach the introductory sermon, Elder L. P. Martin, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

NOTICE - POSTMASTER

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PROVERBS III.

For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding:

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion:

So shall they be life unto thy soul, and grace to thy neck.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

EDITOR

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ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ALONE WITH THEE

Alone tonight with thoughts of thee;

I long for faith that I may see
The beauty of thy smiling face,
And feel the strength of thy embrace.

Dear Lord, I know that thou art mine!

So why should I be sad, or pine?
For all I love is in thy hand,
Though they be far in distant lands.

The smile so gracious, shed on me

Can smile on them on land or sea;

So in thy tender care, I rest,
And may they also feel thus blessed.

Oh, keep us safe, both night and day,

And let us not forget to pray
While we to thee all honor raise,
For-ever to Thy name, be praise!

—MRS. ISAAC JONES

A PILGRIMS PRAYER

We thank thee, gracious Father,
for the bright and heavenly light,

Which we feel — so calm and gentle,
since the shades of the coming night.

No harm can come to fright us,
while thou art near and dear.

No enemy can touch us for thou art always near.

So let us thank thee more and more,
as in this pilgrimage we stay:

We journey on towards heaven;
to a fairer brighter day.

Mrs. Isaac Jones

RFD 1,

Richlands, N. C.

THANKSGIVING

I'm thankful, I hope, that I am living

To be able to pray with Thanksgiving;

To sing praises in glory and in song,

To the One to whom we really belong.

There is no portion nor tenth
But for all for whom Jesus was sent;

The debt of our sins was paid
for in full,

When His Blood on the Cross was spent.

When Jesus came in the Spirit
of the Lord,

The law of Moses was then made void.

The children of God stand in sweet accord,

For mercy they pray on Thanksgiving,
Dear Lord.

Mable Hager

Smithfield, N. C.

"HIS BUSINESS"

Dearest Carolyn and Girls:

Let me see if I can write you. I have tried to write Bro. White and I just can not. I think I know what is meant when Elder Lefferts said, "To preach is the easiest thing in the world, but to try to preach is the hardest thing you ever tried to do." From the preaching viewpoint, I can not speak, but from the writing viewpoint, I can. It is not that I think I must write to him on some scripture, yet I can not write any other way. I begun and wrote two-thirds of a page, but with such labor, and I do not feel that I should send anything like that. The thought on my mind was very beautiful to me, but I simply could not put it into words. Sometimes I can write like a blue streak with no trouble, so I feel that when it is with such labor, it is not to be! I will try again soon to get him a letter of some sort written. Surely we should write him and remember him.

So the house has been about "His business" the past weekend. Well if it might be, it is a joy and a pleasure to me. Yet I sometimes question my sincerity in such statements as that. I do mean then, yes; but again I am counting the dollars and cents so as to make me doubt that I am sincere at all. But O, there is something most sweet in the very thought "His Business!" It is the dearest thing in the world to feel that we might be enabled to give even a cup of cold water to a way-faring child of grace. The thought lately in my mind concerning this child of grace, is that the hope in

his heart and his breast, put there by the mercy of God and our Savior, is the Living Bread — The Word — the flesh and blood of the Son - of - Man, and it is truly a bit of the Living God dwelling for this time dispensation within these tabernacles of clay. It is of God, it belongs to Him, it is a part of His Body, it is the Living Bread which, if one eats thereof, shall live forever. All of the evils of this life, all of the vanity of this flesh man, and all of the lusts and sins, doubts and fears are the hosts of enemies coming against this Spirit-man which is God's. That is the battle that man has no power against; these are the enemies in whose face we know not what to do, and cry and groan unto God for deliverance. His answer is; this battle is not yours, but God's! These enemies are coming against that which is God's; and God will defend and will sustain and will not allow to be destroyed that which is His and of Him. Thus He says: Ye shall not need to fight in this battle. Thus, He fights the battle and turns every enemy against each other and destroys them everyone before our eyes saying "Stand still, and see the salvation of the Lord with you."

Well, I have already spoken about that, why do I keep on? Let us go back to "His Business." I am so glad Elder and Mrs. Wood could be there, and could enjoy being there; also that the other members felt to come in. They seem to feel free enough to drop in often and to follow conversation upon the better things. May the Lord keep it a place of "Good conversation," and may all the praise

and honor and glory be reflected back unto Him.

There are so many things to worry us, and to keep us torn up and disturbed. My cry is Lord relieve! But it has not pleased Him to relieve us as yet; when will He come and set us to walking again, in some degree of freedom? You spoke of me being out of the furnace, I do not know; sometimes I feel that I cannot stand it; cannot bear any more, but I guess He gives strength as He gives us the burden to bear. In spite of all your knowledge, you have to cry out, O Lord, why must these things be? I do not suppose that was ever more in the depth than the other night, when it seemed that in spite of all, I would turn against all and my soul would surely die. Abraham complained and said: "All these things are against me." Looking at Abraham's trials, I say they were only against his flesh, and for the good of his spirit; but looking at my own trials, it is so hard to see and to say such things; though by faith, I know that they must be just as true, as with Abraham. Yet, how can it be thus? How can there be any good? And yet there must be good in it all, for we are told that He is too good to be unkind and too wise to err.

I am sorry that you seem so disturbed. There is not one thing that any of us can do to relieve any other one of a single trial or burden. While Esther was in before the king, awaiting to see what the king would desire to do, or whether or not he would show favor to her or choose her as a concubine or to select her to replace Vashti as queen, there was

nothing that she could do but wait; and there was nothing that Mordechi could do but wait; though Mordechi walked daily before the king's house where the women were kept. Truly Esther was in the hands of the king, and no man could do one thing, until the king spoke his word.

You mentioned several up there, several of the brethren who have been praying daily for me and for my relief. They know very well, that they can do nothing but pray unto the Lord and wait. Likewise there is nothing that I can do but pray unto the Lord and wait. There is nothing that you can do but pray and wait; so it is with us all. In times of greatest bitterness, I would wish they all forget me, yet it is the flesh that speaks thus, and not the soul, for the soul is struggling for its very existence and its very life! The soul is bowed in humility to the dust to think that such love and consideration should come to me—worthy of nothing but death. Vashti refused the king's command; but Esther came to him in her troubles and distresses, begging and pleading for her very life! The pharisee told Jesus of his righteousness; the publican pleaded and begged for mercy and for his life! The last shall be made first, and the first last; Vashti was first, proud and beautiful; Esther was last, humble and beautiful; Haman was first, favored with the king, but Mordechi came with humility and saved the king's life, when Haman went for a decree to destroy Mordechi and hang him on the gallows, the king had just read the chronicles and

the service that Mordechi had rendered to the king. So it came to pass that Mordechi was honored and Haman was hanged on the gallows that he had built. Beautiful, but I will not go on with that.

Kiss our sweet girls and love them for Daddy. Let us hope that the Lord in His wisdom and mercy may see fit to soon relieve us of some of this, our burdens, and in some way pleasing to Him, set an open door before us and establish our going, put a new song in our mouth, even praise to His Holy Name; that He may lift us up and set our feet upon a rock—that Rock out of the Mountain, carved without hands, that Rock that broke into pieces all the kingdoms of this world, and ground them to powder!

Love to you all,
Daddy, Douglas
(A. D. Alston)

HOW DO WE GO TO JESUS?

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. These are the words of Jesus. Was He talking to the whole world, all of mankind? Indeed no. "He was in the world, and the world was made by Him, and the world knew Him not." St. John 1:10. He was talking to the babes in Christ, those who labour and are heavy laden," for He said: "I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matt. 11:25. A babe in nature can not go anywhere on its own. It must be carried! God takes a man and makes a babe of him.

He takes those that feel to be grown, not dependent, those who have never felt the need of help, and shows them they are sinners—lost and ruined — and can do nothing about it. He brings them down to be so small in their feelings, so helpless before a just and revengeful God, that they see themselves to be as helpless as babes, because He has made their helplessness and HIS GREAT POWER known unto them.

Those who labour are those who are heavy laden. To those who know not this experience, this scripture is a mystery, and means nothing to them, but the knowledge of God and the mystery of grace are only understood through Him—the Revelator. Those who are invited to "Come unto me," are not all the individuals of mankind, but they are "All ye that labour and are heavy laden." Not those who are dead in sin and have no knowledge of their sinful condition for these are not weary of sin, nor burdened because of it, neither are they labouring and heavy laden, because of it, but those who groan inwardly and are burdened with the guilt of sin, and have been labouring under the law trying to keep its commandments, its demands, seeking inward peace and rest for their weary souls; to these He says: "Come unto me all ye that labour and are heavy laden, and I will give you rest." This rest is a spiritual rest here, peace of conscience, ease of mind and heart, tranquility of soul through His pardoning love and grace; it is full deliverance from sin, and eternal rest when we leave this world.

The world is teaching today that Jesus was speaking to everyone. But a dead sinner — one who is dead in sin, yet he is not aware of it — can do nothing. He can not go to Jesus, because he is dead. We, in our finite state of being would know better than to speak to a dead person and say, Come unto me, to say nothing of an all-wise God who is perfect. But God not only gives life to the dead sinner, but He gives him a knowledge of his condition before God, grants him repentance, and full deliverance, which is the new birth. The birth of the spirit that Jesus was talking to Nicodemus about, when He said unto him: "Verily, Verily, I say unto thee, except a man be born again, he can not see the kingdom of God. St. John 3:3.

Now those who have this birth are made alive in Christ, and are the babes Jesus was speaking to when He said, "Come unto me." Jesus said: "No man can come to me except the Father which sent me draw him, and I will raise him up at the last day." Jno. 6:44. So we see the only way to go to Jesus is to be drawn by the Father unto Him. The Father and the Son working together, one saying: "Come," and the other drawing him, he is moved unto Jesus. Although we do not feel any going on our part, all we can say is, We get there. It is with us as it was with the blind man after Jesus had restored unto him his sight, when questioned by the Jews, "He answered and said, Whether he be a sinner or no; I know not; one thing I know, that, whereas I was blind, now I see." St. John 9:25.

The drawing power of God draws

us in the way which is Christ Jesus for He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. St. John 14:6. Jesus was no more speaking to every one on earth than He was when He said: "And I, if I be lifted up from the earth, will draw all men unto me." St. John 12:32. If anyone asks me how my folks are, I say, They are all well, in answering thus, I do not mean all the Mills people Savior in whom our life is hid. are well, but all of my immediate family, those of my own household. The family of God was the only ones Jesus had under consideration when He said, "Come unto me." Just the household of faith! This is true and we cannot change it nor is there one thing we can do about it, for Paul said in his letter to the Roman brethren, "So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy. If I could have my will, I would glory in His presence all the time. I would never be lean in Spirit, nor would I ever sin again.

The way we go to Jesus is to be drawn unto Him by the Father and there is only the one way. Much of my time I can not feel any drawing power to Him. I go looking for Jesus but can not find him; nor can I see or feel His presence with me. I do not feel any life in my soul so much of my time, and I go wondering if I have ever had any life in me. I am brought to witness with the poet: who said, "I am a stranger here below," But Paul expressed it thus: "For ye are dead and your life is hid with Christ in God, when Christ

who is our life shall appear then shall ye also appear with Him in Glory." Col. 3:3,4. Ye are dead, but not in a natural or corporeal sense, for you are still living naturally; and it is not in a moral sense, for though His saints had been dead in sins, they were quickened by the grace of God; but they are dead to the law by the body of Christ, and they are dead to sin, as to its damning power, because Christ had taken their sins into His own body and died that they might live. They are dead to worldly lusts and to the things that are in the world: "And your life is hid with Christ in God." The spiritual life of the saints is hid from the men of the world, who are alienated from the life of God and have no knowledge of Him. The things that are eternal are unseen by the carnal eye. Therefore it is hid, and it is hid with Christ. The spiritual life of the saints is hid from the world, who are alienated from the life of God and therefore know nothing of God, and of the Spirit of life. They are strangers to the nature of this life, and to the food on which believers live, the hidden manna; and to the doctrine contained in the Gospel by which His people are fed; these are hidden to them that are lost; and all the joys and pleasures of it is unknown by the unbelievers. Things eternal and the joys of eternal life can not be conceived of by a carnal mind nor heart.

When our hope becomes so low that we almost despair, we too question the reality of the experience on which we had based our hope, for it seems to be gone, and the Lord hides His face and

our hearts are full of doubt, for we are brought to know as did the Apostle Paul, that "We are carnal, sold under sin, for that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:14-18.

So your life is with Him as the Head, the Root, and the Fountain of it, and so is safe, and can never be lost, because if He — the Head lives, the members shall live also; this being true, the needs of His people will be abundantly supplied and the life of His people is not only with Christ, but is with Christ in God. The Father is in the Son, and the Son is in the Father. They are one in nature, power and glory: this being the foundation of the life, spiritual and eternal of God's elect. See Jno. 10:28-30.

Moreover, this life itself is in God, for we live and move, and have our being in Him; and our Spiritual and eternal life arises originally from Him; it was purposed in Him; it was promised by Him. The mystery was given by Him and was hid in Him, therefore the saints can never perish. When God hid our life, He hid it from the world, and at times it is almost hid from us, because we are so in doubt of our salvation! but ere long we are reassured by a visitation of the Spirit or by the

glad tidings of the gospel, and we are again enabled to rejoice in our

God did not hide Job's life from Satan. He said unto Satan, "Behold he (Job) is in thine hand but save his life." Job 2:6. So Satan could not touch Job's life, although it was not hid from him, but Job's life was hid with Christ in God and Satan could not touch it. "When Christ who is our life shall appear, then shall ye also appear with Him in glory." The apostle John said: "Beloved, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not because it knew Him not. Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that when we shall appear, we shall be like Him, for we shall see Him as He is.

(Elder) C. S. Mills
911 Marie Ave.
Kannapolis, N. C.

LABOUR OF LOVE

Brother Adams, Sister Henrietta Herring, RFD 3, Snow Hill, N. C. requested that I give you this letter, and say to you that if you think it is suitable for publication, you have her permission to publish same. Do as you see fit.

J. M. (Elder J. M.
Mewborn)
Willow Springs, N. C.)

Dear Cousin Henrietta,

We will miss you at church today. We hope you will soon be well and back home again. It is good to be blessed to remain at home and be in normal health, and to be with loved ones, and

around our own hearthstone and shelter. It is better to be blessed with the Holy Spirit of God, and to have an to feel the presence of same, than all the natural blessings of this time world. Had we a thousand mansions of the present order, but completely ignorant of all that is divine, with no hope of the coming day, it would leave us in a miserable state. "But, Beloved, we are persuaded better things of you —" You have attended the things which "accompany salvation, though we thus speak." For we read: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10. And we desire every one to show the same diligence to the full assurance of hope unto the end. And we desire all to be followers of them who through faith and patience inherit the promises. We further read, for a confirmation of these, that when God made promise to Abraham, because He would swear by no greater, He sware by Himself. And so, after he had patiently endured, he obtained the promise. See Heb. 7:9-15. The promise spoken of here is eternal life. The Apostle John says, "This is the promise that He hath promised us, even eternal life." I Jno. 2:25.

Another Apostle puts it this way, in speaking of these choicest blessings, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord. According as His divine power hath given unto us all things that pertain unto life and

godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. The promise of eternal life is salvation. Salvation leads and directs our minds to the inheritance of the saints. This inheritance is incorruptible, and undefiled, and fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

In all this, however, we will remember "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Of this salvation the prophets have inquired and searched diligently, who prophesied of the grace to come unto you, and the glory should follow. We further read, (not only the prophets) but the angels desire to look into these things. See I Peter 1:12. Our high privilege in this world is to be blessed to embrace these promises as ours, which serves for the time now present, but when we awake in His likeness, then shall we be satisfied.

Our love to you,
J. E. and Emma
(Elder J. E. Mewborn and
Wife, Emma Mewborn)

"BEHOLD I STAND AT THE DOOR"

Elder J. E. Mewborn,
Snow Hill, N. C.

Dear Brother Mewborn,

Just a few lines to tell you how much I enjoyed your article in the March 15th. issue of Zion's Landmark. I have thought to write you since I read it, and being here alone, feeling rather lonely, I decided to write tonight — the others have gone to church. I hope the Good Lord will guide me that I may express the joys I received when I read it, not knowing who had written it until I reached the end of it. Brother J. M. has a good article in the same Landmark entitled: "Behold I Stand at The Door," which I hope gave me a much better understanding of that scripture than I ever had before. When I was young, I used to go to Deep Run Free Will Baptist Church once in a while. Old Mr. Henry Cunningham was the pastor there for many years and he would preach many times from that scripture, but altogether in a different light, I could never get anything out of what he said concerning it. But the way Brother J. M. put it, if not deceived, I could see it so plainly! And it was food to my hungry soul. For I do feel so hungry and empty most of my time, and even lost and forsaken too, for I feel to be such a vile sinner, I often wonder if I have deceived my precious brethren and sisters for at times my hope seems so little, I have to hope I have a hope, but no matter how little it gets, I would not exchange it for the whole world and the fullness thereof, for it is the most precious

thing I have in this life.

Getting back to your article which I enjoyed so much, also I have so many times wished I might be as humble as this prodigal son for I know I am just as sinful as he and yet he found favor in his father's sight, and we hope to find favor in our father's sight which in my mind represents all of us poor wayward sinners and we hope to find favor in God's sight through Jesus Christ. We know we can not in any other way for as the poet wrote, "Nothing in my hands I bring, simply to the cross I cling;" because we have nothing to bring, but thanks be to our precious and mighty Saviour, He paid it all for us and we will never be able to thank and praise Him enough for all His wonderful blessings for we are such vile sinners, or that is the way I feel, and just hoping in His wonderful mercies. I do not feel fit to be among His good people and if they could see me as I see myself they would not have me among them nor be so good to me either for they still come and preach for me. Brother Yopps got Iris to say I could go to the Quarterly meeting this time. I hope I can go, I do not know yet definitely.

Well, I have written more than I intended to write, so I will stop now. Hoping this will find you all well. I have not felt as well as usual for the past week or two, but I hope to feel thankful that I am as well as I am.

I ask an interest in your prayers when at the throne of grace.

A poor and needy sinner,
Lena Smith

RENEWAL

Dear Brother Adams,

Inclosed you will find \$3.00 to renew my subscription to Zion's Landmark. I enjoy reading all the good letters in it and to know that others have to travel the same way I do. It gives me a little more hope, to hear of some one else that has the same ups and downs as this poor sinner has. I hope some day I can write my experience as I could not tell it when I was received into the church. I hope you and yours are well.

Your little sister
if one at all,
Mrs. A. L. Deal
Patrick Springs, Va.

We will welcome Sister Deal's experience of grace for publication in Zion's Landmark, and we hope many of the Dear Savior's little children will be inspired to do likewise. The dealings of the Lord with His people bring joy and often times tears to the readers, because they are witnesses with each other, and it is such a comfort to read our own experience in that of others. The Prophet Isaiah said, "Ye are my witnesses, saith the Lord and my servant whom I have chosen: that ye may know and believe me, and understand that I am he. —" Isa. 43:10-12.
Ed.

SONGS OF ZION

Dear Brother Mewborn,

I am glad to tell you I have improved somewhat, (although it has been slow), and am trying to sit up more each day. I am still trying to hope I will get over this attack. I trust you and yours are

enjoying good health. We never fully realize how well off we are until we are afflicted. The dear ones from far and near have remembered me with cards and letters with such sweet messages. These have been of more comfort to me than they will ever know. God bless them all. I would love to express my appreciation through the Landmark if you have space for a few lines. If not, it will be all-right. I still rejoice that you came to see me, and your sweet talk helped my feelings so very much, Oh! do continue to pray for me that I may endure to the end, that God may bless me with such strength as He has in store and with fortitude that He alone can give.

I often find myself singing the good old songs of Zion (in my mind). One especially is, "'Tis a point I long to know, Am I His or am I not?" It tells my experience all the way.

Remember me to your dear parents, also Brother and Sister Adams, and to Brother Grimes. How I do hope he doesn't suffer much pain. I have written more than I had thought of doing, and I must stop.

Much love to you and Susan. God bless and keep you both.

In love and
sweet fellowship,
Mrs. Esta Ivey
East Point, Ga.

We truly hope our Dear Sister Ivey will be restored to her wanted health, but at least may her fortitude and endurance be strengthened according to her need, and may she be blessed with reconciliation

to the will of her Heavenly Father, who has promised that He will never leave thee, nor forsake thee. This promise sweetens our sufferings. — Editor.

LETTER FROM

SISTER PEARL BADGETT

Dear Brother and Sister Newman,

I awoke this morning with you two on my mind. How is brother Carl and did he have to stay in the hospital? I hope he did not, and is feeling better. Gernie and I went down Sunday evening to see his father and they were ready for me at the hospital, so he left me, and they operated on me Monday morning. Sister Newman, I feel too little to even try to tell what took place with me Sunday night, but if the good Lord will direct my weak and trembling mind, I feel like I want to tell someone about it. When I felt like talking, I told this to Gernie and it has meant much to me.

Late Sunday evening, the doctor came in and checked me, and asked me if I had ever been put to sleep, and I said, "No." He told me what they would have to do, and that I would be nauseated. When they finished all medication etc. Sunday night, it was around ten o'clock. They then turned off the lights in my room and asked me if I wanted the door shut. I said, "Yes." I was not scared, but I felt lonesome and I began to think of what the doctor had told me and I said, "Lord, if someone could just pray for me, I do not feel like I would be sick, and when I said that, something happened. I do not know what it was, but when I came to myself, my pillow was wet with tears and there are

not words to tell you how I felt but I feel like I know that you and Brother Newman can understand. When they came in Monday morning and asked me if I were ready for my operation, I told them I hoped I was. Sister Newman, I had no fear at all when they brought the stretcher to my bed. I did not mind it anymore than I would mind getting into the car to come home.

When we went into the operating room, I was carried under a big arch and the arch was a solid light and it was the prettiest light I had ever seen. The nurse told me she was going to stick my hand a little bit and that I could take a nap. The last thing I remember was a group of the prettiest people I had ever seen. Some I knew and some I did not know, but they were all beautiful and were singing the hymn 280, in Goble Hymn Book. It was the prettiest singing I have ever heard. Oh, if we could always feel like I did then! but it is just a little here and a little there—no matter how little it is, it is sweet to me.

When they brought me back to my room, I was not the least bit nauseated, neither did I ever have any nausea from the operation. I feel that I know the Good Lord is everywhere present and nowhere absent and that He has all-power.

Sister Lora, I hope you all can look over my mistakes for I feel that is all I am. I came home Wednesday. The doctor said he thought I would do as well at home if I would listen to him. I

am not supposed to do anything for awhile. He said I did not have any cancer; but that I did have a tumor.

All of you come to see us when you have a mind to do so.

A little sister in hope,
Pearl Badgett
Mt. Airy, N. C.
Fisher Gap Church

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVII

No. 6

Second Class Postage Paid at
Wilson, N. C.

Wilson, N. C. FEB. 1, 1964

VIEWS ON MATTHEW 10:34-36

Dear Bro. Adams,

I would appreciate it very much if you would give your views on Matt. 10:34-36.

A sister in hope
Mrs. A. L. Gillikin
RFD 1
Gloucester, Va.

The verses which Sister Gillikin requests our views read as follows: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

No interpretation of scripture, that is not in accord with the teaching of the scriptures and with the experience of grace, can be true, and all scripture is true in the sense in which it is intended; and no quotation contradicts an-

other. Paul said in 3:16, 17, II Tim. — "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

It was the belief of the Jews that when the Messiah came, a natural kingdom would be set up and Christ would be the ruler, whereby they would enjoy the peace and comforts of life, and not be subjected to wars, trials and conflicts. His disciples believed this also, being inbibed with the same idea which they felt was supported by several prophecies of the Old Testament, and which were not correctly understood by them. Since the disciples were of the same opinion, it pleased the Lord to let them know the contrary, that they must not expect outward ease and worldly tranquility would attend their ministry.

The Holy Ghost, who is the revealer of God's word, had not as yet appeared unto them. The Holy Ghost takes the words of Jesus and shows them unto His people. By so doing they are led from law to gospel — their eyes are opened to see that the righteousness contained in the law of Moses is not the way of eternal life and salvation. Unbelievers contend that Christ died equally for all men, and that it is left to the creature to accept or reject Him as their Saviour; and that salvation is optional with the creature. They seem not to have any comprehension of the Scripture as recorded by the Apostle Paul when he said: "Blessed be the God and Father of our

Lord Jesus Christ, who hath bless us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace; wherein He hath made us accepted in the Beloved." Eph. 1:3-6.

It is according to nature to believe that by keeping the law of Moses — the ten commandments—the creature can please God and reach heaven; but when, in this state of being, we are in nature's darkness and have no true knowledge of our sinful condition before God. This class is mentioned by the apostle when he said, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Do you see the fulfillment of this scripture around you? Do you hear man's works taught for salvation? Is the power of God denounced or minimized and the strength of the creature exalted and extolled? But God through Isaiah proclaimed: "I am God, and there is none else! I am God and there is none like me!" Isa. 46:9. He told Jacob — "Fear thou not, for I am with thee: be not dismayed for I am thy God; I will strengthen thee; yea, I will help thee; yea, will uphold thee with the right hand of my righteousness." — Isa. 41:10.

Christ came to be a peacemaker between God and the sinner for whom He died. This He did by shedding His blood for them on

the cross. He thereby, not only gave them peace, but He gave them eternal life also. In hearing the gospel minister proclaim the truth, His people experience the peace and joy of soul mentioned in the scripture of which our sister has inquired; and when it pleases Him to reveal Himself to the burdened sinner, (one who feels to be condemned because of sin, lost, and ruined) as his Redeemer, his Saviour, this indescribable peace is then bestowed upon him. This peace does not continue with us at all times, for it pleases the Lord to hide Himself from us and show us what we are before Him—dependent, vile and helpless; and when He causes us to see how exceedingly sinful we are and that evil is ever with us in the flesh, (which causes us to sorrow and mourn) we are filled with penitence, loathsomeness, and hate for the principle we recognize within ourselves. The sword of righteousness that dwells in His people who have been redeemed from their sins, cuts them off from worldly lusts; it takes the love of the world and the things of the world from them; having no love for these things, they see sin where they once did not know it existed. They love and yearn for the righteousness of God. "Blessed are they who hunger and thirst after righteousness for they shall be filled." This is the sword that cuts them off from the world and the love for the things of the world. When God bestows this gift to those of His, they no longer seek the association of men and women of evil principles and practices, for they have been cut off by this sword of right-

eousness.

Jesus is the Way, the Truth, and the Life. Therefore, salvation is through the shed blood of Christ and it is only through this means that sinners are justified in the sight of God. Those who have received a precious hope in Christ are manifest children of God. They no longer believe in the righteousness contained in the law for peace and happiness. They lay hold of the promises of God, and believe in His righteousness, which is by faith. Faith strengthens the hope (it is only through faith that our hope is given) and renews evidence that we are embraced in the new covenant, which is ordered in all things and sure.

Jesus instills in His disciples inquiring minds and teaches them to know that His kingdom is not a natural kingdom, but is a spiritual kingdom which is not of this world. The kingdom of God is in the hearts of all those who are born of the Spirit of God. He dwells and reigns in them. Paul said, 'Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?'—I Cor. 3:16. This temple was once the daughter-in-law against her in the stony heart until God took Satan's kingdom—the stony heart—away. He then put within them a new spirit and a new heart. See Eze. 36:26. Satan dwells in the hearts of unconverted sinners.

When Jesus came into the world, He set up a new order of things. Likewise, when He sets up His kingdom in the hearts of His anointed, old things have passed away, and all-things have become new. Sacrificial offerings,

which prevailed under the law of Moses, was done away at the appearing of Jesus. These offerings were in remembrance of sin, and could never make the comers thereunto perfect. That which was true under the law is true in our experience and we learn our works of righteousness and self confidence have no place nor function in the saving of sinners. None but converted sinners know they are totally depraved and can see that Jesus Christ is their only hope of eternal life. Therefore, Jesus said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

The mother, daughter, and daughter-in-law according to nature are not what Christ had under consideration necessarily, but He is speaking of the variance in their beliefs, religiously speaking, because in nature we all see alike and have confidence in the flesh but when it pleases the Lord to open the eyes of a daughter she is at variance with her unbelieving parents, sisters and brothers. Or, if it pleases the Lord to open the eyes of a mother, she is at variance with her unbelieving kindred; and it works in like manner with any member of the family, kindred or neighbors. Hence, God has set at variance one with another, religiously, and there is no harmony nor fellowship in the spirit between the believer and unbeliever; and instead of peace and love, the relationship often becomes one of

bitterness and enmity and they become as strangers in the spirit. This variance was clearly manifested among the Jews when the gospel (which is the power of God) was revealed to the few and not to the many who were left in total darkness.

The few, to whom Jesus revealed Himself, received the Messiah with joy and gladness but the many, to whom He was not revealed, rejected Him. They called Him the carpenter's son. Consequently, there was a division among them, and great persecution. So Jesus said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword." The gospel sets at variance those who have been quickened by the power of God, and those who are dead in trespasses and in sin. Jesus brought peace, but not in the sense that the multitude was looking for it. Jesus is the Giver and Donor of peace. This peace is found in the souls of those who have received forgiveness of their sins and have been redeemed and cut off from the world. They alone know the sword of the Lord, for they love not the world nor the things of the world, they have been cut off from them. To these Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." — Jno. 14:27. This

peace may properly be said to be the gospel of peace of which Jesus Christ is the Author and the Finisher.

God chose a family to set forth His wonderful truth, which makes it more easily understood. The sword brings the division between the regenerate and the unregenerate. God put enmity between the seed of the serpent and the seed of the woman. See Gen. 3:15. When the seed (Christ) of the woman is made manifest in the hearts of believers, the carnal mind, which is enmity to God, will rise up in opposition to that which is Godly. divine or spiritual.

When Paul persecuted the saints of God and played havoc with the church, he was highly esteemed by his brethren after the flesh. But when he was blessed to embrace the gospel of truth, his earthly kin, who had formerly honored and respected him, now persecuted and beat him with stripes and thrust him into prison. Paul said, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." — II Tim. 3:12. The apostles were persecuted. They were cast out of the synagogues. They fled from one city to another. The sword brought the division. It sets at variance the unbelievers against the believers, or those who are humble followers of Christ Jesus.

T. F. Adams.

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VOL. XCVII

FEBRUARY 15, 1964

NO. 7

PROVERBS III.

Say not unto thy neighbor, Go, and come again, and to morrow I will give; when thou hast it by thee.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways.

For the froward is abomination to the Lord: but his secret is with the righteous.

The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

Surely he scorneth the scornors: but he giveth grace unto the lowly.

The wise shall inherit glory: but shame shall be the promotion of fools.

PROVERBS IV.

Hear, ye children, the instruction of a father, and attend to know understanding.

For I give you good doctrine, forsake ye not my law.

For I was my father's son, tender and only beloved in the sight of my mother.

He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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Devoted To The Cause of Jesus Christ

A HIGH PRIVILEGE

Dear Cousin Thelma,

We went to see your parents last evening. They had some other visitors and we were together until nearly nine o'clock. We attended church at Fremont yesterday. Your cousin Ruby and her folks were there.

They had invited us to dine with them, and we promised them when they were at our home church last Sunday that we would go. They had a very enjoyable spread and we partook of it freely. We were all glad that she was blessed to follow her Lord and Master into baptism, which rite was performed in the afternoon of the second Sunday in last November. Baptism in the proper order, is one of the highest privileges bestowed on man in this time world. We will never forget the gracious and solemn occasion, when you were blessed to deny yourself and to follow your Saviour in both precept and example, in this sacred rite. This you will never regret. Many will never be privileged to experience this ordinance, it is a high privilege! You were given grace and strength at the right time and place, and the Blessed "Lord worked in you, both the will and to do of His good pleasure." Phil. 2:13.

Jesus said unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. Some, it seems, do not have sufficient faith

and strength to go in this way; Others seem to fear and have not the courage. Some fear the people, and have the cares of this life to fetter them. In this world, the children of God have much to annoy and disturb them. They have many adversaries, the world, the flesh, and the Devil. I Cor. 16:9.

Our Lord will put to shame all our foes. He healed the poor woman (whom Satan had bound) on the Sabbath day. The ruler of the Synagogue rose up with great indignation, because Jesus had healed one on the Sabbath. The Lord answered him, and said, Thou Hypocrite, doth not each one of you on the Sabbath — loose his ox or his ass from the stall, and lead him away to watering? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. Luke 13:14, 17.

And again, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Our Lord is able to put all our foes to shame and silence. In His word, our Lord says, "In nothing be terrified (not be afraid) by your adversaries," which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but to suffer for His sake. It may appear at times that the Lord has forsak-

en us, but the scriptures say not. A Mother may forget her own little infant, but the Lord says: "I will not forget thee, nor forsake." "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father."

The very hairs of your head are all numbered. One says; Follow on to know the Lord. Fear ye not therefore, ye are of more value than many sparrows. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:29-33. And again, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." In all these a child of grace cannot be mistaken as to what course to pursue. Jesus said unto His disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Follow Him into Baptism; follow Him in all His statutes and teachings, even in bonds and imprisonments. This is what we are to teach and to preach. So many times in our experience, it seems we are in prison (and so we are) in a sense, but the principal thing with us is wisdom, and grace to strengthen us in every occasion and day, time and place; and with the Holy Spirit dwelling in the heart and soul, we sing with the poet:

While blessed with a sense of His love,

A palace a toy would appear;

And prisons would palaces prove,
If Jesus would dwell with me there.

The Lord must come first in all things. "Thou shalt have no other gods before me." God is over all things. He is the head of the body, the church; who is the beginning, the first born from the dead; that in all things He might have the preeminence. In these we hear Him say, "Little children, keep yourselves from idols." It is good to bear the yoke in thy youth. This you were blessed to do. You kept it all hid from everyone, even from your father and mother. They knew not why you especially so desired to go to church on that particular day. Our God knows all that goes on in the heart and soul. He puts it there, in fact. "He that searcheth the hearts knoweth what is the mind of the Spirit," and the Spirit searches all things, yea, the deep things of God. It is a great blessing to be led by the Holy Spirit of God. As many as are led by the Spirit of God, they are the sons of God. And because ye are sons — the children of God — God hath sent forth His Spirit into your hearts, crying Abba Father. This crying Abba Father, (in our language is to say) pity, pity! and like the publican of old, "Lord, be merciful to me a sinner."

In our rounds daily, we can hear ourselves saying within, Lord, have mercy on me. Lord be merciful to the whole situation. We find that we know not how to pray as we ought, but we read: The Spirit maketh intercession according to the will of God. This has meant

much to me at times. But God's promise in the New Covenant is my mainstay. "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more against them." Heb. 8:12.

We miss you at the church, when you are not there. We know something of how you feel in all this. But our God knows the meaning of each and every groan, and every sigh. We are taught to stand still and see the Salvation of the Lord. But in all these, we have to wait on the Lord. We read, "They that wait on the Lord, shall renew their strength." This we know to be true. David said, I waited patiently upon the Lord and he heard my cry. Again he said, "I waited patiently upon the Lord and He heard my cry." Again He says wait! and with the poet, we sing:

My trust is fixed upon the Word,
Nor shall I trust Thy Word in
vain;

Let mourning souls address the
Lord,

And find relief from all their
pain.

Our love to each and
everyone,
Cousin Emma and J. E.
(Elder J. E. Mewborn and
Wife)
Snow Hill, N. C.

REJOICE IN GOD

Dear Sister Minnie,

I guess you will be surprised to hear from me, but it seems that if I do not write nor talk to someone that I will lose my mind. I felt a great relief after writing to you sometime ago, but I was soon

in the valley again. Since my writing came out in the Landmark, I have been sore afflicted from sin, doubts and fears. I have felt to be a worm of the dust. David of old said: "Our fathers trusted in thee: they trusted, and Thou didst deliver them. — But I am a worm and no man; a reproach of men, and despised of the people." I believe this is the very experience of many of His little ones, if I know anything about it, yet when people tell me how much they enjoyed what I wrote, I hardly know how to receive it, for I do not see how such a worm as I, can comfort anyone. Everything I do and everything I say is mixed with sin, it seems to me. The scriptural quotation of Job very often comes to my mind, which reads as follows: "I will lay my hand upon my mouth." Job 40:4. David said: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Psa. 39:1. I have so much trouble with my tongue. But sometimes I am favored with a visitation from His Spirit, which comes into my soul when I am as a desert, and His Spirit as a well of water, which suddenly comes into my dry soul. Jesus said: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I give him shall be in him a well of water springing up into everlasting life." Jno. 4:13, 14.

I had a vision once, and I saw my body buried, I hope, in that river of water to which John was referring when he said: "He shew-

ed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. In a vision I was standing over a small stream of water about the size of a canal and the water was perfectly clear, there was not one bit of anything in it. I was standing there over the stream and I viewed a body floating in the stream, and it was made known to me that it was my body. While standing there the scripture of John was placed in my mind. Another time I saw my body laid out in a casket and there was not a bit of pain about it. I have a sweet hope that my corporal death there on earth will be that painless, for I feel that I have already died once, and feel to hope that I have been raised from a dead state of carnality to a newness in Christ. The greatest evidence that I have of that is that I have such a hunger to hear the gospel expounded or preached, and I believe I love my brethren, both male and female, for they mean so much to me. We read in the scriptures: "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." I Jno. 3:14. Christ said: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6.

I feel that if other people saw me as I see myself, they would have no confidence in me, But I hope that I can see this love in my brethren and sisters, and I believe I can. The scripture teaches that we do not light a candle and put it under a bushel where it can not be seen; just so Christ does

not put His Spirit into a person or one of His little ones except it give light to all that are in the house—the invisible church of God.

Sister Minnie it seems that I am stumbling around and getting no where, so I will close.

A very little sister,
if one at all.
Anna Simpson
Richlands, N. C.

WHENCE COMETH MY HELP

Dearest Sweethearts:

If we are made to cry for and pray for and desire above all things, such as the Lord has in His will to bestow; then is there not peace and calmness, and sweet rest in crying? When I see those that I had so much confidence in, so much respect for, so much love for, found in error; and when I turn to realize that I should never have any confidence in the flesh—All flesh is as grass, and is altogether unprofitable; and vanity—but when I see the best of it fail and fall so far short, 'tis then that I realize more fully that there is none who can stand; all must fall or be sustained by the mercy of God. If the strong men fall, what shall I expect of my-self, a weak one? So it came so clearly and forcefully before me; Lord save, or I perish; Wash me Savior, or I die; Lord be merciful to me a sinner; Lord keep me and sustain me and support my goings out and comings in, and that continually! Such was my prayer, and to a lesser degree, still is to this day.

Then comes this comfort, and th. rest and peace of soul; if it true that the Lord brings us

cry for what He purposes to bestow upon us, can it be that, in His mercy, He might please to bestow that blessing that He made me cry for, upon me? Can it be that He purposes to sustain me, and that continually? Mephibosheth said: "What is thy servant that thou shouldest look upon such a dead dog as I am?" 2nd. Sam. 9:8. I read that chapter just before I left to go to the Association, and again when I returned. It was sweet to me both times, but the last time was the sweeter—How I would have been AWOL to my desk and my work, and would have held onto the — shall I say — contact that I felt with the Spirit? but the day was breaking — I had to go. Then in the evening, I reread the chapter, but so much of the sweetness was gone, and I sat to wonder if I could write anything about it at all. But I thought that I should try, and it might please the Lord to enable me to say something even though I could not reach out and touch it myself. Why should I have expected to feel it at my own time and effort? Of course you will recognize this to follow what I wrote last week—Saul, Phillistines, Goliah, Jonathan and David, and Jonathan's son, Mephibosheth. I will send you a copy of what I wrote — it is the only copy that I have, so maybe I should keep it with the others, when you have read it.

God moves in mysterious ways, His wonders to perform! The clouds that you so much dread, are big with mercy, and shall break in blessings on your head. 'Tis in this way, the Lord replied, I answer prayer for grace and faith. I shall

remove my hand, and ye shall see My Glory from My rear parts, etc. The Lord does bring us into distresses, and troubles and perplexing situations, even to despair, and causes us to fall on our faces and cry with every ounce of our strength and faith, and courage unto Him for the thing; then in His own time and in His own manner (for our good) bestows that blessing that was wrapped in that dark cloud; enclosed and out of sight, and obscured from us; in the midst of sore trials and tribulations is that blessing that we had prayed for, and thought surely would not be granted; it is after being in the cleft of the rock, and after His hand has been removed from before our face, and after He has passed, that we are allowed to see His glory and His mercy and blessing, out of the tribulation, or out of the distress. It is only after the trial or the crying and the prayer, that we may behold His Face and His mercy, and rest in peace. Ye shall see My glory from the rear parts. So it is with even small things like the prayer I felt the last day up at the Association. There was no comfort at the time, only distress, for the keeping of my soul, and for the fear that I should fall. Indeed what reason had I to hope for anything else? If those stronger than I do not stand, "What is thy servant that thou shouldest look upon such a dead dog as I am?"

But in the end, there came some reason for hope; there was a blessing that came out of the dark cloud. If He gives the prayer, and if He is a prayer answering God (and He has already many times

made me to say, I know that He is just that — and also a merciful God,) then may I not take hope that the very thing that He made me cry for is the thing that He purposes to grant unto me? O let us hope that it might be. Yet, I know that we must all fall into error and stumble and fail all through our lives, for it is in this way that we are kept from growing again to the flesh and the strength of the flesh and self; we must ever be made to see from whence cometh all of our help.

Love to you all,
Daddy and Douglas
(A. D. Alston)

TO PLEASE OUR FATHER

Dear Brother in Christ,

I write not of myself. I hope God reveals a better view, if not, the effort is vain. May it please our Father, who searches the depths of our hearts, to direct our steps, and manifest Himself in our walk, for I desire to do Thy will, Oh, God!

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. The word of our Lord descends in abundance of late seemingly to bless, rebuke, or to scold.

Walking in the wilderness as to the natural view; but Lo! He is everywhere, Low in spirit, I hardly discern where I am or what I should do. Here the Great Physician embraces a fainting sinner. One day I am lifted up, the next

day, I have a fallen spirit and am cast down; but is it not good to be where we are taught that truth never forgotten by His little ones? "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. 10:29. How much more we, if we be among His few. "Fear ye not therefore, ye are of more value than many sparrows." Matt. 10:31. Oh, faithless creature, thou art bought with a price!

The Holy Ghost is the Comforter, the Revealer, The Holy Ghost testifies in the hearts of His people, of Jesus Christ: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." Jno. 15:26, 27. These were the words of Jesus before His crucifixion, resurrection and ascension. Paul said: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." II Cor. 1:3,4. My desire is to do His will.

In 1952 on a Monday night, I was stricken as was Paul on the road to Damascus. In a golden path, narrow and straight from heaven, He arrested me. On Tuesday night, I was shown that the world held nothing for me. Christ had taken away the first that He might establish the second. (See

Heb. 10:9) My mind left me as the doctor said it would do. But thanks be to God, the only sure cure, He was pleased to come to my rescue, and effect a cure to my deranged condition.

I left the house on that memorable night, with my suitcase in hand in search of home. Going up the road, led by God's grace, and guiding hand, I came to a cross-roads. I stopped, waiting for someone to take me home. When a car stopped, I asked the occupants if they would take me to Clayton, N. C. (I was visiting a sister in Louisburg, N. C.) I am sure the people on that car were bewildered, for this was at night, and I was in my robe with suitcase in my hand; but I glanced and saw my sister's home, and I asked if they would take me back to her home, and they did so.

When I saw my brother-in-law, I screamed, "They are going to kill me!" The telephone was too high to climb, and I could not get away. They begged and pleaded with me to get into the house, but to no avail. Again I was out of this world, so far as my mind was concerned. A neighbor came and asked if I would spend the night with her. I agreed to do so, but I do not remember anything until I realized I was in State Hospital, but I was happy, and I feel the past world was no more in my affections, for I have never loved its pleasures nor allurements since that time. My love for it and its attractions have never returned, praise God!

Kindred in the flesh could not see nor feel the depths of that glorious night, but I hope I was

killed to what had been the pleasures of this world. Pro. 27:10—"Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbor that is near than a brother far off." One can not understand without first tasting, touching, or handling those things prepared and given by God. I wish I were able to express more simply so as not to detain nor disturb you. I can go on and on when God allows.

When God's grace kindles your need, will you remember me and my mother in prayer, as well as those who hunger for His righteousness. Enclosed is a money order to renew Zion's Landmark. It means so much to me to feel there is someone being led and fed through gifts of the Holy Ghost.

A little sister, I hope,
Mrs. Miriam Lee

WONDERFUL LOVE

Dear Brother and Sister Brown,

I have you two on my mind and I want to write to you. Here is hoping that you both are as well as we can expect. I hope Sister Brown is doing well. If she could read, it would be such a comfort to her. I have been reading the Landmark and have read some wonderful things in this issue, that the world knows nothing about. There is no one who gets any comfort from this, except those whom the Lord has given an experience of grace and understanding. We go to church so many times feeling our nothingness, and that we are so undone that surely if we were in this way, it would not

be thus with us. But He who does all things well, gives us a little understanding here and a little there. However, our little hope is made so great and precious to us sometimes, that we would not exchange it for all the world, but then again it seems so small that it is almost gone.

We do know for just a minute that His will shall be done and not ours, but when we are clothed in the Spirit, we are made willing that His will be done both in heaven and in earth.

Brother and Sister Brown, my heart goes out to you both, and I trust our God continues to have watch over you, and that He guides you down through this rocky road of life. May He be with you and strengthen and prepare you for the obstacles that confront you throughout this life. I do want you to know that we often think of you both. I desire your prayers for I feel to be the least among all of God's little ones.

May He be with us, guide and direct us, and when we are done with this life, may He take us home to be with Him when we can see Him as He is and be like Him. I feel assured that there will be no sadness, sickness nor grief mixed with the love I feel that He has in store for His people, and may this wonderful love be a mutual love; that is a love that is shared by each of His people for each other. And Oh! may it be according to His will that He may take us home to be with Him where we can see Him as He is, be like Him and be satisfied.

With love and fellowship to both of you. May He make us submis-

sive to His will, and I so much desire that He set a watch over my tongue and make me humble and kind.

I hope you all had a good meeting at Little Creek, yesterday.

A sister in Christ, I hope, though unworthy
I feel to be.

Mrs. S. J. Sauls

HEAVY HEART

Dear Brother Adams,

I am enclosing my renewal for Zion's Landmark. My heart is very heavy, and has been so for several days. My fears and doubts seem to close in about me like a black cloud. The troubles within and without are like sea weeds around my neck, dragging me down into quick sand. There is no light in me. The nights are so long and miserable, as Job of old said, I toss and turn begging for relief. I feel that surely He has left me forever. This wilderness is so rough, and so cold that I cannot see my way out. Surely I am a stranger here below. Is there anyone like me?

I try to think of some of the sweet spots of Zion in which I have been in the past, but they are gone. I feel myself to be so unfit, that I have thought of requesting that my name be dropped from the roll of our church book, but so far I have not been able to make that request, and when I review the situation, I realize that if my church were taken from me, I would have nothing here in this life of trials and trouble to live for, and my little hope at times becomes a very big hope — one I would not take this world for.

May God give you a mind and heart to pray for this poor sinner.

Elsie Stewart or
Mrs. C. W. Stewart
Box 432, R.F.D. No. 1
McLeansville, N. C.

REJOICE IN GOD

Dear Brother Adams,

I am sending you a renewal for the Landmark for my mother, Mrs. Mattie Brown, Care of Stephen Simpson, R. F. D. 1, Richlands, N. C.

Brother Adams, I have had a mind to send something else in to the Landmark, but for a long time, I have been out in the cold; I am so weak and helpless. I have felt so out of place, so low and helpless, it has seemed I was too low to even receive a mercy of the Lord, and I have feared that I might never receive spiritual joy again. I have been made to say as did David of old: Oh Lord! restore unto me again the joy of Thy salvation; and thanks to the great and merciful God, this stony and flinty heart of mine has been melted again, and I have been enabled to again rejoice in God, my Saviour.

I am enclosing some of my experience in a letter that I wrote sometime ago, and I felt so unworthy, it seemed I could not mail it. Brother Adams, if you feel it is worth printing, you may use it in the Landmark, and if not, you may dispose of it as you see fit.

I hope you and Sister Pauline are well and when you are brought down to the throne of grace, please pray for this poor sinner.

Anna Simpson
Richlands, N. C.

RENEWAL

Dear Brother Adams,

Enclosed find check for three dollars to renew my subscription to Zion's Landmark for another year as it expires October 15, 1963. I do not feel that I could get along without it. I love the doctrine it stands for and defends; also the experiences of others who, I feel, have been made to know as I hope I have: that salvation is of the Lord, by grace alone, without the help of the creature.

Yours in hope of mercy,
Ella M. Nunn
or Mrs. D. P. Nunn
RFD 2, Box 352
Cambria, Va.

THE LORD IS PRESENT

Dear Brother and Sister Adams,

We hope you are both well and enjoying God's richest blessings care has been very sick, and in the hospital, but he is better now and at home, thank the Lord!

I am sending you a letter we received from Sister Pearl Badgett from Fisher River Church. Please print it in Zion's Landmark if you see fit, for I feel she is a worthy sister.

Come to see us and please remember us in your prayers.

Your little Brother and
Sister in hope,
Mr. and Mrs. E. C.
Newman

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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FOUR AND TWENTY ELDERS

Atlantic, N.D.

January 9, 1964

Elder T. F. Adams

Willow Springs, N. C.

Dear Brother Adams,

Enclosed you will find three dollars to renew my subscription to the Landmark. I get much comfort and consolation from reading the experiences of the dear brothers and sisters. Also their views on the scripture. Brother Adams, if it would not be asking too much, would you or Brother Mewborn write your views on the four beasts. They are spoken of in Revelation beginning in chapter four, and are spoken of several times in different chapters through Revelation. It reads that the four beasts were around God's throne and fell down with the four and twenty Elders and worshipped God that sat on the throne, saying, Amen; Alleluia.

Brother Adams, the question in my mind is this: Is the throne

spoken of God's eternal throne in the eternal heaven; and who is the four beast?

Eva M. Hamilton

Atlantic, N. C. 28511

Not having any new light on the subject, I will republish what I have previously written. Our Sister asked my views on the four beasts and the four and twenty elders. By this, I presume, she desires to know who they are or who they represent. The Holy Scriptures sometime describe the character of a person or persons when their names are not mentioned. For instance, David, in his prophecy described the characteristics of a man so minutely that the reader is convinced he has reference to Judas Iscariot, (the one who betrayed the Lord of glory). He said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." — Psalms 41:9.

The Psalmist also said, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." — Psalm 2: 2, 3. Their names are not mentioned by the Psalmist, yet the description given can be none other than King Herod, Pontius Pilate, the Gentiles and the people of Israel which will be observed by reading Acts 4:26-28. Jesus is wonderfully portrayed in the 53rd chapter of the prophecy of Isaiah, yet His name is not mentioned.

A certain number of people are sometimes recorded in Holy Writ to represent uncertain numbers.

For instance, Jesus said, "Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish." — Matt. 25:1,2. The wise had oil (grace). They went in with Him (Jesus) to the marriage. See Matt. 25:10. Who could the five wise represent but those who have become dead to the law by the body of Christ? Paul said, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him that is raised from the dead, that we should bring forth fruit unto God." — Romans 7:4.

The names of the four beasts are not mentioned, yet there is a description of them given by the prophets and apostle, both as to their feature, form or likeness, as well as their office work. Isaiah said, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and this train filled the temple. Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory.

Ezekiel, (according to his prophecy) after beholding a whirlwind, a great cloud and fire said, "Also out of the midst thereof came the likeness of four creatures. And this was their appearance; they had the likeness of a

man, and every one had four faces. and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: (divided hoof) and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and the four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces; and their wings were stretched upward; two wings of every one were joined on to another, and two covered their bodies. And they went every one straight forward: whither the Spirit was to go they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of lightning." — Ezek. 1: 5-14.

The description which John gave of the four beasts are in substance the same given by Isaiah, and Ezekiel, as will be observed by reading Chapter 4 of Revelation. "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne.

and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." — Rev. 4:6-8.

The four beasts cannot be created angels, for it is said, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation. And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10.

Is not the above description given of the four beasts by Isaiah, Ezekiel and John a striking description of the Apostles? Every one had four faces, the face of a lion which denotes strength and fearlessness. Solomon said, "A lion which is strongest among beasts, and turneth not away for any." Prov. 30:30. The apostles were strong in the faith and fearless in declaring the whole counsel of God. The ox is a burden bearer, and he treads out the corn. The gospel is food for the hungry and drink for the thirsty. The faces of these apostles and prophets bear evidence of wisdom and prudence, not the natural wisdom of man, but the wisdom of God, which they possess by reason of what God has

made His Son to them. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness, and sanctification, and redemption." I Cor. 1:30. The four beasts also had the face of an eagle. The eagle soars high and has a far seeing eye, and is swift in action. How swift were the apostles in dispatching the word of God! Their commission was given by Jesus Christ, to go into all the world and preach the gospel to every creature. See Mark 16:15. They had eyes within with which they could look into the Holy Scriptures and bring out of their treasure, things both new and old. The four beasts may also have reference to the chosen and qualified servants of God in succeeding generations.

It appears the four and twenty elders are the baptized believers of the gospel churches, who represent the redeemed of the Lord, both Jews and Gentiles. They are those who have been pardoned for their sins and are established in the truth, who are no longer under the law, nor tutors, nor governors, nor schoolmasters. Paul wrote to the Galatians who were a gospel Church. He set forth their state or condition, before and after they had received faith. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor

female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:24-29. All the natural descendants of Abraham were not the children of God. The promise embraces those who are born through the righteousness of faith. Paul said, "For the promise, that he should be the heir of the world was not to Abraham, nor his seed through the law, but through the righteousness of faith." Rom. 4:13.

The promise takes in, or includes, both Jews and Gentiles who are braced in the covenant, and compose Spiritual Israel, which was ordered in all things and sure. Peter said (to those who were pricked in their hearts), "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Act 2:39.

The four and twenty elders are described as those who fell down before the lamb. They sung the song of redemption. They had harps and golden vials full of odours, which is said to be the prayers of the saints. "And when He (Jesus) has taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of adours, which are the prayers of the saints. And they sung a new song, (the song of redemption) saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, (both the spiritual seed among the Jews and Gentiles) and tongue, and people, and

nation; And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:8-10.

The sixteen sons of E-le-a-zar and the eight sons of Ith'a-mar, added together, make four and twenty chief men (Priests). They were divided by lot, as will be observed. 1st. Chron. 24:5—"Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of E-le-a-zar, and of the sons of Ith'a-mar." The office which they were assigned, (governors) is evidence they were the representative head of national Israel. The clothes as well as the position which the four and twenty elders occupied, are different from the four beasts. The four and twenty elders were sitting on seats; the four beasts were in the midst and round about the throne. John said, "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders, sitting, clothed in white raiment; and they had on their heads crowns of gold." Rev. 4:4.

Since the twenty-four priests were the representative heads of national Israel, would it be safe to say that the twenty-four elders are the baptized believers in the apostolic faith (churches) and are the representative heads of all the redeemed family of God, both Jews and Gentiles? The song which the twenty-four elders sang expresses joy, adoration and praise to God for having redeemed them unto God by his blood. This is representative of the experience of all the redeemed family of God. "out

of every kindred, and tongue, and people and nation." See Rev. 5:9.

They are not elders, in the sense of which the ministers of the gospel are called. They are called elders by reason of age in divine truths with a greater knowledge of spiritual understanding.

T. F. Adams

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Editor

OBITUARY

Sister Ella Stancil was born October 24, 1886, and was called to rest July 14, 1963, making her stay on earth seventy-six years and eight months. She was the daughter of the late Alex Stancil, of Johnston County, N. C.

Her nephew, Layton Dupree and his wife, Edna, and their children lived with her. His mother died when he was small and Sister Ella and her Sister Florence reared him from an infant, bestowing on him the tender care and love of a mother to a son. We feel grateful to Layton and Edna, and their children for the loving care they gave Sister Ella and Miss Florence for they shouldered the responsibility of a son and daughter in their tender care to both of them during their illness and declining years, and when they were not able to care for themselves.

Sister Stancil united with the church at Sandy Grove October 17, 1948, by experience and was baptized the same day by the Pastor, Elder Luther W. Turner. She possessed a wonderful experience of Grace, and was a firm believer in salvation by the grace of God. Jesus said, "... The tree is known by his fruit," and again Jesus said: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Jesus also said "Out of the abundance of the heart the mouth speaketh." See Matt. 12:33,34,37.

Sister Ella's life was an inspiration to her family, her church, and all that knew her well. She was one of meekness and

humility, to know her was to love her. It was most comforting to hear her say she was ready to go.

Her funeral was conducted at Sandy Grove Church by Elder T. Floyd Adams and Elder Calvin Harward. Her body was laid to rest beneath a mound of beautiful flowers in the family cemetery, near her home to await the second call by her Lord to meet Him in the air to be with him forever. She was a faithful member to her church; and we at Sandy Grove miss her in our midst, for her seat is now vacant; but we take comfort in believing that our loss is her eternal gain.

Therefore be it resolved:

First, that we bow in humble submission to an all wise God that doeth all things well.

Second, that we extend to the family our heart-felt sympathy in their sorrows.

Third, that a copy of this obituary and resolutions be recorded in our church records, a copy be published in Zion's Landmark, and a copy be sent to the family.

Done by order of the Church in conference, the third Saturday in November, 1963.

Elder Calvin Harward,
Moderator

Brother M. B. Pleasant,
Sister Julia Pleasant,
Sister Lessie Stephenson,
Committee

IN MEMORY OF ELDER AMOS MARTIN

Our Brother now knows no pain,
His rugged way of life is over,
The saints of God reap heavenly gain
Those left behind have much to endure

His troubles he obscured with a smile,
His temperment was ever humble and mild;
He has gone from this world of sin,
To his heavenly home that has no end.

I last saw him a short time ago,
O Earth I expected to see him no more,
But the church has lost on who was greatly
loved,
And we hope to meet him in heaven above.

His seat with our people is vacant and still,
His seat in heaven was promptly filled.
His dear companion is left behind,
He was to her, so loving and kind.

When God called "Daddy" he had to go,
It was grievous to give him up, I know,
His heavenly reward in that fair land,
Our hope is staid, with the Celestial Band

His gift from God was to sing His grace—
There is no one now to take his place,
But "God is able of these stones
To raise up children unto Abraham."

Written by an humble sister:

Gladys Wray,
Patrick Springs, Va.

OBITUARY

Sister Louie Norris was born in Johnston County, North Carolina, July 20, 1871, and departed this life October 10, 1963. She was the daughter of William and Jerusha Tart.

In July 1900, she was united in marriage to John R. Norris. Two daughters and two sons survive this union. On the third Saturday in May, 1948, she was received into the fellowship of Little Creek Primitive Baptist Church and remained a loyal and greatly beloved member until death. For several years prior to death, she was confined to her home and bed, and because of afflictions, was unable to attend church services. However, Sister Norris never engaged in self-pity, and was always kind of heart and exceedingly patient. So great was her faith that instead of being a burden, she was an inspiration to all who knew her. She ascribed all honor and praise in the salvation of sinners to God's free grace and was a strong defender of the faith once delivered to the saints. Until almost the very end, she would join in singing the hymns that were so dear to her, when others sang in her presence.

Sister Norris resided in the home with her two daughters who bestowed upon her loving care and great devotion. Her funeral was conducted by her pastor, Elder T. Floyd Adams, assisted by Rev. John Ryberg. Burial followed in the Jerusha Tart Cemetery, near Dunn, N. C.

Sister Norris now awaits the day when she will receive in full measure the true rewards of a great and enduring faith, bestowed by her Redeemer.

Now, therefore, Be It Resolved:

First, That the membership of Little Creek Church bow in humble submission to God's will in this great loss.

Second, That we extend to the family our heartfelt sympathy.

Third, That three copies of these resolutions be printed and that one copy be sent to the family, one copy for publication in the Landmark, and one copy for our church records.

Done by order of the church in conference, Saturday, November 16, 1963.

Sister Maxine Atkinson,
Sister Janie McGee,
Bro. I. R. Casey,
Committee

ELDER GOLDEN HARRIS

Elder Golden Harris, moderator of the New River Primitive Baptist Association,

passed away the third Sunday in January, 1964. We feel the words as spoken by the Apostle Paul concerning himself can also be said of our brother. "For me to live is Christ, and to die is gain." Phil. 1-21.

Editor

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Contentnea the fifth Saturday and Sunday in March, 1964. The church is located on 42 Highway about five miles west of Wilson, N. C. Elder W. G. Pate was appointed to preach the introductory sermon, and Elder Andrew Boswell, his alternate.

We wish to invite our brethren, sisters and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams, Clerk
Rocky Mount, N. C.

BLACK RIVER UNION

The next session of the Black River Union will be held with Primitive Zion Church, the Lord willing, the fifth Saturday and Sunday in March. The Church is about four miles East of Coats. All lovers of the truth are invited to attend and a special invitation is extended to our ministering brethren.

Alonza Barefoot, Clerk

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Sandy Grove, Johnston County, N. C., the fifth Saturday and Sunday in March, 1964. Elder C. T. Harward was chosen to preach the introductory sermon and Elder T. F. Adams, alternate.

The Church is located on Highway 210 four miles East of Angier, N. C. All lovers of the truth are cordially invited to attend and a special invitation is extended to our Ministering brethren.

J. R. Thompson,
Union Clerk
Princeton, N. C.

EASTER MONDAY MEETING

Please state in the Landmark to remind the brethren and sisters of our Easter Monday meeting at Korner's Grove Church March 29th.

We invite all the brethren and sisters to come and be with us especially ministering brethren.

G. R. Belton, Clerk

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PROVERBS IV.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

I have taught thee in the way of wisdom; I have led thee in right paths.

When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Take fast hold of instruction; let her not go: keep her; for she is thy life.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.

For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

The way of the wicked is as darkness: they know not at what they stumble.

My son, attend to my words; incline thine ear unto my sayings.

Let them not depart from thine eyes; keep them in the midst of thine heart.

For they are life unto those that find them, and health to all their flesh.

Keep thy heart with all diligence; for out of it are the issues of life.

Put away from thee a froward mouth, and perverse lips put far from thee.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

BAPTIZED IN BADIN LAKE

By **CHUCK MAREL**

The following article has been handed to us and we feel it will be interesting to many of our readers. It appeared in the July 20 1956 issue of the Stanly News and Press, Albemarle, N. C. — Editor

Take all the languages, dead or alive, sift them 'till you have a dune of choice words, then single them out, one at a time, or group them together. . .but you'll never find anything to match the lives of Rufus and Clemmie Smith, as they lived it.

A love, such as theirs, doesn't fit along side anything that man might conjure up in his mind for the tabloids, but rather with the gold sealed scrolls which come from the earth, at certain intervals, to inspire men, women and children. toward a better way of life.

Theirs was a love, so simple and binding, that it seemed to rub off on everyone they knew. In a way, there was something sacred in everything they did. You couldn't help but notice it. It was there. . . as pure and fresh as the morning sun.

Along about the turn of the century, Mr. Smith's first wife passed away, leaving five children.

They had been deeply devoted, and her death was almost more than he could bear, yet he didn't

give up. She wouldn't have had it that way. He knew it.

Kept Going

Somehow, he managed to keep going. At times, it was hard, awfully hard, particularly when the image of Sarah, in the glory of youth, kept crowding his mind.

He couldn't forget her, no matter how hard he tried, for any length of time. Wherever he looked, he could see things which would have gone undone without her.

At times, he caught himself listening for little things such as her soft footsteps behind him, a whisper. . .hardly more than a deep breath, and a gentle tug at his sleeve. They didn't come. They wouldn't ever come. Yet he never out grew it.

And the children. . .they were wonderful. They were all he had in the world except maybe a lifetime of memories, built in a few short years. Yet, it wasn't all over. There would be more years, each of them a milestone in itself. . . and none of them lean.

He might have been unlearned and poor, but Rufus Smith saw in his children a temple of goodness which would replenish the earth in the centuries to come.

Has Vision

Rufus Smith was a righteous man by any standards. He worked hard, feared God, and reaped the rewards of a just man.

He had no complaints. Whatever

happened was for the best. He didn't question the results, even though sometimes he didn't quite understand.

He was a Primitive Baptist at heart. Whenever he could, he would attend the meetings. He had heard of visions. And come to respect them without ridicule. As a matter of fact, he had had one during the early 1880's. Just what this vision was. . . nobody seems to know. Yet, he lived with it, fresh in his mind, for over 60 years.

Second Marriage

About the beginning of the 19 hundreds, "Ruf" met Mrs. Clemmie Whitley Smith, great granddaughter of Wm. "Billy" Whitley, a divorcee.

From the very beginning, they had need of each other. He was still mourning the loss of his wife, and she was upset from a broken marriage.

They didn't talk about it much. But each seemed to know what was uppermost in the other's mind. And they didn't push things. When time hung like a black velvet smog over a conversation they didn't mind. Not a minute. They respected each other. They had had their share of misery. They knew what it was like. You don't get over those things all at once. It takes time.

Eventually they were married. This was on June 7, 1903.

The simplicity of this ceremony marked all the years they were to share. And there were many.

Clemmie readily accepted the children, doing for them whatever she could. And they loved her.

But this woman never knew what it was to stop giving. She gave her time, strength, and effort freely, not only at home, but wherever the need arose.

Rufus saw this, and it made his heart glow. So much so, that you could see it in the way his eyes shone, the way he spoke, and the humbleness in which he lived.

Cooked Well

Clemmie was a good cook. One of the best. Stories still trickle down through the generations about her cooking. They say she could cook the biggest, brownest biscuits you ever saw. And during the early days, you couldn't visit her house without being prompted into eating.

During the summer, she would can garden vegetables, store them in the smoke house until winter, then serve them with brown biscuits and coffee.

Can't you imagine this sweet old lady, fussing about the kitchen, trying, in the only way she knew, to make you happy?

Children Grow Up

Eventually the children grew up and moved away. Not far, but just away. . . all of them settling in Stanly County.

There came grandchildren, great grandchildren. . . five generations in all. And all of them had a special place in their hearts and minds for Rufus and Clemmie.

When these two became unable to manage their farm near Palestine, a daughter, Mrs. Bessie Miller, a widow, moved in with them. Here, they spent many happy and eventful years.

August 4th, or the Sunday follow-

ing, always meant a lot to the generations of Rufus Smith. It's on this day, they would celebrate his birthday.

Scores of people would come from miles around, bringing lunches, cakes, pies, sandwiches, most any menu that can be taken from a cook book. Everyone had fun, fellowship and understanding.

In Doubt

During these years, Clemmie and Rufus would attend church whenever they could. In the latter days, it wasn't too often, but they enjoyed it anyway.

Old Mountain Creek Primitive Baptist Church is located a few miles northeast of Albemarle. Rufus had planned to join here years before, but something went wrong.

It seems that a divorcee isn't allowed to join if she has a living husband. Clemmie hadn't heard from her ex-husband in almost 50 years. She didn't know if he was living. But she kept trying, little by little, to find out. Finally, in 1947, word came.

Rufus had been waiting 44 years for this moment. Before then, he had been tempted to join many times but he always put it off, waiting for Clemmie. By now, they had become a part of each other . . . a vital part, each acting on the same impulses. It just wouldn't be right to be separated at the altar, at the river, and at the bar. They were one, in body and soul.

Church Accepts Them

They were accepted into the church that summer, and plans were made for them to be baptized. Word spread fast among the people. People who were overjoyed

at this elderly couple being granted their wish. A wish that took so long.

During the warmest part of '47 a huge crowd gathered at Badin Lake. It was a Sunday afternoon and the sun was bearing down. Yet no one seemed to notice.

A car rounded the bend. Inside it a man whispered, hardly above the noise of the motor, "I wish I had a picture of this. It reminds me of something out of the Bible."

This man was Elder Sam Atkinson of High Point. He had been requested to perform the baptism, assisted by Elder Jason Eudy of Oakboro.

There was much speculation amongst the crowd which lined the shore. Everyone admitted it was touching, but there was a little something more than that. Something which could be felt. And as the baptizing drew near that something took hold of the hearts of everyone there. A quiet, holy stillness spread through the crowd.

Carried Into Water

They saw that Rufus couldn't walk into the water, so he was placed in a straight chair, and a blanket was spread around him. Two grandsons, Thurmond Whitley and Harvey Smith, carried him into the water.

As the words were being spoken over him, not so much as a sound was uttered by the multitude of people who were gathered there.

When he came from the water, he had an expression on his face that's too pure for words.

Clemmie saw this. She knew what it meant. And she went running to him with tears of joy

streaming down her cheeks. He was crying too. There in the water, she threw her arms about him and kissed him. Not once, but many times.

This is a sight that no one can forget, but few saw.

By that time, you could look every which of way, and wherever you looked others were weeping. You couldn't help it. You'd be all right for a moment, then all at once something would break loose inside you and you weren't alone anymore. But you were a part of the moment. One of the greatest moments that could ever happen to anyone. And you loved it. You loved it with every thread of your being, and there was no way of denying it.

DID SATAN SURPRISE GOD?

Dear Friends,

For sometime past, God's mighty power has overwhelmed my mind. I am awed when I am given to think seriously upon it.

It would seem that there are those that think God unwittingly left a gap down; Satan perceiving it, slipped into the garden and deceived Eve; while God was not yet prepared for him. (That he, unexpectedly to God, deceived the first woman.)

How absurd! To me such reasoning would imply that God was almost guessing at what He was doing when He created man; and also when He "formed the crooked serpent." See Job 26:13; (and "Created the waster to destroy.") See Isa. 54:16. Not just a Waster; but the Waster. The limits to one. The Waster—"The spirit that now worketh in the children of disobedi-

ence." Eph. 2:2.

Did Satan really surprise God? Did God not know very definitely just what would take place in the garden? I for one definitely think God knew all about it, and that the remedy was already prepared that would care the ill for some people or that which took place. God has no blind side. He knew all about it, the exact course that Satan would take. Aye! God even made Satan capable of being able to do the very thing that he did. (Deceive Eve.) Satan **POSITIVELY**, is not a self-existing spirit, (or being); but a creature of God's handiwork. The old original two seed doctrine of two self-existent spirits is not compatible with the belief in an all-powerful sovereign God. God has no competitor. In all things, God does His will, not Satan's will. Neither is Satan's nature a self-imposed nature or characteristic; not by any means. In fact, God made Satan and He made him for the very purpose that Satan fulfills; first to deceive Eve; and then all the other deceits that he performs. If Satan did not do all the things that he was made for; then God's purpose in him was not accomplished; but the God of heaven was not thwarted in His purpose.

Not so, for everything that God made, He made for a purpose. No, God was not surprised nor astonished; nor bewildered at His own act; that is, when He made Satan. God did not make anything that overstepped His own expectation. Indeed not! It has been said in my presence; "I believe that God gave the man a law and expected him to keep it. Do you?" God gave,

through Moses, a law to the Israelites, after Adam had already been tried and failed, (that is, if the word try is at all permissible here, which I very much doubt). Adam had failed to obey the command given him; never-the-less, the Israelites were also given a law, much more drastic, than what Adam had received. Did God expect them to keep it? I for one say: that He did not. God gave those laws to each of those, his creatures, and at the time He gave them, God knew full well, that the men could not keep them. They had been made "subjects of vanity;" therefore they could not, nor would not keep it. No mere man ever kept God's law. I can go even farther than that (and with a conscience void of offense too, I believe all men of understanding), and say; God made this Adam incapable of keeping it. If Adam had been able to keep it, I am quite sure that he would have done so. But, "Being subject to vanity," he could not refrain from the fatal step. Anyway, the fact remains, Adam ate, and God gave the law.

My understanding is, (if understanding I have) that God's purpose in giving the man a law was only to prove to man, that he was not able to keep God's law; thereby to teach man, how very weak and incapable man really is. Truly I can find no other reason since, "The law was given, that the offense might abound." Romans 5:20. What else could such words mean? And there are many supporting scriptures to this statement by Paul.

When God chose to save a part of the human race, it was alone for

His own pleasure, that He did it; that connected with His abounding mercy; with no pressure from anyone; made it absolutely necessary, that His people know how little and dependent they were, on Him for everything; even to keeping the law; they can thereby perceive that salvation, both for time and eternity, is wholly of and by Him.

How necessary it is for us to know, that God is all and in all; that man of himself, has absolutely no righteousness; and that the only righteousness he will ever have, is the imputed righteousness of the Holy Son of God.

"Where there is no law, there is no transgression." Rom. 4:15. Therefore, anything that Adam could have done, or perhaps did do, before the law or command was given; would not have been sin; no, not till he had a law to break; and until the law came there was no transgression.

Did Adam's transgression give human nature to Adam? Or did Adam already have that nature embedded in his bosom? Adam was already endowed with that nature; and when opportunity was presented, he disobeyed; thereby only making his nature manifest. It seems most certain to me that Adam had the nature; disobedience did not produce the nature, any more than light causes darkness. That nature had lain dormant in Eve till the time came when opportunity to disobey the command was presented.

Neither did God accidentally make a devil so big that God, Himself, could not rule that devil; and then as a kind of afterthought, to reclaim the man, whom the devil had

deceived; (who had surprised God by being disobedient) have to find a plan, and send His only begotten Son, to redeem the creature that He had made; that had done something that God did not expect him to do. No, every link in the whole chain was in God's plan; the entire arrangement was fixed, was done; and that too before anything was made that was made.

A God that is big enough to be worshipped; one that could form the crooked serpent; or create the waster to destroy; (Job 26:13 and Isa. 54:16. respectively) and a man that could be deceived; knew exactly what He was doing. There are no accidents in the providence of the God I hope to worship. Man's nature did not manifest itself, till Satan appeared on the scene with the proper inducements; "That they would henceforth be as Gods to know good and evil."

Disobedience did not produce Adam's nature; quite the contrary. Adam's nature produced disobedience.

God gave also the tiger his viciousness; the puma his cunningness; the lion his strength, and the know how to use it; and to the dove its harmlessness. Nothing was an afterthought, nothing was without God; but a prepared whole. One creature feeds upon another; and this seems very cruel to our humanity; but it is without doubt, God's way. God could stop it if it were not. I do not believe that all these different natures are self-assumed characteristics; but they are God given traits. This thing I believe with unreserved confidence. The bear devours the helpless deer, while the little deer, I am told,

puts out very little resistance; and it depends wholly upon vegetation for subsistence. Surely a little study of such things, will prove that his nature was already in Adam, and alike in all creatures. To every creature God gave its individual characteristics, or nature.

Recently while stumping a wasp to death; the thought occurred to me; why do this, why fear the little creature; it too is a product of God's handiwork? But O! that venom sting, that God gave it! It was also made known to me, that the little creature is no more to blame for being here, neither for its nature; then I am for mine; neither did Adam's transgression give it its nature; nor provide for it the sting. God gave both, and with that, a knowledge and ability to use it to protect itself from intruders into its domain. All things are fitted perfectly for the purpose that God made it for; and in all things His exact and complete purpose will most certainly be fulfilled. No tryouts in all the providence of our great God.

Some have argued to me that Adam's transgression caused all adverse things in the universe. Such could not be; for everything was already supplied with all necessary equipment.

There was a time in my life, when I thought surely God did not trouble Himself with all the frivolous things of our lives; surely that was left to us to work out. Now I think differently; I recall that Paul said; "—Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God—" II Cor. 3:5. The anything, to me, covers the

entire slate of events, little or great. Again, the words of Jesus, Himself; "Are not too sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." (Not "without His notice" as we often hear quoted.) No, it most certainly reads: "Without your Father." See Matt. 10:29. If God even takes the life of a worthless sparrow; it will be very hard to convince me that He does not rule all things, whatsoever. Matt. 10:29. Even the invisible germ works exactly according to His plan; and not one more, nor one less than His plan calls for exists. Perhaps Joseph's dreams seem to us to be a little on the trivial side; nevertheless they were from God; and though they may seem very insignificant and simple to the learned people of the world; still they were full of meaning. Some may answer me. "Foolish!" Apparently so; "But God hath chosen the foolish things of the world to confound the wise;—and the things which are not, to bring to nought things that are: that no flesh should glory in His presence." See I Cor. 1:27-29. Not foolish people, but foolish things; and there is no question about it; they do confound the worldly wise.

God once sent the Israelites into Babylon to be punished; then punished the king of Babylon, for punishing them. Jer. 25:12. The Israelites had done wickedly; God therefore used the wicked people as this sword, to punish the Israelites for their wickedness, then He punished the sword. "Great and marvellous are Thy works; thou King of Kings." "—how unsearchable are His judgments and His

ways past finding out!"

"And it shall come to pass; when all these things are come upon thee, the blessing and the curse, which I have set before thee; and thou shalt call to mind among the nations, whither the Lord thy God hath driven thee—" Deut. 30:1. They were driven hence. Why? To receive both the curse and blessing. To me it is therefore evident that every event, big or ever so small plays an important role, in the purpose of our God; and all that He thought, will most certainly take place, at the exact time appointed of God for it to come to pass. Even one little event, running at random; transpiring at an unset time; would seem to frustrate, to a degree at least, other events. The idea that unseen, uncertain things, with God transpire; seem to me to be only delusions of a mind; that is untaught of the Lord. To whom God will, He teaches that all things are included in His all-wise purpose, and not one thing, in all the universe is left to chance.

In making a watch or other intricate machinery, all parts must be working in perfect harmony; each must act at exactly the right time to minutely co-incide with the next part. The whole must be in perfect unison. A loose screw or wheel could thwart the makers plan. Everything must therefore, of necessity, be in a fixed place and fit exactly. No misfits is the watchword of inventors; and our God's plan fits even more perfectly, and runs more smoothly. "—For that that is determined shall be done" Dan. 11:36. Nothing will be done that His plan does not call for.

"This matter by the decree of the watchers, and the demand by the word of the Holy Ones to the intent that the living may know that the Most High ruleth in the kingdom of men, and GIVETH IT TO WHOMSOEVER HE WILL: AND SETTETH UP OVER IT THE BASEST OF MEN." Dan. 4:17. By studying Old Testament scriptures, we can see, that God often sent His people into extreme trials; and by those experiences; they certainly learned to know themselves better; how weak and undone they were without Him. That truly God is their Trier, their refuge and their only Rescuer.

We have a wonderful example of some men, who truly knew the Lord, and had implicit faith in Him. They daily were experiencing His dealings with men, some of which were very trying; but their faith was great: yet they too lived only by hope (they were not living by sight) and were not at all sure, what the outcome would be, when they were cast into the fiery furnace; but they told their captors; "OUR GOD IS ABLE TO DELIVER US: BUT IF HE DOES NOT; we will not serve your gods." Dan. 3:17, 18. Theirs was the true and living God; He had given them faith, and at this very time, He made His power known and felt.

No, our God never tries to subdue man's will; but God's control over man's will is perfect. The wrath of man can proceed no further than the Father please. Once David, 'that sweet singer of Israel' said; "For we are consumed by thine anger, and by Thy wrath are we troubled." Psalms 90:7 and though Hosea, God said: "—I will

pour out my wrath upon them like water." Here He was pronouncing judgment on the princes of Judah. Hosea 5:10. Peter said: "Beloved, think it not strange concerning the fiery trials, which are to try you as though some strange thing happened unto you! but rejoice in as much as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."

Do not the plowmen prepare the soil, and plant the seed; in a place designed "For His God doth instruct him to discretion, and doth teach him." Isaiah 28:26. If followed through intelligently, there is ample evidence that all scripture will sustain; I believe without reception; the purpose of God in all things that transpire. While in nature we are wholly unaware of it; still in the most minute detail we are instructed of Him; and there is nothing that educates like adversity; though at times it does seem to our natural minds, very cruel; but adversity, though like a toad, ugly and venomous, oft wears a precious jewel in its head."

Call me "A can't help it;" if you wish. I shall not be offended. I know, however, that I am a guilty being; first the Bible tells me so; and my guilty conscience bears witness to it.

Whatever you may think of me; I am no less guilty, neither can I claim more innocence; but truly, if there has been one thing in my whole life's span (Of more than seventy-four years) that I could have caused to be different; I know not what it was. I came into this world without being consulted

concerning it. Thus far no time has yet come, that I have been anxious to leave here; and I now have a feeling that when the trump sounds that shall call me hence, I still will not be ready to go; but would desire to prolong my stay here. I am acquainted here; and while life is far from having been a bed of roses; it has not really been unkind; I have been as free as is possible to exist in this world, I believe. No jails, no lashings; no burnings, etc. in our age of the world. Some people do think my ideas strange; but I cannot say, that I have really been ridiculed for the things that I believe; though there are those unfriendly to it. "Only the afflictions" that Peter tells us "are to be accomplished in all things, absolutely." God's plan or purpose is older than either man or commandment.

Hoping for rest in the great beyond, I am

Mrs. Nancy Johnston McDaniel or Mrs. Arthur M. McDaniel,
Box 37
Vandervoort, Ark.

"BEWARE OF FALSE PROPHETS"

Dear Brother Adams,

I have felt to have been given some exercise of mind on giving and receiving in the Church of the Living God. To my mind, those who receive the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, patience and forbearance: against such there is no law. So says Paul; and those who have been given the same like precious faith, wil-

lingly and joyfully receive these fruits. For it had pleased some mightly to contribute to the poor saints, of which was the fruit of the Spirit; not in order to gain something, but because the fruit of the Spirit had been bestowed on them. If they had given grudgingly, the fruit of the Spirit would not have been manifest. John, the revelator, said, "But whoso hath this world's goods and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" Jesus said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." We have no control over these fruits, but the Spirit which is in control determines that —when we are controlled by this evil flesh we bring forth evil fruit, but if the Spirit of God dwell in us, and is in control, then we bring forth good fruit. Our flesh is full of evil motives and often we commit acts that look good to the on-looker, but the motive which prompted the act was evil, therefore our fruit was evil, and certainly so to God who knows the intent of the heart and our every thought. When we are aware of our condition and

see ourselves the sinners that we are, we loath and hate ourselves; and we are made humble, penitent beggars, hungering and thirsting after righteousness, begging for God's mercy, and even though it is through suffering we are so brought to travel, this is the Good Fruit brought forth by the good tree, as spoken of in the above scriptures.

The Lord worketh both the will and to do of His good pleasure, in His people and when we bring forth the good fruit, it is all of Him, the Giver of every good and perfect gift. Within ourselves we are poor weak worms of the dust. The more plainly we behold our nothingness, the more we are given to behold His Greatness, and the more we are given to see the many blessings that are so freely given us, and to view the things beyond our ability to reach. The more vanity we behold within ourselves, the more desire we have for the righteousness of God. Natural things do not supply our hunger and thirst, for there is no food for the inner man in the vanities of this life.

Well, this is just a few lines from a sister, I hope, in tribulation.
 Mrs. W. G. Pritchett
 P. O. Box 287
 Princeton, W. Va.

A POEM

Dear Brother Adams,

Enclosed please find check for three dollars to pay for my renewal to Zion's Landmark. I look forward to every copy when I can sit down and read the wonderful letters and experiences from the dear Old Baptists far and near.

We enjoyed having you and Elder Mewborn at our association at Gains Grove.

Brother Adams, I am sending a poem my little eight year old granddaughter copied and sent to me. I think it is so true, and if you think it is worth the space, you may print it in the Landmark. I hope you and your family are well, remember us in your prayers.

A little unworthy sister saved by grace, if saved at all.

Mrs. R. L. Johnson
 R. F. D. 4, Box 102
 Siler City, N. C.

Praise And Thanks

We pray to our Father
 When night is descending;
 When morning is breaking,
 We sing to His praise.

With wisdom and love
 And kindness never ending,
 He guards us and protects us.
 And guides all our ways.

We thank Thee, our Father
 For all Thou hast brought us,
 For food and for shelter,
 For comfort and love;

Oh! Keep in our hearts
 The lesson Thou hast taught us,
 On earth, Thy will be done,
 As in heaven above.

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVII

No. 8

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Wilson, N. C. MARCH 1, 1964

SIN OFFERING AND BURNT OFFERING

"If he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for burnt offering." Lev. 5:7.

Those who scan the pages of Holy Writ cannot fail to observe the wonderful provision that God made for the poor, also widows, fatherless, and strangers. Under the law of Moses, it was required by God that an atonement for every sin and transgression be made by those who trespassed against His Holy law. The requirement was, "He shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering: And the priest shall make an atonement for him concerning his sin." Lev. 5:6. This was the requirement for the rich or those who were able to meet the

demands of the law. As before stated, the poor were only required to bring, for their trespass offering, two turtledoves or two young pigeons. These lesser offerings were just as acceptable as the greater. Pigeons and doves were less expensive and could be purchased at a much lower cost.

In consideration of the poor, for those who were not able to purchase even two pigeons or two doves, the trespass offering was lessened to the tenth part of an ephah of fine flour: "But if he be not able to bring two turtledoves or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering: he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering." Lev. 5:11. The offerings under the law, the shedding of the blood of the lambs, heifers, bullocks, goats, turtledoves and young pigeons all portrayed in types and shadows, the coming of Jesus Christ who was delivered for the offenses of His people, and shed His blood for the remission of their sins.

Under the law the offering was only a shadow of good things to come. Paul said, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged, should have had no more conscience of sin." Heb. 10:1, 2. This is the reasoning of the apostle, that if the blood of bulls, goats,

heifers, lambs, pigeons, or doves could put away sin, why was it necessary for Christ to be offered? It remains to be seen that those sacrificial offerings could never put away sin. It was only in remembrance of sin. There was a repetition of this remembrance of sin year after year until Jesus made His advent into the world.

Paul said, "Wherefore, when He cometh unto the world, He saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said, I, Lo, I come, (in the volume of the book it is written of me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said He, Lo, I come to do Thy will, O God, He taketh away the first, that He may establish the second." Heb. 10:5-9.

The sacrifices and offerings under the law, great or small, contributed nothing to the saving of their souls, but they pointed to the sacrifice of Christ Jesus on the cross for the atonement for the sins of His people. Neither do our works of righteousness add anything or merit any favor of God to us. Nothing less than the mercy and grace of God will save a sinner. Paul said, "But after that the kindness and the love of God our Saviour appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us

abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:4-7.

Many of God's humble poor often wonder and doubt, if they have any proof that they are a child of God, and fear they have not. Their evidence may seem to them to be very weak as compared to others. Remember that the small offerings, pigeons, doves, or even the tenth part of an ephah of fine flour was just as acceptable as the firstlings of the flock. The most striking evidence of eternal life is based upon the experience of the apostles and prophets, of which Jesus Christ is the chief corner stone in whom all the building is fitly framed together and growth up into an Holy Temple of the Lord. The Apostle means that the experience of the Gentiles will and does corroborate with the Apostle and Prophets. Holy men of old gave their testimony. Gideon said, "My family is poor in Manasseh, and I am the least in my father's house." Judges 6:15. Jacob said, O God of my Father, Abraham and God of my father Isaac, the Lord which saidst unto me, Return unto the country, and to thy kindred, and I will deal well with Thee: I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Gen. 32:10. The Apostle Paul's testimony is in accord with Gideon's. He (Paul) said: "Unto me, who am less than the least of all saints is this grace given, that

I should peach among the Gentiles the unsearchable riches of Christ." — Eph. 3:8. David likewise proclaims his weakness before God: "O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure. Have mercy upon me, O Lord; for I am weak; O, Lord, heal me; for my bones are vexed. Psal. 6:1,2.

Can you witness with Gideon and Paul? Have you ever felt that if you are a child of God, you are the least of all? If so, this is evidence that you are on the foundation. Can you bear witness with Job, who said, "Behold, I am vile?" And also with Paul who said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus, came unto the world to save sinners of whom I am chief." — I Tim. 1:15. None but those in whose heart the light of God's Spirit has shined, know that they are the vilest of the vile, and not worthy of the least of the mercies of the Lord. Those who are on the foundation of the Apostles and Prophets will feel unworthy of the blessings of God. They know that they have never contributed anything to gain the favor of God. It is mercy and grace bestowed upon an unworthy recipient.

The testimony of Jacob penetrates into the souls of all the redeemed family of God. John said, "I am not worthy to stoop down and unloose the shoe latches of my Master." The prodigal son, who wasted his goods, and that with harlots said to his father, "I have sinned against heaven, and in Thy sight, and am no more worthy to be called a son." Luke 15:21. Paul said, "For I know that in me (that

is, in my flesh) dwelleth no good thing—" Rom. 7:18.

What a chain of testimony of those who are in Christ Jesus! They feel to be little, vile, unworthy, and know the depravity of their flesh. This is not the experience of those who are dead in trespasses and in sin. They feel that they are performing many wonderful works in the name of Jesus. Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast our devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity. Matt. 7:22, 23.

There is a great contrast between the believers in Christ and the unbelievers. The former see the great imperfection within; they wonder how God can remain just and save such vile sinners as they feel themselves to be. The latter trust in their works of righteousness for life and salvation. They are void of understanding of what Paul said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness." Rom. 4:4.

God made provision for the poor and the strangers. Under the law of Moses the owners of the fields were not permitted to glean their fields nor vineyards. "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyards, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and strangers; I am the Lord your God." Lev. 19: 9, 10.

Ruth is an example of the poor, and of the widows, and strangers. She gleaned in the field of Boaz. Being destitute she had a right to glean, which was provided by the law. Handfuls of purpose were left for her. This order was given by Boaz, a mighty man of wealth. A type of Jesus who owns heaven and earth. He supplies the needs of all the chosen vessels of His mercy. They are poor and needy; they look to Jesus for all their necessities, both natural and spiritual. They feast upon the good word of God. It is good to their souls and satisfies their hunger as a sweet morsel and as drink quenches the thirst and food satisfies the hunger of our bodies. Those who sit under the sound of the gospel and are given an ear to hear and a heart to receive, eat and feast upon the precious promises of God. They delight (as Paul said,) in the law of God after the inward man.

T. F. Adams

**OBITUARY
IN MEMORY OF SISTER VONNIE WEBB
1884-1963**

Sister Vonnice Webb was born in Wilson County, June 25, 1884. Her maiden name was Vonnice Blanche Forbes. She was the daughter of Rufus and Mary Jane Forbes.

On December 22, 1902, she was married to Essex Webb, of the Macclesfield Community. She was the mother of eight children, four boys and four girls; three daughters and one son survive her.

It was with great joy and happiness that Sister Vonnice was received into the Primitive Baptist Church of Autres Creek. She was received into the fellowship of the church the first Sunday morning in November, 1951, and was baptized the afternoon of the same day by Elder R. B. Denson.

On August 27, 1963, at the age of 79 years and two months, the Lord saw fit to call Sister Vonnice home. During her life, Sister Vonnice was a faithful and devoted wife. She was always a self-sacrificing mother. During her long illness, her children manifested their great love and devotion for her by their continued love and tender care.

We, the members of this church, will always remember Sister Vonnice as a dear, humble, and faithful sister, for to know her was to love her. To the members of her family, we feel to advise that their mother is not dead, but sleeping. We read: "But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." I Thes. 4:13,14.

Requested by order of the church while in conference the first Saturday in November, 1963, that a copy be kept and recorded in our church records, one sent to the family and one sent to Zion's Landmark for publication.

Written by J. B. Coker.

Assisted by Sister Lina Gardener

Elder C. L. Coker, Mod.
J. B. Coker, Clerk

**WRITTEN IN LOVING MEMORY
OF A VERY DEAR SISTER**

Sister Neta Wilson Goodwin was born March 2, 1899, and departed this life March 4, 1963. She united with the Raleigh Primitive Baptist Church in May, 1948. She was a devoted and faithful member and was loved by all who knew her.

Sister Neta was married to Fred N. Goodwin July 17, 1915, who survives her. To this union was born three daughters, Louise Goodwin Olive, who preceded her in death by one year. With her husband, Fred Goodwin, Mildred Goodwin Cox and Edna Mae Aiken, her two daughters, six grandchildren, two great-grandchildren, three sisters and a host of friends, survive and mourn her passing.

Sister Goodwin was a firm believer in salvation by the Grace of God, and she had a sweet hope in that Heavenly Home prepared from before the foundation of the world, for we read: "Blessed be the God the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ: according as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.— Eph. 1:3,4,5.

Her church has sustained a great loss. It was always an inspiration and pleasure to see her come in each meeting time. The expression of evidence of the love of God was in her face; and her speech and daily

walk in life were exemplary of a child of grace. We trust that the Lord may give us strength and courage to follow in her footsteps.

Therefore be it resolved: That we the church at Raleigh bow in humble submission unto our Heavenly Father who doeth all things well and according to His will. That we extend to her bereaved family our deepest sympathy in this time of sadness and grief.

Second, That a copy of this obituary be recorded in our church records, a copy be sent to the bereaved family and a copy be sent to Zion's Landmark for publication.

Done by order of Raleigh Church in conference, August, 1963.

Sister Alene Perry,
Sister Ora Smith,
Sister Evangeline Allen,
Committee

RESOLUTION OF RESPECT OF BROTHER RUFUS OAKLEY

Where as, God has seen fit to remove from us, by death, our beloved Brother, Therefore, be it resolved:

First, we bow submissively to God's will, knowing that He is too wise to err and too good to be unkind.

Second, the Church has sustained a great loss in such a true, faithful member, who was ever present to fill his seat as long as he was able.

Brother Oakley was a member of Surl Church for two years. Now our sympathy goes out to the bereaved family.

Be it resolved that a copy of this Resolution be sent to Zion's Landmark, to the bereaved family, and one recorded on the Church Book.

Done by the order of the Church at Surl, January meeting, 1964.

Elder L. P. Martin, Mod.
J. E. Dean, Clerk

OBITUARY

After a month of illness, Brother Riley M. Brown passed away on September 7, 1963. He was eighty-six years and four months old. He was born May 7, 1877, the son of the late Harmon and Sarah B. Brown. He was married to Sister Ruth Brown was preceded him in death about nine and one-half years.

Brother Brown is survived by two daughters, Mrs. Eldridge Josey and Mrs. Leslie M. Davis of Bishopville, South Carolina, and two sons—Marshall Brown of Bishopville, South Carolina, and Albert Brown of Sumter, South Carolina. There are also nine

grandchildren and eleven great-grandchildren.

His funeral was conducted at Mount Pleasant Church by Elder Grady Cox, and his pastor, Elder J. H. Carter. His body was laid to rest in the church Cemetery beneath a lovely mound of flowers to await the second coming of our Lord and Saviour.

Done by order of the church at Mount Pleasant, February 8, 1964.

Elder J. H. Carter
Newton Brown
Mrs. Leslie M. Davis

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Tabor, Saturday and 5th Sunday in March, 1964. Tabor Church is located in Columbus County, N. C., beside Highway 701, at the Eastern edge of the town of Tabor City, North Carolina.

E. L. Vaught, Union Clerk
Loris, South Carolina

FIFTH SATURDAY AND SUNDAY MEETING IN NEWPORT NEWS, VA.

Will you please announce in the Landmark our 5th weekend meeting, March 28, at 3:00 p.m., and March 29, at 11:00 a.m. at the Parkview Community Center at Hylton Blvd., and Jefferson Ave., in Newport News, Virginia. The brethren and friends are invited.

Joseph Plaster

WHITE OAK UNION

The next White Oak Union is appointed to be held with the Church at Ruhama in Morehead City, N. C., the Lord willing, the fifth Saturday and Sunday in March. We wish to invite our Brethren, Sisters and friends, and a special invitation is extended to our Ministering Brethren.

H. A. Young, Union Clerk
R.F.D. #4, Box 362,
Jacksonville, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens. Durham, N. C.

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VOL. XCVII

MARCH 15, 1964

NO. 9

PROVERBS IV.

Let thine eyes look right on, and let thine eyelids look straight before thee.

Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right hand nor to the left: remove thy foot from evil.

PROVERBS V.

My son, attend unto my wisdom, and bow thine ear to my understanding:

That thou mayest regard discretion, and that thy lips may keep knowledge.

For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil:

But her end is bitter as wormwood, sharp as a twoedged sword.

Her feet go down to death; her steps take hold on hell.

Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Hear me now therefore, O ye children, and depart not from the words of my mouth.

Remove thy way far from her, and come not nigh the door of her house:

Lest thou give thine honour unto others, and thy years unto the cruel:

Let strangers be filled with thy wealth: and thy labours be in the house of a stranger;

And thou mourn at the last, when thy flesh and thy body are consumed.

And say, How have I hated instruction, and my heart despised reproof;

And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

I was almost in all evil in the midst of the congregation and assembly.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

\$3.00 PER YEAR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A LETTER

Dear Brother Adams,

I am enclosing a letter which please publish as soon as possible, the author of which is still living, but she is quite aged.

I am incapacitated at present, but I hope to be able to write to you shortly. Pray for us when so blessed.

Yours in sweet fellowship,
(Elder) Layton Wingfield
R. F. D. 1, Box 57
Ridgeway, Va.

AN EXPERIENCE OF GRACE

I was born May 13, 1878 in Patrick County, Va. and was reared near Patrick Springs, Va. In 1883 there was a Primitive Baptist Family who lived near us, and who carried me to church with them. I was only a child but their little assembly was the prettiest sight I had ever seen, and O, how I wanted to be baptized and live with them. They are laughed at me and told me I was too small. When I went back home, I went out to my playhouse and worried over it, but I would not let my folks know it. I kept thinking about it very seriously, for I could not help it. I was in school at that time, so I told some of the children about it, and they laughed and said, that was for grown-up folks. So, I went on as I was, till my mother was attending a revival and they called for those who loved God to come and tell them. Oh, I wanted to tell them I

loved Him! It was then 1890, and I did tell them and they wanted me to join them. They told me if I would do what they said, I would go to heaven, and that was what I wanted to do, so I joined with them, but they would not baptize me. They said I was too small. They poured a little water on my head instead. So I began to worry over that. I was ashamed to go anywhere. I wanted to quit school, and I did. All my family stopped saying anything to me about church, and I discontinued going to that church, but when I could get an opportunity to go with anyone to the Old Baptist meetings, I would go, and they looked so good to me, it caused a longing to be with them, for I had a great love for them.

I went on like this till I was married. I would go with the boys and girls to plays and entertainments, but I just could not get along like they did. I then married. My husband was the son of Elder John R. Cassell, a well known Primitive Baptist minister. My husband who is now deceased, was later Deacon W. A. Cassell. I would go with them to church every time I could. All of us in those days had to work hard, so I could not go as often as they did, but I just could not help loving Old Baptist, they were dear people to me.

On the first Saturday in May, 1898, Mother and I went to old Liberty Church. They preached at

the stand that day, in the church grove. I was sitting by a tree and a preacher was up preaching, when he made the statement that Jesus came to save sinners, and when he said that an awful fear came over me, and I burst into tears. Mother asked what was the matter with me? I told her I was sick and I had to go home, and I was afraid I would never live to get home. Before that, I thought I was as good as anybody, but O, me! I saw how I looked. I was so black! I knew they could see how black I was. By the time I got home, I was somewhat better, or at least, I was more composed. I thought the Old Baptist would not want me, so I tried to forget it.

The next day, Elder John R. Cas-sell came to see how I was. He said to me, I was not sick, and he began to talk to me, but I denied everything he accused me of. I told him I was not going to hear preach-ing any more. I waited awhile and did not go.

He came again one day, for he was my father-in-law, and said he wanted me to go with him and his wife to Shady Grove Church and stay all night, and help attend to their baby. So I told him I would do that, and I did, but I was so uncomfortable, I thought I would die! I took the baby and left the house and stayed out till dark. Finally, I had to go in, and they asked me why I did not want to stay in the house? I told them I stayed out with the baby, which I did, but they said they did not believe that was necessary. I got so I felt to be such a black sinner that I knew everybody could see it.

I was ashamed for anyone to

see me, so I would go out and beg God to have mercy on me. I knew if He did not, I was gone forever. That was in the year my first baby was born. I was such a vile sinner, it seemed to me I could not live. I lived among the good Old Baptist and they came to see me, and I was so burdened, I just could not stay with them. I was such a vile sinner and I did not know how to pray! I could only beg the Lord to have mercy on me, and not let me go to hell. I could see the fire in my mind's eye, and it was so red! I went on in this condition till after my first baby came. When I was up again, I thought everyone had forgotten about my condition, God had given me up for lost. I did not go to church for over a year.

One day while picking green beans for dinner, as I bent over a voice spoke in me and said, "Do you not know you are doing wrong in not going to church?" I burst into tears, for I knew I was a poor black sinner. I tried to beg for mer-cy and the more I begged, the worse the burden got and at times I would think I could not live.

I went on this way until one night in the year 1901, when I dreamed I did not have but a few days to live. I had three small babies and a dear husband, and I wanted to stay with them, but it seemed I could not. In this condi-tion one can not help begging the Good Lord for mercy. I would leave the house, and not let my family know where I was. I would go to the woods and beg, for I did not know how to pray, and I still do not know.

I started going back to hear

preaching, and each time it seemed to me the preacher would look straight at me, during his sermon, and I felt sure he could see how vile a sinner I felt to be. I wore a bonnet, in those days, to church, and I would pull it over my face to keep anyone from seeing me cry. I would sit as far in the back of the church as I could. I went on this way, getting worse all the time, until August, 1903. I just saw one day I could not live, so I thought I would go where they could find me, for I knew I could not live the way I was. I bid my three babies good-bye, left the house, went to the dry house and fell down, never to get up again, as I thought, and I was begging the good Lord to save me from that burning hell, for in my mind, I could see it. I do not know what took place with me, nor how long I lay there: but as I came to my feet, I looked and the sweetest voice, I had ever heard, said to me, "All your black sins are now forgiven; get up and live, and rejoice, they are all gone." It looked like I was in heaven and heaven was in me. It was the prettiest place I had ever seen. O, how happy I was! I got up and shouted out and thanked God that I would not go to that bad place I had previously viewed. I would not tell this to anyone, and I became so weary because I could not tell it, but I was just too little to tell it.

I went to old Green Hill Church and I tried not to let anyone know what I hope the good Lord had done for this poor sinner; and one day they asked me, but I denied it. They asked me, did I not have a hope? I told them, "No," and for

the next month I could not tell what I went through. I promised my God if He would let me live, I would not deny that anymore. So, on the second Saturday in May, 1904, I went to Green Hill Church and a dear one sitting next to me, gave me her baby and went up to offer to the church. I took the baby, and went out and sat on the door step. I said to myself, "No, I will not let them see me."

Sister Ada Hancock was received into the fellowship of the church and when they gave her the right hand of fellowship, Elder J. M. Blauchett came to the door, and shook hands with me. I do not know what I did with the baby, nor how I got to the stand, nor what I said or did. The first thing I knew, they were receiving me into the fellowship of the church. Elder Blaucett led me into the water the next day and that was the happiest day I had ever seen.

This is a part of what I have been carried through, though I am still a poor sinner, begging for mercy. This is just a small portion of what I hope the good Lord has done for poor me. O, I feel so unworthy, so unfit to write this, am just afraid it is not the Lord's dealings with me, and if it is not, I am gone, for this is all I know about. I am eighty-three years old (will be eighty four next month, L. W.) and this is all I have to hope for. I feel like I do know the Good Lord has been good to me, a poor sinner!

A little sister in hope,
Mrs. Roxie Cassell
RFD 2, Box 223
Bassett, Va.

"WE WALK BY FAITH"

"Who is she that looketh forth as the morning?" —Song of Solomon 6:10.

Someone, after whom I have read, said, "Surely it is the church: that is the little Shulamite: as she looked out of legal night; out of the law dispensation, to that wonderful gospel day that Solomon saw dawning on his horizon. When the church would be turned about from murky darkness from which it was to emerge, to the glorious dawning of a better day. When types and shadows should be done away and from henceforth God's people would walk by sight."

That, indeed, is a beautiful picture. But I find myself questioning this interpretation. Not that I can explain it but when have God's people ever walked by sight? Paul said, "We walk by faith, not by sight." (even now) —2nd Cor. 5:7.

True, a better day has dawned, but "we still see through a glass, darkly." — I Cor. 13:12. I understand we shall walk by sight only when we have reached that heavenly shore; where His face lights the way for us.

Solomon's writings often, or perhaps always are puzzling to me. Solomon proceeded praising her and called her "the Prince's daughter" S.S. 7: 1. The church is, we know, the Prince's bride (Prince of peace). I hope my being confused will not confuse others. I would like to see it clearly. I have thought of it as merely applying to the individual; as one is led from the law, under which, when awakened, he first finds himself; and under which he labors 'til he nears Jordan, over which he must cross

before he is delivered from the bondage of sin. He has not yet been taught to stand still; that it is God that delivers; completely without his own labors. When, through the spirit, we have passed from death to life, not just viewing the promised land but we are actually living in it. With our back turned to everlasting destruction, our faces toward that realm of eternal bliss, we are now inhabiting that new heaven and new earth.

And could we always know (but it must now be in part) that the grace manifest, which He has given us, will in time (now) take care of all our infirmities, that this grace is sufficient and there are instances when, for a brief time, my astonished soul, seems, I believe, to realize it has been placed on the Rock of Ages. How pleasant; how overwhelming! No longer is "my harp hung on the willow; but my soul can now sing the songs of Zion." No longer do I abide in a strange land. Removed from the strange land, (not by my own strength) abiding now in my homeland, on the road to that beautiful habitation. No longer amenable to the law which was only a tough schoolmaster. See Gal. 3:24. But it is so easy to become untaught and offer some labors to help keep me where I am so well cared for, so bountifully fed.

My poor heart (soul) is so prone to cleave to its dust and like Peter, at Pilate's court, I try to warm myself by the fires (works) of enemies of my Lord. When I weigh seriously all these many foibles of my life, I wonder how that sometimes I am even constrained to be

lieve that ever I have even experienced, in a small way, this love, intermingled at times with a little joy, that Jesus has been revealed and that I have really feasted on things the mind of the flesh cannot produce. I conjecture at times: is it true, that this heart (soul) of mine, hungering (I hope) and thirsting, 'til it faints within me. and then at last Jesus, being revealed, it basks in love and wonder!

Wondering, I often ask: Why it does not please Him to more often give me "songs in the night" and with His loving kindness fill my otherwise lonely hours. Often too, I find myself searching diligently for food; to know the true doctrine; neither knowing what I need nor want, just searching. Sometimes, unexpectedly, He sends a supply. How refreshing! And it just exactly suits my need.

At other times, I am made to eat of chastisements, needed rod. Though, in my mouth often bitter indeed; it usually, afterwards, yields peaceful fruits of satisfaction. At those times I find comfort in meditating on Paul's groanings and complaints concerning his oft infirmities which affords me a small measure of fellowship; and with that I long also to enter into His many joyous expressions and experiences. Nevertheless, we now, who suffer less than he, are not given to enter fully into the joys Paul experienced. We can reign with Christ here only as we suffer with and for Him; which we, as a people, have been called on to do very little of, in this God-favored U.S.A. How little thankfulness most, perhaps all of us, feel for the

marvelous privileges of life itself, and our freedom from persecution which, for more than a century, God's people have been blessed to enjoy. And I doubt if ever any of us adequately express our thanks for it to the giver of such a marvelous gift as freedom to worship God. O, that we could be aware of our miraculous privileges involved in simply being placed on this American continent by our merciful Father. Merciful indeed to us now living. O, that I could be thankful indeed to Him, not alone for the pleasures and benefits I am privileged by Him to enjoy but I would also like to be able to thank Him for life's hazards and hardships. O, that I could realize truly that troubles and difficulties have true values, that outweigh our fleeting joys. Could I only say with Isa. 12:2 — "Behold God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and song; He also is become my salvation." How blessed is such assurance! I fail to be so sure as was Isaiah; but in a blessed hope,

Nancye Johnston McDaniel
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VIEWS ON MATTHEW 11:11,12

Mrs. R. L. Gillikin requests my views on Matthew 11:11, 12. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

The superior work of John the Baptist which portrays his greatness was beyond that of the prophets and is the paramount thought to be considered. John was a fore-runner of Jesus "to make ready a people prepared for the Lord." The prophets foretold his coming. They described the greatness of his work. Isaiah said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord

shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isaiah 40: 3-5. Malachi said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of told future occurrences to come to hosts." Malachi 3:1.

Moses, Isaiah, Jeremiah, Ezekiel, as well as many others, were prophets; notwithstanding, these were great men of God who foretold future occurrences to come to pass at the appointed time of God. The work of John exceeded that of the prophets. He was a prophet, and not only a prophet but he was actually engaged in the work of his Lord and Master which was foretold by the prophets. He preached repentance and baptized those who brought forth the fruits of the Spirit and confessed their sins. He not only baptized believers, but he baptized his Lord and Master, which was abundant proof that he was more than a prophet.

Jesus taught the greatness of John to the multitude who were curious to know who John was. We read, "And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send

my messenger before thy face, which shall prepare thy way before thee." Matt. 11:7-10. John possessed a meek and humble spirit. His clothing was camel hair - durable, not made by man. His meat was locust and wild honey—a food provided by God. He preached in the wilderness of Judah. He asked no favors of men. He was steadfastly engaged in the work which was set before him. He reproved the guilty for wrong doings, even King Herod for taking his brother's (Philip's) wife, for which he was cast into prison, and later beheaded. All the above describes (in part) his greatness above his predecessors. The greatness of John was measured by the work he performed.

The greatness of Mel-chise-dec was in the order of his priesthood. The order of his priesthood differed from that of the Levitical priesthood, whose sons obtained their office by inheritance, which was transmitted from one generation to another. The priesthood of Mel-chise-dec was not obtained by geneology as is usually true in royal families. He was more than a priest. He was "first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:2. He was priest of the most high God. He was a type of the eternal priest for ever after the order of Mel-chise-dec." *Psalms* 110:4. Paul said, "For he testifieth, Thou art a priest for ever after the order of Mel-chise-dec." Heb. 7:17. He says this to note the significance in the priesthood of Mel-chise-dec, (whose priesthood was not inherited nor conveyed to

another.) The sons of Levi received their office by geneology, it being transmitted from one generation to another.

The paramount thought in the mind of the apostle is not in the expression that he was without father, without mother and without descent," but that Mel-chise-dec differed from other priests in that he did not receive his office as a successor to a predecessor, nor did he have a successor. Thus it is said of him that he was "without father, without mother, without descent." This reference was to his priesthood only. Being a priest of the most high God, and receiving his office directly from God, is that which makes him a type of Jesus Christ, and shows his greatness beyond that of the Levitical priesthood. Paul said, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoil." Heb. 7:4.

There was not a greater priest than Mel-chise-dec. Of them that are born of women there was not a greater than John. Jesus said, "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

The comparison between the least in the kingdom and John has reference to the work of each, their greatness in God. The priesthood of Mel-chise-dec was greater than that of the Levitical priesthood, because "he was made like unto the Son of God: abideth a priest continually." The work of John exceeded that of the proph-

ets; the work of the apostles exceeded the work of John. Paul said he was the "least of the apostles." I Cor. 15:9. Again he said, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. The apostles preached a crucified and risen Saviour, the one who shed His blood for the remission of sins. This was a greater work than John did, the life and immortality of Jesus in calling sinners to repentance and bestowing grace according to His purpose was brought to light through the gospel which they preached. Paul said, "Who hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1:9, 10. Many of the apostles had the gift to heal those with divers diseases. They raised the dead. They performed many miracles. This was a greater work than John did. Jesus said, "Notwithstanding, he that is least in the kingdom of heaven is greater than he."

The outpouring of the Holy Ghost on the day of Pentecost enlightened the apostles to understand those things which were written in the law and the prophets. The necessity of Jesus being put to death in the flesh and raised by the Father was revealed to them by the Holy Ghost.

Peter could speak with boldness in saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey them." Acts 5:30-32.

Paul was a vile sinner, a blasphemer and persecutor of Jesus Christ and the saints of God. God revealed to him that he was the chief of sinners. He called him by His grace and revealed His Son in him. God delivered him from harms and dangers both seen and unseen. This heart felt experience of the apostle was the moving cause of him saying, "I am the least of the apostles." Paul said, "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."

To be overshadowed by the Holy Ghost and understand the mystery of Godliness, to preach Jesus Christ, the way, the truth and the life, is a great work. This the apostles did with a greater manifestation of the power of God than any ever did, before or since. There were none greater in the kingdom of heaven nor any that were less, in their own conviction.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." Matt. 11:12. From the days of John the Baptist means the beginning of his

ministry. Preaching repentance and forgiveness of sin through Jesus Christ was the beginning; or dawn, of the gospel day. John came preaching in the wilderness of Judea "And saying, Repent ye for the kingdom of heaven is at hand." It was at the beginning of John's ministry that many souls were made alive who before were dead in trespasses and in sin. The preaching of John had a great effect upon them. It penetrated their souls with force and power. They were now made ready, through the operation of the Holy Spirit, to confess their sins and transgressions. John baptized those that brought forth the fruits of the spirit.

It is recorded, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him confessing their sins." Matt. 3:5,6. The Pharisees and Sadducees also came to his baptism. They did not bring the evidence that they had been born of the spirit of God. It appears from the trend of their thoughts that John should baptize them because they were the seed of Abraham. It was their belief that those who were born of the seed of Abraham were already saved. God made a promise to Abraham and to his seed. "And the Lord said to Abram, after that Lot was separated from him, Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it and to thy seed forever." The Pharisees and Sadducees could not separate between seed and seeds.

Paul said, "How to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ." Gal. 3:16. In verse 29 of this same chapter, Paul said, "And if ye be Christ's then are Abraham's seed, and heirs according to the promise." In Rom. 4:13 Paul said, "For the promise that he should be the heir of the world was not to Abraham nor his seed through the law but through the righteousness of faith."

Those who were born through the law and not through the righteousness of faith were non-fruit bearing. John said, "O, generation of vipers. Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:7-9. It was the beginning of John's ministry that the separation was more clearly manifest between believers and unbelievers. John was meek and humble, yet bold and fearless. He taught that which was right and exposed the wrong. He reprov'd King Herod for taking his brother, Philip's, wife. Through malice and hate John was cast into prison and later beheaded by King Herod. How true are the words of Jesus—"And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." What a contrast between the unbelievers and the believers! The former despised and hated him. The latter

received the doctrine which he preached with joy and gladness. The same was true when Jesus was born of the Virgin Mary. Herod tried (but in vain) to take His life. The prophet said, "He is despised and rejected of men" Isaiah 53:3. The beginning of the ministry of Jesus was like that of John. Great numbers followed Him. These were composed of a mixed multitude; some to see His miracles, some to see His person, some to see if He taught contrary to the law of Moses, others to hear His doctrine. The Scribes and Pharisees hated Him" and the common people heard Him gladly," Mark 12:37.

What a contrast between those who hated Him and those who heard Him gladly. The former created an uproar. They reviled and persecuted Him. They hated His doctrine and, at last, they put Him to death. The latter were those who were quickened by the Spirit of God. They saw their lost and ruined condition. They repented of their sins and transgressions and sought mercy at the hand of Jesus. These were not a few, but many. Violence prevailed among the Scribes, Pharisees, and their followers. But the violent took the kingdom of heaven by force. They pressed upon Him to hear His words. Jesus said, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it," Luke 16:16.

—T. F. Adams

OBITUARY

OF ELDER THOMAS LEAMON GRIMES

Brother Grimes was born June 5, 1898 in Martin County, North Carolina. His mother died when he was very small, consequently he was reared by other relatives.

On September 5, 1932 he married Miss Appie Etta Christman of Wendell, N. C., where they later resided. To this union were born a son and a daughter. His wife, daughter, son and one grandson survive him.

Elder Grimes united with the Primitive Baptist Church of Raleigh, N. C. in 1946. He was ordained a minister in 1948. During the remaining years he was a great gift to the various churches which he served, as well as being an untold asset to the church of Oak Grove located in Wake County, R.F.D. #4, Raleigh, N. C., where in November 1953, he moved his membership by letter from the church in Raleigh.

His wonderful gift as a minister was demonstrated many times in the years that followed his ordination. In the absence and sickness of our pastor, he faithfully supplied for several years at Oak Grove. Indeed it can be said, he was ably "Speaking the truth in love." Eph. 4:15. No one could be more faithful to the church and its cause than he was. The manner in which he conducted a communion service was most impressive. O how we do and will miss him.

Brother Grimes suffered death August 2, 1963, after a patient struggle with internal cancer. He bore his suffering with fortitude and one could see the same faith, that he so ably proclaimed in his many sermons, in his expression during his illness.

His body was laid to rest in the presence of a large body of sorrowing loved ones and friends, on August 4, 1963, in the Wendell Cemetery, beneath a large arrangement of lovely flowers. People attended not only from his churches of Old Union, Mt. Lebanon, and Oak Grove, but the churches of the Little River Association, and towns and cities of the surrounding area.

We, the members of Oak Grove Church, extend our sincere sympathy to the family of Brother Grimes. We believe our loss is her eternal gain.

We plan to make three copies of this recording, one for the family, one for publication in Zion's Landmark, and one to be placed in the church records.

Elder Shepherd Langdon, Mod.
Sister Sue Adcock,
Sister Almira W. Olive,
Committee

MRS. U. C. YOUNG

Memorial for Mrs. U. C. Young, who was deceased December 6, 1963.

By Her Daughter
One year ago today, Dear Mom,
You were called away,
And life has been so lonely!
Since that long gruesome day.

Since you have been gone, Dear Mom,
We, to Dad, have said farewell too,
But I hope he's much happier now
Since he wanted to go with you.

You were the most wonderful parents
Anyone has ever had.
I am so thankful to God
For such a sweet Mama and Dad.

So sleep on Dear Ones, in peace,
And take your joyful rest,
We loved you, Oh, so dearly!
But God must have loved you best.

I visit the lonely graves
In which you two are laid,
But you have gone on to God
Where flowers never fade.

You fought a good fight, you kept the faith,
While here on earth you stayed;
Precious in the sight of the Lord, Dear Ones,
Is the death of His Dear Saints.

Written by a lonely daughter, Norine
Y. Voss.

IN MEMORY OF MY BELOVED UNCLE

My Uncle Richard Lee Hopkins was laid to rest the 5th Saturday in June, 1963. He was in ill health the most of his life, having hay-fever and eventually going into emphysema. He had mentioned several times having two weeks to live, and that was just how long he did live after that remark, before his death.

About four o'clock one morning he had a spiritual revelation. He said the doctor left his chart on the table and he read it. His doctor took it to be a mental condition. He said he had absolutely left no chart there. But my uncle said his name was on it, and he read it. He said his eyes were opened and he was shown that the Primitive Baptist doctrine was the true religion. He said too, that he had four meals, and no one would believe him. He was trying so hard to make someone believe him. He tried to save his menu to prove what he said. Still no one would believe he had four meals that day. He said he ate the whitest meat that he had ever seen. I believed him. I believe the meat he ate was Spiritual Meat. He said he was so completely changed that he would not even know himself, except he looked in the mirror.

When I was about twelve years of age, I dreamed I was on a narrow path, rough, rocky and steep. On each side was a bottomless pit. I felt there were snakes down there. I knew I had to stay in this path for a step off on either side would have been destruction.

These words seemed to stay with me through the years. "There is just one way, that is the right way." Some years later, I dreamed I was on this same path, I knew the path, and recognized having been there before. I was alone the first time. In the second dream my mother was on

this path behind me and my uncle, her brother, was behind her. I remember uncle said, "How do you get out of here?" I said, "There is just one way, I have been here before."

We were about three feet from the top, it was steep, almost straight up, and there was just one twig on the side of the path to take hold of, complete darkness on each side and below this path. When we reached level ground, we came into the view of the little Primitive Baptist Church at Rougemont. It was such a peaceful view. The three of us just stood side by side and looked at the church. I thought it was the most peaceful view I had ever seen. So restful after the struggle we had getting to the top of that path. I have never doubted since that dream that some day my uncle would be brought into the Old Baptist faith. How wonderful when we are blessed with evidence of what we believe.

Now that I look back realizing that he was in a coma for several hours, came out of it, and was in the hospital two weeks during which time he had this spiritual revelation, I can not help believing everything had to be just as it was. I have had no rest since he passed away, until now. I have felt a relief that I have written this evidence. Praise be unto God. I am thankful the dear Lord has given me the words to put this into writing. I have felt since I had the second dream that I would have to travel that path one more time. How I would think about it and dread it. It was a struggle to get to the top of that steep and rugged path, and I truly believe that I have had to walk that path in real life.

I had to be killed to all earthly things. I had to realize if we have a home it is in another world. A house here is just a building. I went for a long time and I could feel the presence of Jesus but I felt Him standing beside me with His head bowed in prayer with His back to me. Then one day, in fact the day I felt I saw the soul of a friend ascend upward toward heaven, I saw the feet of Jesus and they were turned as if He were facing me.

Again on Easter two years ago, I was blessed to view His face right in front of me. So beautiful, so radiant! And His hair was long, beautiful and a golden color. Last January, 1963, I saw a dove outlined in the clouds. There had been a light snow. The sun had broken through the clouds, just before it set in the evening. It was a perfect outline of a dove—the beak, the tail, even the wing was perfect. I called my daughter Shirley to see if I just imagined it. She said, "No, Mommy, it is a dove." I felt a peace that is indescribable. I felt everything was going to be alright. I felt some how, my trials were going to be lighter for I was at peace.

We have been blessed to come to live at Smithfield, N. C., closer to my home, and to start a herd of dairy cattle, we love it.

I was blessed to be with my uncle at

the hospital several days before he left this world. He was very sick and he felt death would be a relief to his suffering.

I am thankful for the time I spent with him. He was laid to rest on the fifth Saturday in June, 1963, and on the fifth Sunday, I was blessed to ask for a home with the Old Baptist Church at Flat River. God works in mysterious ways, His wonders to perform. He plants His footsteps in the sea, and rides upon the storm. Praise His Holy name!

Mable Hager

MRS. SABRA J. TAYLOR

Mrs. Sabra J. Taylor was born February 5, 1875, and passed away December 21, 1963, making her stay on earth eighty-eight years, ten months, and sixteen days. She was united in marriage to Maltby Taylor December 7, 1895, and to this union eleven children were born, five of which preceded her in death.

Mother joined the Church at a meeting of the Hunting Quarters Primitive Baptist Church, Atlantic, N. C., November 2, 1924, held in Sea Level, N. C., conducted by Elder L. H. Hardy, as there was no organized church in Sea Level at that time. Elder Hardy baptized her soon thereafter. In 1937, she along with sixteen others took letters of dismission, from the Atlantic Church, and constituted the Church at the Bay, Sea Level, N. C. She loved the church and always looked forward to attending the meetings. She was a loyal member, and her home was a welcome place for the brethren, sisters and friends. She seemed to have a love for everyone.

Her funeral was conducted in the Atlantic Primitive Baptist Church by Elders Eddie Humphrey, J. B. Pollard and Horace Bryan amidst a huge congregation of sorrowing relatives and friends, after which she was laid to rest in the family Cemetery at Sea Level.

Left to mourn her departure are her husband, Maltby Taylor, four sons, Dan and Leslie of West Palm Beach, Fla.; William and Alfred of Norfolk, Va. Two daughters, Mrs. Rebecca Elks of Norfolk, and Mrs. Gladys T. Noyes of the home in Sea Level; also, two sisters, Mrs. Minnie Willis of Atlantic, and Mrs. Sophronia Salter of Sea Level. She also leaves thirteen grandchildren, and ten great grandchildren.

Indeed, now she is greatly missed,

By those who yet remain,
But we feel that our great loss
Is her eternal gain.

Written by her daughter,
Gladys T. Noyes

LUNAH M. THGARD HUDSON

Mrs. Lunah M. Hudson, born Nov. 15, 1886, departed from the walks of life February 5, 1963. She leaves two brothers living in Alabama; seven children, four daughters and three sons, all living in Los Ange-

les County, except one daughter in San Francisco. Sister Hudson was married to J. D. Hudson on August 17, 1904 and was received into the Primitive Baptist Church in 1906 at Gethsemane Church, Brantley, Alabama. Later her membership was moved to Cottage Hill. Her family moved to California. A few months after moving to this state, her husband passed away on May 16, 1940. We did not meet him but feel we can refer to him as a brother in hope as he was a member of the Primitive Baptist Church for many years. His father was an ordained Primitive Baptist preacher.

It has been God's will to call from us Sister Hudson but we feel we were blessed to have her with us and we give thanks to God for the love she manifested and her faithfulness. She joined Seclusia Primitive Baptist Church in April, 1942. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25, 34vs. We believe Sister Hudson had a hope in that kingdom. She expressed her experience and humbleness by always selecting the hymn "I am a Stranger here below."

Funeral services were conducted by Elder T. R. Jefferson at the Westminster Memorial Park, Westminster, California.

Read and approved in conference March 24, 1963.

Elder T. R. Jefferson,
Moderator
Walter B. Wilson, Clerk

OBITUARY

OF SISTER NANNIE COX SETLIFF

This writing is in memory of my Dear Mother who passed away June 28, 1962, at the age of 77 years. She was the daughter of Henry Hardin and Ruth T. Hall Hardin. She was first married to Charlie P. Cox, December 25, 1901. To this union six sons and six daughters were born. Her husband, one daughter and three sons preceded her in death.

On June 13, 1953, she was married to Harry R. Setliff, whom she leaves together with five daughters and three sons to mourn her loss. Namely: Mrs. B. H. Martin; Mrs. D. J. Wright; Mrs. R. L. Haynes; Mrs. Russel Harbour; Mrs. Irvine Turner, Frank and Silas Cox, all of Bassett, Virginia; and Paul Cox of Stuart, Va.

Mother united with Goblintown Church in August, 1910, and remained a faithful member. She attended her church when able to do so.

We dearly loved our dear mother and miss her so much, but we feel the Lord's will must prevail, and through mercy He has taken her out of this world of sin and sorrow to a home of peace, love and rest.

Written for publication by her broken hearted daughter, by the request of the church.

Mrs. B. H. Martin

OBITUARY OF SISTER LORENA HORTON

Sister Lorena Horton was a member of Roxboro Church for twenty-nine years, having become a member on August 5, 1934, and died September 1, 1963.

By the grace of God she was a sincere and loving person, one of humility and deep regard for the welfare of others as well as the church.

Surviving her are three sons. A daughter and granddaughter were also victims of the accident in which Sister Horton lost her life. Such accidents seem a great tragedy from the human standpoint, but not so with God. Solomon said: "To everything there is a season and a time to every purpose under the heaven: a time to be born, and a time to die;—" So this must have been at His appointed time. The church will miss her, but it desires to acknowledge His supremacy in all things. The Prophet Isaiah declared this truth when he said: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do my pleasure:—" Isa. 46:9,10.

Therefore be it Resolved:

First, That the church bow in humble submission to God's Holy Will.

Second, That the church extend it's heartfelt sympathy to the bereaved family.

Third, That a copy of these resolutions be placed in the church records, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference, November 2, 1963.

Elder L. P. Martin,

Moderator

Brother George B. Walker,
Assistant Clerk

RESOLUTION OF RESPECT

Whereas, the Almighty God in His perfect wisdom and at His appointed time was pleased to call from time to Himself our beloved brother in Christ, Joseph Holland Hollie. After much suffering and a long illness, he departed this life on the morning of October 11, 1963.

Brother Hollie was born January 6, 1882, the son of the late Samuel Hollie and Melmeria Giles Hollie. He was married to Lillie Dixon, December 25, 1904, who preceded him in death, May 6, 1949. To this union were born three daughters: Mrs. Oia H. Walker; Mrs. Shirley H. Abbott; and Mrs. Vernie Hollie; and two sons; Howard D. and Allen J., all of Danville, Va.

On March 25, 1951 he was married a second time; this time to Sister Elizabeth Shreves, who with his sons and daughters survive him in death.

Brother Hollie united with Banister Springs Primitive Baptist Church on the third Saturday night in June 1951. His love and devotion to his church, his brethren,

and the doctrine of our Lord and Saviour Jesus Christ was plainly manifested in his life. His joy was in the church meetings and in hearing the gospel proclaimed. He was steadfast in his conviction of salvation by grace, yet he was quiet and humble.

We, the church deeply and humbly feel the loss of this our beloved brother, but we feel our loss is his eternal gain, and that he is resting in the Paradise of God.

May reconciliation through sustaining grace attend those who mourn his departure.

Funeral services were conducted by Elder J. R. Hollandsworth and Elder M. C. Merricks. He was laid to rest in Hyland Burial Park at Danville, Va.

Resolved: That a copy of this obituary and resolution be sent to the family, a copy be made a part of our church records, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference, October 19, 1963.

Mat. C. Giles, Clerk
Banister Springs Primitive
Baptist Church

OBITUARY OF SISTER ROSA McCANN

Sister Rosa McCann was made to say with the poet, "It is not death to die, to leave this weary road and be at home with God on high." We hope it was a peaceful moment for her.

We hope that her family will be blessed to feel that God is too powerful and supreme to err, and too wise and majestic to be unkind. May the God of all grace give them to feel that she is resting and will one day, be raised in His likeness, and be carried home where all is love.

There is much we feel to say, but only God can heal the broken heart. We desire that a copy of this obituary be recorded in our church book, a copy sent to Zion's Landmark for publication, and a copy sent to the dear family of the deceased.

Done by order of Surl Church in conference, Saturday night, December 7, 1963.

Elder L. P. Martin,
Moderator
Charlie Blalock,
Assistant Clerk

RESOLUTION OF RESPECT

We, the members of Surl Church, bow in humble submission to our Heavenly Father who does all things according to His will. He saw fit to remove from this life, our beloved brother, Lucius G. Perry, who was confined to his home for sometime before the end.

Brother Perry was born August 27, 1882 and died September 7, 1963. He first united with Dutchville Church, Creedmore, N. C., later moving to this community and uniting with Surl Church by letter. He was faithful to attend church as long as his health would permit.

We wish to extend our heartfelt sympathy

to his family. But we feel that their loss is his eternal gain. Therefore, be it resolved: That three copies of this resolution be made, one for the family, one for Surl Church, and one to be sent to Zion's Landmark for publication.

Done by order of the church in conference, October 12, 1963.

Elder L. P. Martin,
Moderator
J. E. Dean, Clerk
Clyde Satterfield, Committee

LUTHER W. DOSS

Insomuch as it has pleased the Lord to remove our brother from this life on April 4, 1963, making his stay on earth forty-four years; we sadly submit the following remarks in his memory: Brother Doss was received into the fellowship of Goodwill Primitive Baptist Church the first Sunday in August, 1955 by experience and baptism where he remained until death. Brother Doss was faithful to his church, was a loving and faithful brother, and will be missed sadly by the church.

Surviving him are his wife, Mrs. Nellie Russell Doss, one daughter, Gaynell, and one son, Johnnie, all of the home; five sisters and six brothers.

The funeral was held at Rich and Thompson Funeral Home in Burlington, N. C., by Elder George W. Hill and the Rev. Gayle Alexander. His body was laid to rest in Pine Hill Cemetery, beneath a beautiful mound of flowers; there to await the resurrection when Christ will fashion these vile bodies like unto His own glorious body, according to the working whereby He is able to subdue all things unto Himself.

We desire a copy of this obituary to be sent to the family, and one to be sent to Zion's Landmark for publication.

Done by order of Goodwill Church in conference on Saturday before the first Sunday in December, 1963.

Written by:

Elder L. G. Stewart, Church Clerk

RESOLUTION AND OBITUARY OF SISTER KATTIE JOHNSON

Sister Kattie Johnson was born September 12, 1880, and departed this life August 15, 1963, making her stay on earth eighty-three years, one month and three days. Her funeral was conducted at Hannah's Creek Church by Elder Shepard Langdon, and Elder Wilbur Barbour. Her body was laid to rest in the church cemetery.

Sister Johnson had been a member of Hannah's Creek Church for many years. She was married to Brother T. E. Johnson and to this union were born ten sons and daughters.

Sister Johnson lived a faithful and devoted member forty-eight years. She was loved and held in high esteem by the church and all that knew her. She was always faithful to attend church unless providentially hindered.

She was a believer and lover of the doc-

trine of salvation by the grace of God. We, the church of Hannah's Creek bow in humble submission to the will of our God who doeth all things well, and feel our loss is her eternal gain.

Therefore, Be It Resolved:

That a copy of this obituary and resolution be recorded in our church book, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by the order of the church in conference.

Elder S. J. Sauls,
Moderator
Sister Callie Johnson,
Sister Rena Langdon,
Committee

OBITUARY

We, the Primitive Baptist Church, at Fellowship, in Johnston County, N. C., desire to bow in humble submission to our Heavenly Father in removing by death, our dear sister Ella Barefoot Stephenson. But we believe that our loss is her eternal gain. Our hearts are made sad because of the vacancy left by the death of our sister, but we desire to be resigned to the will of our God who does all things well, and in accord with His Own Will.

Sister Stephenson was born April 26, 1890, and departed this life July 31, 1963. She leaves one son—Lloyd—to mourn the loss of her; several sisters, and a host of relatives and friends.

May the Lord visit and reconcile her son, relatives and friends.

Therefore, Be it resolved: That a copy of this obituary be sent to the bereaved family of her son, a copy recorded in the records of the church, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, the first Saturday in November, 1963.

Brother J. C. Langdon,
Sister Mayme Langdon,
Committee

ANNOUNCEMENT

Due to the fact that we have four churches in this community that hold their meetings on the second weekends, Draper church decided in conference to change their meeting time from the second Sunday and Saturday night before, to the fourth Sunday and Saturday night before, since no other church in this community holds services on the fourth weekend.

By making this change it will give us an opportunity to visit others on the second weekends, and hope they will visit us on the fourth weekends at 11:00 a.m., and Saturday night before at 7:30 o'clock.

This has been a bethel spot to us. We hope God gives others a mind to come to see us, we need them, and we want them to come that they may find it a good place to be that you may be made to want to come back again. The more you people come to see us the more we want you, and dear brethren, sisters, and friends, we

need you, so please do come to see us, and we hope to visit you.

Elder Albert Doss,
Moderator
Brother George Harris,
Clerk

OBITUARY

At the request of Mt. Lebanon Church, we are with said hearts now attempting to write in memory of our beloved pastor, Elder T. L. Grimes, who passed away August 2, 1963. His funeral was held August 4th following, and his body was laid to rest in the Wendell Cemetery. It was attended by many friends, brethren and sisters of his Association and the churches he served; and while his body is resting in the grave we feel his spirit is basking in the sunshine of God's love and on the resurrection morn he will hear that welcome voice say: "Come ye blessed of my Father and inherit the Kingdom prepared for you from the foundation of the world."

Elder Grimes is survived by his wife, Mrs. Appie Etta Christman Grimes; one son, Thomas Robert Grimes of Wendell, N. C., one daughter, Mrs. Pattie Sue Grimes Cantey, and one grandson, little Jack Cantey of Charlotte, N. C. Our heart felt sympathy goes out to them, and to the churches which have lost their pastor. May the God of all grace reconcile us all to His will, and may the churches who are left without pastors, soon be supplied by our Heavenly Father.

Elder Grimes was called to serve Mt. Lebanon, September 1962, shortly after the passing of Elder F. W. Rhodes who served the church ten years. Elder Grimes was stricken with an illness of which he never recovered, only a short time after he was called to serve our church. We visited him several times during his illness. He always seemed glad to see us and inquired of the meetings and the welfare of the church, expressing a desire to get able to come back to us. His interest was with us, and all of the Baptist, even though his afflicted body could not be. We loved him and have sorely missed him. He was a wonderful pastor and was so comforting to sit and talk with in the home. He had a deep understanding of the scriptures, and usually was liberally exercised in them in his conversations. His explanations were

beautiful and comforting. Many sweet memories of these conversations linger with us, and we have a sweet hope we will meet him, where there will be no more sad farewells, no pain nor tears but all ill be peace and love in a world that has no end.

Elder J. W. Hawkins, Moderator
Brother E. D. Hill,
Sister Mallie C. Hill,
Committee

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

ASSOCIATION NOTICE

The Seventy-Third Spring Session of the Bear Creek Association will convene, the Lord willing, with Jerusalem Church, Anson County, N. C., beginning on Friday before the first Sunday in May, 1964, and will continue through Sunday. Those who wish traveling directions may select the best route as follows. Those coming by Oakboro, N. C., will follow Hwy. 742 about six miles until you come to Anson County Line. A short distance beyond the line, turn right on unpaved road for three miles to church. Those who come by Wadesboro follow Hwy. 742 about 12 or 14 miles to Thomas' Superette; turn left around the store on paved road No. 1457. Go for 2½ miles to crossroad, turn right on paved road for one mile, turn left to church. Those who come from the south or west will follow Hwy. 218 to Olive Branch, N. C. Turn left on County Road 1713 by grain elevators and go 2½ miles to church.

Brethren, sisters and friends are invited to attend, and we especially invite the ministering brethren. For further information write either of the undersigned.

Elder C. S. Mills, Moderator
911 Marie Ave.,
Kannapolis, N. C.
Troy A. Williams, Clerk
Route 7, Box 624,
Monroe, N. C.

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PROVERBS V.

Drink waters out of thine own cistern, and running waters out of thine own well.

Let thy fountains be dispersed abroad, and rivers of waters in the streets.

Let them be only thine own, and not strangers' with thee.

Let thy fountain be blessed: and rejoice with the wife of thy youth.

Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

He shall die without instruction; and in the greatness of his folly he shall go astray.

PROVERBS VI.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger.

Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Give not sleep to thine eyes, nor slumber to thine eyelids.

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO THE HOUSEHOLD IN FAITH

May God grant me words to say a little of what I feel that I want to say at this time. It seems that after the family is asleep that spiritual things bear on my mind to the point that I am moved to try to write. I am so very fearful that I will say something that is out of order, and yet I get relief from putting it down on paper.

I was blessed to ask for a home with the church at Flat River on the 5th. Sunday in June, 1963. Time and again I had gone to church and felt I could never live to go back home in my condition; and yet, I could not ask for a home. I felt too unworthy. The time never came that I felt worthy but I was brought to where I had to ask, knowing full well that they would be justified in turning me down.

I was upset, about 2 years ago, and I called Elder Martin and he said he thought, or believed, one day soon Jesus would bring me to the church. That was such a consolation to me, to think he had seen anything in me that would cause him to believe that. Those words came to me that day as I rose to go to him and ask to be received in the church. When Elder Martin asked me to say something to the people, my first thought was that God has done so many wonderful things and it has been so evident that my whole

being has depended on Him that I could never get it all told. Where would I begin? Then I went blank. I looked to Elder Martin and he was waiting for me to say something. I believe God gave me the words to tell what I felt at that moment. I told the people that if I did not have a home there, then I did not have a home in this world and that I believed God caused me to believe what I believe.

I was given a rest to my weary soul that lasted about a week. Such a wonderful, peaceful rest! Ah, children, I believe only God can give us such a Sabbath, and we rest, recognizing that it is rest given us by grace alone. Oh, how we long to stay in this condition but that would not do. We must be melted and refined as we travel toward the Father's house. The mansion has to be complete and it takes all that we are appointed to go through, the happiness as well as the sorrow, to make the mansion ready for the Father's house. What would we do without the evidences that we witness that are little Bethel spots to us?

A friend passed away about 3 years ago. I was deeply troubled. She was before me with such an impact! I broke down and cried. It was about the same time, I found out later, that she passed away. I tried to pray. I said, "Dear Lord, I need help, too." I seemed to see the feet of Jesus

there by my side and I could feel His presence. I believe that, quick as a flash, I saw the soul of that friend ascending toward heaven. It was silvery-white and bright as the noon day sun. I was afraid that I imagined it. It was too wonderful! I was fearful to even believe that I had been blessed to view anything so sacred.

The fourth Saturday in July, I was baptized at 5:30 p.m. in the Satterfield Pond by Elder Martin. It was a beautiful day. The sun was at a lovely position and the water so precious and warm. I was so surprised and grateful that so many came. I could not believe anyone could care enough to come. When I came up out of the water, I thought I wanted to just stand there and view those precious people. I seemed to be unable to get my breath for a minute and I opened my eyes and there was such a bright glow that I could not keep my eyes open. I opened them again to try to view the people and there was a bright silvery glow that enveloped the whole group. I thought I just needed to clear my eyes. I looked again and it was the same way. I looked again and I could not recognize anyone. I could discern heads and feet and this glow was across the body and they could not be recognized as male nor female.

I could not understand all this. Since then it came to me that was the same glow that I saw when I saw what I thought to be this friend's soul ascending toward heaven. And to just realize that this whole precious body of people was enveloped in this precious glow! How great! How wonderful

if this did represent the oneness of the children of God in Jesus Christ! I can not comprehend being a part of this great and wonderful grace. I constantly long for more and more evidence, more and more food that I can not live without, and I am afraid that I long for it to the point that I visualize things that are not really true. Yet, there seems to be a force that I cannot resist until I put it down on paper.

I believe Jesus said: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." St. Jno. 6:28. Oh how hungry we get and now we inwardly plead to be filled!

I had to ask for a home with the church, knowing full well that if the people could know me like I know myself, they would turn me down. But I had to ask, and I am so thankful, and I love them so much; it seems with each passing day I feel more unworthy to go and partake of their kindnesses. Yet, I cannot stay away.

Humbly submitted,

Mable Hager

R. F. D. No. 1

Four Oaks, N. C.

MY CUP RUNNETH OVER

Dear Children of the
Heavenly King,

After attending our association (Bear Creek) the past weekend, I feel that I for one can say, "'Tis a Heaven below, our Redeemer to know." My cup ran over as I heard some of the dear servants of God declare the whole truth, and nothing but the truth. At times when I am about my daily duties,

and at night when lying on my bed resting, I have felt, If only I could have been allowed to put my thought down in words, then maybe I could have written something to comfort God's humble poor. But there is a time and season for everything under the sun.

Again, our association at Liberty Hill Church up in Stanley County, was a great revival to the hungry and thirsty souls. Oh! Dear Ones, at such seasons, how I would love to take all of you in my arms and embrace you. You are the dearest souls on earth to me. In your midst I am at home, and have no desire to go to any other people other than the Old Baptists. You are a dear people to me. We speak the same language, so to speak; and have like experiences, and these experiences conform with many scriptures from which we receive comfort, and especially when one of our God-called ministers expound these scriptures to our understanding. This gives us a feast that is indescribable.

My companion is not at all well, and it is hard to leave him alone while I go to church, and I think sometimes I will not try to go, but will just stay at home with him instead, but when the time comes, it seems I cannot do that, because I have a great longing to fill my seat there, and if it is God's will for me to attend church, he will make a way for me to go and take care of my dear one while I am away.

Once my son said, While he was in the marines, and far from home; that every time he received a letter from home, and we spoke of

God and scriptural readings from the Bible, that he would break down and weep and tremble like a leaf. I feel that was evidence of a good work having been begun within his soul, Paul says, "—Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ—" Phil. 1:6.

Before I ever met the girl my son married, he told her he wanted her to meet his mother, for he had a sweet mother. This made me feel very unworthy, when she told me about this, as we waited in the hall at the hospital where he was having his tonsils removed. That morning as he was being wheeled off to the operating room, he waved to us and said, "Pray for me." When his little bride told me what he said about me being a sweet-mother, the tears flowed freely down my cheeks. I hope my dear son has felt the witness within that caused him to feel this strong love for me. I once heard an Elder from our association refer to the love of a mother for her child as being the nearest thing to the love of Christ for His dear ones. I would love to write something to comfort God's poor and afflicted people, but we first have to experience such comfort from above before we can comfort His little ones. Paul said: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." II Cor. 1:3, 4. I have had

many ups and downs, in this old world of sin and sorrow, but I am persuaded I have had no more than I need. I hope it is all working together for my good. I know without a doubt that all things are working together for good to them that love the Lord to them that are the called according to His purpose.

I read a very good book by a saint of God once. She spoke of being led in a way that she knew not. I think of the way I have traveled sometimes as being so strange and lonely. But I believe I need every trouble and heartache as well as the good things, that come to me in this life. It takes the sorrow we have to endure here below, to keep us at the feet of the brethren and sisters; and what a foretaste of heaven and immortal glory we are blessed with when we can sit together in heavenly places such as visiting in the home of Brother Alex Harward. The two visiting Elders Puckett and Paul Jones spoke so wonderfully of God's saving grace here in Brother and Sister Harward's humble home. I visited in another humble Brother's and Sister's home—Brother and Sister Troy Williams, Clerk of Bear Creek Association.

I know such sweet blessings are far more than this unworthy one deserves. But I do crave a small place in the midst of His people while I walk the rest of this life's weary road! I have been very much afflicted in body for many years. Some say I should go to the hospital for a major operation, but how I crave to be allowed the privilege to go in and out among the brethren and sisters the remainder

of my days here. I have spent much of my time in hospitals already. Yet the Lord is right and just in all His ways. David says "He lifts me up and casts me down;" and he says: "Good and upright is the Lord: therefore will He teach sinners in the way."

Brother and Sister Adams, it was so good to see you both, also Brother Mewborn, at our association. At times it seems just good enough to look into the faces of God's people and shake their hands.

Do with this as you think best. I desire an interest in your prayers.

Love and fellowship to you and all of God's people,
Melba Cobb Vaughn
Wadesboro, N. C.

AN ATTEMPT TO WRITE

Dear Brethren and Sisters,

Being impressed, I will attempt to write again, however, I do not feel worthy of taking the space from other writers of the Landmark. My mind goes back to the first two that were born on the earth; after the Lord made Adam and Eve. The two that I am speaking of are Cain and Abel, as you already know.

The scripture says that Cain was born first and his mother, Eve, said, "I have gotten a man from the Lord." Now notice what his mother, Eve, said — "I have gotten a man from the Lord." Not a man of the Lord or a seed from the Lord, but a man from the Lord. Then Eve bare again Abel, Cain's brother. The scripture does not read that Eve said anything at the birth of Abel, but we read

In the same chapter, the 25th verse, where she bare a son and called his name Seth, "For God," said she, "has appointed me another seed instead of Abel, whom Cain slew. This leaves no doubt in my mind but that Abel was a seed of God because Eve said that God had appointed her another seed instead of Abel whom Cain slew; meaning to me that Abel was a seed from God. The scripture says, that Abel was a keeper of sheep, but Cain was a tiller of the ground. Now, I am not looking on Abel as being a keeper of natural sheep neither am I looking at Cain as tilling the natural ground; while this was probably true, but if so, it was a type of the spiritual. I hope I have been blessed to see this in the Spirit.

In the second chapter of Genesis it says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now, what I see in this is, that Cain was a tiller of this ground that God formed him out of — a tiller of the flesh. But Abel was a keeper of sheep. Abel was a man that God had put His Spirit in. Because he could not have been a keeper of these sheep without the Spirit of God. The sheep I am speaking of here are those that Jesus was speaking of when He said, "My sheep hear my voice." For, "In the process of time, it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." See what he brought — the fruit (works) of the ground (flesh). But the Lord had not respect to Cain nor his offering. This offering did

not come from heaven and it could not go there; but it came from the ground. The Lord did not accept the offering of the flesh because the scripture says it is impossible to please God in the flesh. "Cain was very wroth, and his countenance fell;" because the Lord had not respect unto him nor his offering. And the Lord said unto Cain, "Why art thou wroth and why is thy countenance fallen: If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door." So now, anything that Cain could have done in the flesh would not be accepted and sin would lie at his door.

But see what the scripture says: It says that Abel brought as an offering unto the Lord. Abel "Brought of the firstlings of his flock and of the fat thereof." Gen. 4:4. Now, to my mind, this offering that Abel offered was Jesus, the Lamb of God! He is the firstling of all the flock. The only name given under heaven whereby a man must be saved. The way, the truth and the light by whom men come to God. Abel did not offer the fruit of the ground, the works of this old sinful flesh, but instead he offered Jesus, the firstling of the flock and fat thereof. The good things of the Spirit. Oh, what a big difference in the fruit (works) of the spirit and the fruit (works) of the flesh! God is a Spirit and they that worship Him must worship Him in Spirit and in Truth, for the Lord seeketh such to worship Him. But the flesh lusts against the Spirit and it is impossible to please God in the flesh.

So God "had respect unto Abel and to his offering;" because he offered Jesus, the Lamb of God and the fat thereof; the good things of the Spirit that had been put into Abel's heart by God. Therefore, Abel's offering came down from heaven and God had respect to Abel and to his offering because God receives His own. Abel was a seed from the Lord but Cain was just a man from the Lord.

I often wonder if I am a seed of God or am I just from the Lord? God created all things. One, the righteous who were created in Christ Jesus the Lord; but the scripture says He created the wicked for the day of evil. If I know myself, my honest and sincere belief is election, predestination and salvation by the grace of God. I do not like it mixed or sugar-coated to please man because the scripture says if you seek to please man, then you are not the servant of God. It has been evil spoken of all down through the ages of time and still is. Been tempted and tried, thrown in the lions den, put in the fiery furnace but has come through it all pure as gold and will stand when this old world is on fire. I feel to say that I was not taught this by man, neither did I receive it of man; but, I hope by the revelation of Jesus Christ, and I hope, that by His grace, He will keep me to the end. For I know that if I am not kept by Him, I will go astray, for it is not in man that walketh to direct his steps but a good man's steps are ordered of the Lord.

Eva M. Hamilton
Star Route, Box 13,
Atlantic, N. C. 28511

A DREAM

Dear Brother Adams,

I have had a mind to write you for sometime, but kept putting it off. When I was a child, I dreamed of seeing the world on fire, and that dream has always stayed with me, because it made such a lasting impression, knowing that I was a subject of either God's Condemnation or of His Saving Grace; and at that time I had no hope of eternal life.

Where I lived then, there was about an acre of land covered with little growing pines, and I would slip off among these pines and try to pray. When I was about nineteen years of age, I joined the church, but I did not get much relief. I felt like I had deceived the church.

On December 17, 1902, I was married to a good man; and he was always ready to carry me to church when I wanted to go. We moved four times, then we bought a farm and built us a house. I felt happy then and secure. This lasted eight months, then my dear husband was taken away, and with me, life has been full of troubles and trials ever since.

Sometime ago, I was sick, and I dreamed I saw a great crowd all dressed in white, and they were all the same size. This filled me with rejoicing and sadness, but I felt reconciled to the will of the Dear Lord and Saviour. I, in my dream, would shout and then I would sing:

1. While sorrows encompass me
round,
And endless distresses I see,
Astonished, I cry, can a mortal
be found

Surrounded with troubles like
me?

2. Few minutes in praise I en-
joy,

And they are succeeded by pain;
If a moment in praising of God
I employ,

I have hours again to complain.

3. O! When shall my sorrows
subside?

O! when shall my sufferings
cease?

O! when to the bosom of Christ
be conveyed

To the regions of glory and
peace?

4. O may I, prepared for that
day,

When Christ shall descend from
above,

Be filled with His presence, go
shouting away

To the arms of my heavenly
love.

5. The Spirit to glory conveyed,
My body laid low in the ground,

I wish not a tear on my grave
to be shed,

But all join in praising around.

6. No sorrow be vented that day,

When Jesus has called me home,

But, singing and shouting, let
each brother say.

He's gone from the evil to come.'

Your unworthy sister,

Mrs. Eliza Sasser

Fremont, N. C.

A RENEWAL

Dear Elder Adams,

I am writing a note and sending
three dollars for the LANDMARK
renewal for another year. Dad, El-
der U. C. Young, received it while
he was in my home and until the
last two months before his death.
I would read it through to him.

The Poor Old Thing would sit
and cry all the way through it.
The last month or so, his mind
was so bad, he did not ask for
it. But I look forward to its arrival
yet, and go through and read it
over as soon as I receive it.

I love to hear the trials and ex-
periences of the dear people I love
so much. Elder Adams I question
myself so much and ask God to
show me why I love the Old Bap-
tist, or else take the love I seem
to have for them, away. It seems
that I go in sorrow, begging God
all the time, I am such a vile sin-
ner, He does not seem to hear me.
I have a brother deacon in the
missionary Baptist Church and he
cannot understand why I do not
get saved and join the church, but
I do not know how to save myself,
and it breaks my heart. I know
there must be more than just go-
ing up to the preacher and giving
him my hand, and those people
just do not know and understand;
and I fear I do not know either.

Please pray for me. Some of the
brethren and sisters in the church
seem to have so much faith in me!
but I do not have any in myself,
I hope God has revealed some-
thing to them. I have never had
anything revealed to me.

Please send my Landmark to:

Mrs. Rex Boss

RFD 1

Bassett, Va.

God bless and keep you,

Love,

Norene Voss

To the Sister above, I feel to say,
by way of encouragement, that I
agree with those in the church
that there has been something done

for you, and The Apostle Paul said? “—Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ:—” He also said: “For I through the law am dead to the law, that I might live unto God.” By this Paul meant that through the law of works, he had become dead to his belief in his own self-works, because he had become convinced that his works were full of sin, and he could not save himself by them, so through his efforts to save himself he had become dead to the law. (That is, he had lost confidence in the law as a means of salvation). Therefore, he said as above quoted: “For I through the law am dead to the law, that I might live unto God. I am crucified with Christ:” (that is, he had suffered because of sin, become convinced there was no good in himself nor any of what he had thought were his own good works, for they were as “Filthy rags” before God; (see Isa. 64:6.) and he now sees that his only salvation is in the crucifixion of Christ, who died and gave Himself for His people, who were chosen in Him before the foundation of the world.) Then Paul goes on to say, “Nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the FAITH of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” Therefore, to those who believe they can accept Christ as their Saviour, and can do anything good that is acceptable to

God, Jesus said in speaking to His disciples “Ye have not chosen me, but I have chosen you, and ordained you—” Jno. 15:16. He also said: “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” Jno. 15:18, 19. Jesus also said, “I came not to call the righteous, but sinners to repentance.” Luke 5:32.

His people were chosen in Him before the foundation of the world. These are the only ones who feel to be unworthy and without God, or even know they commit sin and do things that are offensive to God; and even though they feel to be lost, they are blessed characters, for God dwells in them, and His light that shines in them is what betrays their sinful condition and causes everyone of them to beg for mercy and compassion, which comes only through Jesus Christ — who loved them and gave Himself for them. He died and was resurrected that they might live; and time will continue to last until everyone of them is born into this world, and Christ is revealed in each of them as their Salvation and their Redeemer. So take courage Little One, Christ is the Saviour of sinners, (those who feel their guilt and helplessness)

—Editor.

LOVE AND PRAYER

Dear Elder and Sister Adams,

Oh, that God may bless me with words and liberty of speech to tell you the wonderful works, goodness

and mercy that He has given and done for me all through my life from childhood as far back as I can remember, until now at the present time. I feel that I have seen and felt these things in their fullness lately. I have felt the deep sincerity of love and prayer, and have been enabled to give thanks from the depths of my heart, and have praised His Holy name. When I am enabled to see, and am given the Spirit of understanding, and can see and feel His greatness, I am made to know His worthiness is my worthiness. At other times my unworthiness is so predominate that I fully realize I am nothing and less than nothing, but lately I have been able to see that I am included in that number He died for. Bless His Holy Name! This has been a wonderful experience! Oh, that I might feel this assurance more often! I cannot tell anyone how great it is to be able to say He is my Saviour and I am His! I have been able to witness with the Queen of Sheba when she visited King Solomon and learned of his wisdom, and exclaimed! "Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: Thy wisdom and prosperity exceedeth the fame which I heard!"

Before this revelation, my heart was heavy, and my days were dark, from weariness, and I was almost without hope. I could see no way that I could live through this thick darkness of my soul, but lately it has seemed to me the Lord has made a way for me out of no way at all. I feel like I have seen a demonstration of His mighty

power from time to time in the way He has cared for me and provided for me and mine. I feel now that if I were sent down in to the bottomless pit that I would never doubt God's love and power to raise me out again.

So much of my time I doubt and fear, and I long to know whether or not I am one of His little ones, but lately I have felt assured that I have seen His love and work. My experience is so strange, that I feel it is different from everybody else's, and when my hope is so lean, I feel to be a stranger here below, and as the poet said: "And what I am it is hard to know, I am so vile, so prone to sin, I fear that I'm not born again." When I am so low, I fear my hope is just something I have imagined, and will prove to be nothing when I come to die, yet I cannot give, it up, for it means more to me than all this world could mean. But if I am saved, it is by grace. While I have been so lifted up, I have had no doubts of either the present or the future, so far as my soul's well-being has been concerned, neither have I felt that I would ever want or be in need while here on earth. This is a Great God I have been blessed to know lately. Oh, if it could continue so with me, at least more of my time! However, the way is looking more gloomy to me the last few days, but I realize I cannot hope for such a foretaste to continue, but how I dread to reenter that gloomy state! Pray for me.

A little sister, I hope,
Mrs. Richard Smith
803 Hopkins St.
Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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KEPT THE FAITH

Sister Alice Hill, Newport, N. C., requests my comments on the following verses: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: And not to me only, but unto all them also that love His appearing." II Timothy 4:6-8.

The above words were written by the Apostle Paul to Timothy. It appears that he was a prisoner in Rome at this time. See II Tim. 1:8. He is now ready to depart from this life. The Lord made him willing, through suffering to preach His glorious gospel, which is the power of God unto salvation to everyone that believeth. This gospel (which he preached) thrilled his soul and filled his heart with joy. Now he is ready to depart. Pre-

vious to this time, he said, "To live is Christ and to die is gain." Phil. 1:21. It appears that he could not say whether he chose to live or to die. He said, "For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." Phil. 1:23, 24.

There were some things which the Apostle was impressed to write to Timothy before his departure. He warned him to beware: "Alexander, the Coppersmith, did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." II Tim. 4:14, 15. It was very appropriate for Paul, the aged minister, to instruct Timothy, who was much younger in the ministry, to beware of those who seek preeminence. John said, "I wrote unto the church: but Diatrephes, who loveth to have the preeminence among them, receiveth us not. Jno. 3:9. James said, "For where envying and strife is, there is confusion and every evil work. James 3:16. Paul was a meek and humble servant of God. He was faithful to keep that which the Lord had committed to his trust. He preached a crucified and risen Saviour. He said of Himself that he was less than the least of all saints.

Having come near the end of his days here on earth, Paul said, "I have fought a good fight, I have kept the faith." This good fight was not with carnal weapons like those with which men fight battles. He said, "For though we walk in the flesh we do not war after the flesh: for the weapons of our

warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled." II Cor. 10:3-6.

The course which Paul had finished was not a course of his own choosing. God called and qualified him to preach the gospel. He was set for the defense of the gospel. Phil. 1:15-17 says, "Some indeed preach Christ even of envy and strife: and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel." The doctrine which the Apostle taught was not after man nor did he receive it of man. It was taught him by the revelation of Jesus Christ. Throughout his ministry he taught that salvation is by the grace of God, which is clear to be seen by impartial and understanding readers. He said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. The course which the Apostle had finished was unlike the course of an unregenerate. The Scribes and Pharisees chose the uppermost rooms at feasts and the seats in the synagogues. This is the course

which is pleasing to the flesh: but the course which the Apostle Paul had finished was attended with suffering, sorrow, trials and afflictions. There are no detours around by which the rough places may be avoided. Neither are there any bridges over, nor tunnels under. The Apostle said, "It is through much tribulation that ye shall enter the kingdom of heaven." Jesus said, Strait (difficult) is the gate and narrow is the way that leadeth unto life, and few there be that find it..." Matt. 7:14.

The Apostle said, "I have kept the faith." This faith which the Apostle kept is a gift of God. It is one of the fruits of the Spirit. Those who possess faith are known by the fruit they bear. Faith is belief in God. Faith takes hold of the promises of God. Faith in God moves His people to seek after Him. Jesus said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." God gives His people faith to ask, seek and knock. Paul said, "Without faith it is impossible to please Him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." The faith of God's elect is counted to them for righteousness. Jude said, "Earnestly contend for the faith which was once delivered to the saints." Jude 3. This is what Paul did. He was an earnest contender of this faith.

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." This crown is

called a crown of righteousness because it is not obtained by force nor usurpation. It was wrought out by Jesus, who endured the cross and suffered shame that the subjects of His grace might obtain eternal redemption through His shed blood. Kings of the earth wear natural crowns and these crowns are made by men, and they identify those who adorn the respective offices. The redeemed family of God are made kings and priests unto God. (See Rev. 5:10). In this life they wear the robe of righteousness. This robe is called the best robe. When the prodigal son returned, his "Father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Luke 15:22-24. He had been dead in sin; now he was alive to righteousness.

The above was indeed a glorious meeting. But the Apostle speaks of a day which will be more glorious. This will be at the second appearing of Jesus Christ. He had said before, "...but now once in the end of the world, (meaning at the end of the law dispensation when Christ was born into the world and the Mosaic law was done away, Christ appeared at the end of the law) hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this, the judgment: So Christ was once offered to bear the sins of many: And unto them that look

for Him shall He appear the second time without sin unto salvation." Heb. 9:26-28.

The second appearing of Jesus Christ will be at the end of the world — this world we live in. This is verified by two men who stood by in white apparel, who said to His disciples, as they saw Him (Christ) going into heaven, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. The second appearing of Jesus is the day in which Paul, as well as all the saints from Adam to the end of the world, are looking forward to. David spake of this day. He said, "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with thy likeness." Psa. 17:15.

With reference to that day the Apostle said, "For now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know as I am known." I Cor. 13:12. John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I Jno. 3:2.

Jesus appears to His people here in this life. He said, "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. He is present in Spirit with those who are gathered together in His name to counsel, direct, and lead them in the paths of righteousness. He is Christ formed in you, the hope

of glory. His Spirit dwells in their hearts. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16.

The second coming of Jesus is not to be confused with the above quotation. Jesus is coming back in person, and is bodily form as he went away. His coming back will be as the two men who stood by in white apparel said to His disciples as they saw Him going into heaven, "This same Jesus which is taken up from you, into heaven, shall so come in like manner as ye have seen Him going into heaven." Acts 1:11. Paul tells us the purpose for which He is coming. He said, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21. The Apostle tells us what Spirit it is that shall quicken this mortal body. He said, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. (notice that the Apostle is speaking of the mortal bodies, not the soul and spirit, for they are immortal.)

In the 15th. chapter of I Cor. the apostle brings the subject clearly to the light. He said, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there

be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching in vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Cor. 15: 12-18.

Before leaving the subject with reference to the resurrection of the bodies, we will now consider or take notice of I Cor. 15:50, "Now this I say, Brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." This quotation might be thought by some to prove or strengthen their position of the non-resurrection of the body, but what the Apostle in this quotation meant is: That flesh and blood in its present state, its natural state, cannot inherit the Kingdom of God. It must undergo a change. This is verified by what he said before, as well as what follows. He said, "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." I Cor. 15:42-44.

With reference to the above quotation, he now brings the subject clearer to the light in verse fifty-four of this same chapter: "So

when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Jesus Christ Himself, taught the resurrection of the body. Beginning with the 25th. verse of the fifth chapter of John, He sets forth the work of the spirit in quickening dead sinners by saying: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: And they that hear shall live." Following this, in verse twenty-eight, He said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The Apostle, having written at length upon the resurrection of the body, now proceeds to shew them a mystery, "Behold, I shew you a mystery we shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15: 51, 52. If this mystery were ever revealed to any other of the patriots, prophets or any other of the apostles, no mention was made of it.

The mystery is this: The saints of God who are living at the second appearing of Jesus Christ will not die a corporal death, and be buried in the earth, but they shall "Be changed in a moment, in

the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we all shall be changed like those who have gone on before." In Thes. Paul reiterates what he had said to the Corinthian Brethren; "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (hinder) them that are asleep, (dead). For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: And the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4: 15-18.

We find recorded in the scriptures that Enoch and Elijah never died a corporal death. Paul said "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony that he pleased God." Heb. 11:5. Elijah went into heaven by a whirlwind. "And it came to pass as they (Elijah and Elisha) went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder and Elijah went up by a whirlwind into heaven." II Kings 2:11.

There are many infallible proofs recorded in Holy Writ to show that the body as well as the soul and spirit are preserved in Jesus Christ Paul said; "And the very God of

peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

The second coming of Jesus Christ is the day to which the apostle is looking forward, that he will receive the crown of righteousness that is laid up for him. Therefore He said, "Henceforth a crown of righteousness, which the Lord, the righteous judge, shall give me there is laid up for me at that day: And not to me only, but unto all them also that love His appearing." II Timothy 4:8.

T. F. Adams

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Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY

Sister Nettie Keel Jenkins was the daughter of the late William and Susie Strawbridge Keel; she was born in Martin County, N. C., on November 20, 1883; and she spent all of her life in the Robersonville community. She was married to Chalmers D. Jenkins on February 26, 1908, and was a member of the Primitive Baptist Church forty-three years.

A devoted wife and a wonderful mother she exemplified Christian ideals in her daily walk, always finding time to do for others and never failing in duties to her church. Her husband and children have

lost a dear and loving wife and mother; her church has lost a faithful and devout member, and her many friends a kind and useful neighbor. Our loss is her eternal gain but we will always miss her influence and presence in her church and community.

Sister Nettie professed a sweet hope in Christ and united with the church at Flat Swamp on Saturday before the first Sunday in November, 1920, and was baptized the following day by Elder John N. Roberson. She remained a steadfast and loving member serving her God, her family and neighbors with constant faith and heartfelt fidelity, always filling her seat at church until her health failed about sixteen months before she passed on to her reward on December 26, 1963.

We feel that she was truly a mother in Israel, surpassed in virtues by none. Her home was always a welcome place for the members of her church and friends.

Left to mourn her departure are her husband, Chalmers D. Jenkins, two daughters, Mrs. Lena J. Johnson of Wilmington, N. C., and Mrs. Susie Hipps, Eaton, Georgia; two sons, Vernon and Carl Jenkins both of Robersonville, N. C., ten grandchildren and one great grandchild.

The funeral service was conducted at the home by her pastor, Elder W. E. Grimes assisted by Elder E. C. Harrison, and the Rev. Cecil Brown. Her body was laid to rest in the Robersonville Cemetery in the presence of many of her friends and relatives.

We extend our deepest sympathy to her husband and family, and we desire to bow in humble submission to the will of our Heavenly Father who does all things well. May God comfort all who mourn her departure. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Done by order of the church in conference at Flat Swamp Church Saturday before the first Sunday, January 4, 1964.

Sister Ella Roebuck,
Sister Millie Roebuck,

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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APRIL 15, 1964

NO. 11

PROVERBS VI.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep; So shall thy poverty come as one that travelleth, and thy want as an armed man.

A naughty person, a wicked man, walketh with a froward mouth.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the Lord hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

A heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren.

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee: and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MY THOUGHTS ON PAPER

Elder and Mrs. A. B. Braham
Burlington, N. C.

Dearest Uncle and Aunt,

I do not know what I will write this morning for my thoughts are coming so fast, I wonder if I can get them on paper before they flee pass me, however I have a mind to try. My eyes occasionally fill with tears this morning, but that is alright too. I have been rehearsing the happenings of yesterday, including what Brother Martin said in his sermon. I wondered how he could know my feelings so well, until the thought came to me that he had been in the very same condition that I was in. How could he, or anyone else as for that matter, know what it was to feel like a hypocrite and then feel so guilty that he would believe that everyone else knew it or would learn about it, and learn that he was the chiefest of sinners and so much so that his case was beyond the reach of the mercy of God, if he had not had a like experience? Jesus said: "That servant, which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." In one of our hymns which we sing sometimes, it says: "A tear for every sin." Then it is no wonder I have to weep so much. But Dear Folks,

I must say this morning, Great and wonderful are His ways! I know now that I had to be put down very low to hear and so thoroughly enjoy the preaching that I heard yesterday. I believe that He puts us down to lift us up, and David testified to that when he said: "For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and Thy wrath: for Thou hast lifted me up, and cast me down." Psa. 102:9, 10.

Right now, I believe I will hear every sermon that is meant for me to hear. I do not get to go to places I would love to go, nor when I want to go, but just as sure as the sun shines, my path is determined for me, and I will walk it. Isaiah, in speaking to the Israelites in prophecy said: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eye shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the left." It is a rough, rugged and narrow path, but thanks be unto a Great God, He has never put out the light that He put in front of me about twelve years ago. It gets so dim sometimes, I can hardly see it; but it never expires completely.

About a year ago, I was awakened from sleep with these words: "I

will never leave nor forsake thee." The words were very loud, yet they were very soft and low, and no one heard them except me. I cannot always think of the promises that have seemingly been made to me, but this morning my heart is light and full of heavenly music, I hope. It is cold outside but everything is very beautiful! There has been so much trouble in my heart the past few weeks, I thought, When I get to my home church I will request them to take my name off the church book, for surely they can see that I am not fit to be with them. I wanted to come down there and get on the back seat. I wanted to be able just to see all of you. But I could not do that for when I arrived there, I wanted to get as close to you all as possible. I thought that if I could get close enough, surely some of your goodness would touch me.

There are so many good thoughts on my mind I cannot get them put down the way they come. The riches and mercies are so deep they cannot be searched out by people. Therefore, we have to be cast down that we may have a taste and desire for the goodness of our Great God who has done so much for us. If I had my way, I would go more often, but if I did, I might not appreciate my loved ones as much as I do.

If the trouble I endure in my heart and soul is the chastening hand of God, I fear I have not had enough. Paul said: "—My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth, He chasteneth, and

scourgeth every son whom He receiveth." Heb. 12:5, 6. So our troubles are sent from God, and they are for our good, for they teach us from whence our blessings come, and that we are taught through adversity as well as through prosperity. Really, I am convinced that we are taught more through adversity than prosperity, for we are taught patience, submissiveness, humbleness, our unworthiness, sinfulness and our dependence on God—what we are by reason of sin, and that if we are one of the Dear Lord's children, it is by the grace and mercy of God only.

My thoughts at the present time are of Elder and Sister Troy Hill. God bless them! she is so precious to me. I have been given a great love for her.

Right now I can say, my cup runneth over, surely goodness and mercy hath followed me all the days of my life. I love you.

Your unworthy niece,
Mrs. Elsie Stewart
R. F. D. 1
McLeansville, N. C.

"MYSTERIOUS WAYS"

Dear Brother and Sister Adams,

The last time I saw you both was in Durham when our Darling Companion and Precious Husband was a patient in Duke Hospital. We rejoiced to see your faces that day and conversed after you left, over your unexpected visit. "The Lord works in mysterious ways, His wonders to perform;" so I feel that you were sent not only for our comfort, but for the comfort also of others. I will always be glad of that occasion.

Notwithstanding that I truly am now a poor needy and sorrowful widow, I have not taken for granted that I am all alone, for I realize and bear witness to the comfort and protection of a greater Husband, Priest and King than all this world can afford. My Dear earthly Companion was in a measure like my own poor benighted self, filled up most of the time with the very heavy weight and perplexing problems of life and living, which accompany the pilgrim travelers. Often lugging and exerting himself under a load that it seemed was not even meant for the human mind to carry, and while I often would say to him, The Lord surely will take care of us, Daddy; and then it would seem that he would brighten up for a little while. Now I have no mate to keep reminding me of this precious truth and real fact, but He, the true Shepherd of the sheep and Bishop of our soul, lets me from time to time look again on what I often told my dear One, and I know it is indeed the truth. Am I now to sulk down and give up, stalled in despair with doubt, dread and fear? Where then is the blessedness I once knew and felt? Oh yes, it is still treasured up in the Christ of God! He is the very same unchanging God Almighty who has brought us through so many conflicting trials and afflictions. We are told that "He that will live Godly, shall bear persecution in this life. I rejoice though, at times, greatly, to know that my darling is already delivered out of the pangs and sufferings of this old world which reels and rocks with wave after wave of sorrow, suffering,

and misery of mind and body, mingled with an innumerable host of other distressing trials — too many to mention. I know that the only real joy here in this time world is the sweet peace and rest of the heavenly presence of the Saviour, when He comes with healing in His wings. Then the very reality of His sweet and blissful presence drives away our fear, doubt and the monster—unbelief.

It is our hope and sweet trust that our dear one has conquered, through Christ, our Lord, all this distress that we are left in, and so I could not, dare not, wish for him back here in this fog and confusion which poor lame and halt pilgrims have to grope through sometimes in the very darkest of the lonesome valley of the shadow of death.

May the precious One who has so many times come to our rescue, be a frequent visitor, a shining ray of light, and strength; supporting us when tremblingly we falter. May His blessed Spirit attend you with a sweet message of cheer along this journey of life, a bright beacon directing us to follow Him only, in the Way, the Truth, and the Life.

A sister, I hope, in the same high calling of God.

Mrs. Isaac Jones

We trust that Our Heavenly Father reveals Himself as a Comforter, a Burden Bearer, Priest and King in our Sister's needy hours; remembering that He said, He would be a Judge to the widows, and a Father to the Fatherless. Remember too that Christ was despised and rejected of men;

He was a man of sorrows, and acquainted with grief; He was despised and esteemed not, yet the Prophet said: "Surely He hath borne out griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." These are rich promises to His people, and are recorded for their comfort. —Editor.

MY WAY IS RUGGED

Dear Brethren
and Sisters in Christ,

I am made to wonder, I hope by the Almighty God, why a poor unworthy sinful sinner, the least, if one at all, was predestinated as one of God's humble poor. Within myself, I am not fit to die, but if I am one of His, He is my worthiness, and obedience. My way is rugged, and sin and uncleanness cause me to mourn and complain, but when He lights my way and reveals some of the promises to me, my hope is brightened and my hope is almost turned into sight. Then I can sing with the poet:

I know that my Redeemer
lives;
What comfort this sweet sentence
gives;
He lives, He lives, who once was
dead,
He lives my ever-living HEAD.

He lives to bless me with His
love;

He lives to plead my cause
above;
He lives my hungry soul to feed;
He lives to help in time of need.

Sometime ago, I dreamed Elder Harvey Prillaman and I were in a dark valley and heavily burdened with sorrow and pain. We ran as far as our strength would enable us to run, trying to get out of this dark place, and the surface of the ground was more and more rugged, but finally we came to a big rock cliff. I looked at Elder Prillaman and thought, O, Lord, we will never escape from here, we will have to die in this horrible place, when suddenly Brother Prillaman raised one hand and said: "Lord, have mercy on us poor sinners." I looked back toward the rock cliff and I saw Jesus standing there. The blood was flowing from His side, but He spoke saying, "I spilled my blood for you two, and now I have come to take you out of this tabernacle of clay, sin and sorrow, and into Jerusalem, your happy home, prepared for you before the foundation of the world, where pain and death are feared and felt no more, for there will be nothing there but love and joy." We will all be joined in one accord to sing God's praise forever and ever in that world that has no end.

Oh, that will be a glorious day,
where there will be no more separations
nor sad farewells with Christ, our Savior.

A little sister in hope,
Gladys Wray,
Patrick Springs, Va.

I COULD NOT GIVE UP

Dear Elder and Sister Adams,

I do not know whether or not I made plain to you the contents of my letter that I wrote you recently, but I feel that you both have the witness within, and I believe you understand what I was trying to tell you, even if I made mistakes in my writing. I have been down so low lately, that I felt like all I had ever thought, was of the Lord, was only a mistake, for it seemed that what I had thought was a good hope, I could no longer cling to, yet I could not give it up, for that would have left me in despair. I tried to ask the Lord to give me something to renew and strengthen my hope, if I am one of His. I went in this low ground of sorrow for nearly two years, and when I heard you tell some of the travels of a child of God, it built me up and encouraged me, for you described my experience. Of course I knew that was my experience, I knew I felt just that way, but I did not know that was the travel of a child of grace, and I had not been able to accept the experience that I had had as that of one of God's children. So it gave me great joy and great consolation to hear your sermon, giving the evidences as laid down in the scriptures of the travels of the children of God.

I had another sweet experience last Sunday while you were sweetly preaching the truth. I heard the kind, loving voice of Jesus talking to me in my heart, and telling me the things that I had done for Elder Rhodes and others of His people who needed to be administered to in their illnesses, were from

Him, because He had put it into my heart to do these things, and it was He that was working in me both the will and to do of His good pleasure, and that as I did these things for Elder Rhodes and others of His people, I did them unto Him: Jesus said: "—Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. I was filled to over-flowing; the tears were falling fast and free. The things I had done for Elder Rhodes, were very insignificant I felt like, for they were little attentions, and little services. I wanted to go talk to you and tell you about having heard the voice of Jesus, and I wanted to tell all the church about it, but I could not talk for crying, and I felt like you could not understand me when I was crying and talking at the same time. At that time, Elder Adams, I felt that if I were called to die, there was no doubt but that I would be carried into heaven immediately. The Lord also told me other things, which I could tell you if I could see you, but it takes me so long to write it that I will wait to tell you when I see you. I am still rejoicing and meditating on the visit of Jesus in my heart Sunday at church, and my hope is revived too. I felt like I wanted to gather the whole church in my arms and embrace them all and tell them how much I loved them, and what I heard the voice of the Lord saying and telling me in my poor bewildered heart and soul while you were preaching, but I was so full, I could not talk for crying.

Having been under a heavy burden for nearly two years, I had gone about the last mile of the way it seemed to me, and I just could not go much further. I was almost in despair, yet I could not give up my little hope and, no, not for this whole world. I could not feel like one of God's people would seemingly be so far from God as I was, nor be so desolate as I. I had great fear that I was mistaken in it all. But now I feel much better. Remember me in your prayers. I love you all.

Saved by grace if saved at all.

Mrs. Richard Smith
803 Hopkins St.
Durham, N. C.

THERE IS NONE LIKE HIM

Dear Elder Adams,

I have wanted to write to you for a long time, but I have felt so low and sinful, I have hesitated to write. Surely God moves in mysterious ways His wonders to perform. One night about four weeks ago, I was feeling very low, when my phone rang. The person ringing was a sister in my home church. She told me of another member, a sister, being in the hospital, and she had undergone one operation and was to undergo another that week. This beloved sister had cancer. Because of this my heart was made even more heavy! I went to see her several times. The first time, she was not able to talk, but the next time I went, there was no one else in the room, and we had a good talk. The wonderful things she told me caused tears to fall from my eyes.

She was so very upset before the operation that she called Elder

George Hill and asked him to pray for her. She said she felt that God would hear him. Brother Adams, I wish you could see her, she was a most reconciled person! She had been made willing to say, His will be done. I feel like Brother Hill did pray for her and I have seen the wonder of it! It is such a glorious experience to be made fully reconciled to the will of God.

O, He is such a kind and loving Saviour. There is no other true and living God. He is God and there is none like Him! To me the most amazing thing of all is. He came to this hell deserving sinner, when all hope was gone; but sometimes my doubts and fears become so great, I think, Surely He has gone from me forever; but then we have His promise never to leave nor forsake us? This is a truly wonderful promise. I was so glad you put Sister Hill's letter in the Landmark. It means a lot to me, for some of the same thoughts had been in my mind, just as she expressed them. I believe many of us would appreciate and enjoy more of her writing. We hope she will write more.

The sister I spoke of in the hospital is Sister P. D. Everhart of Greensboro. She said she would love to get the Landmark. So I am giving you her address:

Mrs. P. D. Everhart,
1400 Fairview St.
Greensboro, N. C.

May God continue His blessings to you and yours.

A sister in Christ, I hope,
Mrs. C. W. Stewart,
Route 1, Box 432
McLeansville, N. C.

WELCOME

Dear Brother in the Lord:

I am sending you a money order for four dollars — three of which are for my renewal for Zion's Landmark another year, and the one dollar to help pay the subscription of some dear saint, who is not able to pay.

Come to see us if you can, and pray for me and mine if you can have a mind. I feel so low of late, I am made to wonder if I even have a hope. I do believe I love the Old Baptist Church, and my door is always open to any of you who feel little enough to come to see us. You will find a welcome in my home.

Your sister in hope of that sweet home when we are through here, with this old world of trouble and sorrow.

Mrs. Robert Ardner,
R. F. D., No. 1, Box 68.
Mount Airy, N. C.

Many of us can witness with the dear Sister in feeling low, and unworthy, but the Lord through this means lets us know how dependent we are on Him for everything. He is so small he dwells in the hearts of His own, and He is so great, He fills the immensity of space. Editor

A STRONG DESIRE

Dear Elder Adams,

I am sorry we put off sending in our renewal to Zion's Landmark, both my husband and I enjoy it so very much! I have read it for a long time. I can remember when only a small child how much I

enjoyed reading the experiences of those dear people, who, I believe, were taught of the Lord. I would slip them out somewhere so I could be alone when I read them — I was afraid some one might see me cry; which I did, because even then those people could tell me more about how I felt than I could express or felt willing to admit; and this is still the way I get along.

Sometimes I get so low! and have such a strong desire to tell someone how I feel! but yet I cannot. I wonder if anyone else gets along as I do!

Yours very truly,
Mrs. Bert Wood
Lawsonville, N. C.

On one occasion a man that had been troubled because of his sins, (the scripture describes him as being possessed with the devil; "prayed Jesus that he might be with Him; but Jesus suffered him not, but said unto him: Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel!" May the Lord enable Mrs. Wood to "go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19. We, as readers, believe she is carrying a burden that going home to her friends and telling them what great things the Lord hath done for her, will relieve. —Editor.

REAL CHARITY

Elder J. M. Mewborn

Willow Springs, N. C.

Dear Brother Mewborn:

I am inclosing herewith a letter we received from your Father, Elder J. E. Mewborn. I am sure the readers of Zion's Landmark will enjoy reading it. It is the best treatise on charity I have ever been privileged to read. I have his permission to submit it for publication in the Landmark.

Sister Brown is some stronger at the present time than she has been for sometime, but she is still very feeble.

I am yours in hope,

Wade Brown.

Dear Sister Brown:

It was a great pleasure and a real treat to visit with you and Brother Brown again. Several years ago when we visited with you the first time, you had twenty or thirty of the brethren and friends, who had attended the Association, to your house, for your evening meal. You had the long table in the yard where we all gathered around, and such hospitality, none will excel. Our Lord said when on earth, "And above all things have fervent charity among yourselves." It was Elder Lefferts who said, "Hospitality is charity in action." Real charity is to love thy neighbor as thy-self. Charity in the highest order, and unfeigned love will go on into eternity. Charity is the love of God. One says, now abideth faith, hope and charity, these three, but the greatest of these is charity. It is to be understood, and so it is written, "Charity never faileth." "Charity suffereth long, and is

kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Of faith, hope and charity, these three, the greatest of these is charity. See I Cor. 13:13.

We read: "Without faith it is impossible to please God;" and "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, mine own son after the common faith: grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." So eternal life was promised before the world was, but charity surpasses faith, and hope and is what eternal life consists of because God is love—charity. Charity, the love of God, will never fail. His people desire to be an example of His own, in word, in conversation, in charity, in spirit, in faith, in purity. This they are enabled to do in the same sense as is expressed in Phil. 2:12, 13, which says, "Wherefore, my beloved as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for

it is God which worketh in you both to will and to do of His good pleasure." Any charitable act His people are blessed to perform in this life, God worketh in them both to will and to do, of His good pleasure; and you have come as near manifesting these attributes as anyone which we have known. Both you and Brother Brown have been faithful in these, and have manifested the work of the Spirit in so doing. In II Peter we read: "Simon Peter, a servant and an apostle of Jesus Christ: to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. II Peter 1: 1-7. Now these attributes are not attained by the creature, but they are gifts of God, He alone causes them to abound in His people, and what great blessings they are!

Here we see charity is uppermost in all things. To possess such

traits is evidence that His Spirit dwells in these blessed characters. It is written: "He that lacketh these things is blind, and cannot see afar off,—” It is also written, "He that doeth good is of God:—" III Jno. 1:11.

Even though you cannot see with your natural eyes, Sister Brown, your spiritual understanding has increased. There has been a growth in grace. It is a great blessing for you, to have spiritual understanding, we are able to press on and be comforted thereby. We have to admit our weakness as you said, but Jesus knows best what we need. He says, "I know thy works and tribulation, and poverty,—” Rev. 2:9. "He remembereth that we are dust." Psalms 103:14. Again He says, "I know thy works, and charity, and service and faith, and thy patience,—” Rev. 2:19. Again he says, "God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister." Hebrews 6:10. One can but marvel at your patience, in all your tribulation. But the Apostles went from place to place, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:22. These are holy promises, and we join with the Apostle in saying: I will set to my seal that God is true. Our prayers are "unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be

glory and majesty, dominion and power, both now and forever. Amen." Jude 24, 25.

Our love,
(Elder) J. E. and
Emma Mewborn
Snow Hill, N. C.

A V-MAIL LETTER

Dear Heart:

I do not believe that a V-mail could possibly hold the tenth of what I would like to say. My mind will not hold all of the things that I feel and know to be true. Indeed my soul stands trembling while she sings, or tries to sing, the honors of her God. Me, little me, little unworthy country boy; yet sometimes I know, and I know I know, the Lord stretches forth His hand and lifts me up. Sometimes it is so clear, and I tremble! Thank God for you to say these things too. I hope you do not think me weak nor sad nor lonesome. The Lord has just been so near, and ever-present. And I hope I do not speak amiss. He makes it all so clear sometimes, and yet I go forth doubting! If I had had faith the size of a mustard seed, I would never doubt again; but that faith must come from Him, and He will give it as He wills.

Six letters came from you this afternoon and I want to answer them, but I may have to use two or three letters to do it. This morning a V-mail came from Uncle Horace — (Elder Lefferts) a very sweet and comforting message! and ever sweeter, it brought a deeper message out of the air from above. The Lord works the will and the do! He works from many ends and all ends to perform His Almighty

Will. His ways are past finding out. It was you — my little humble mate — in whose mind said, "Send one card to Uncle Horace;" so I did and his letter today begun: "Have had it in my mind to write you—" I have so very often had a mind to write or say things, but

I could not — I feared this lisping, stammering tongue of mine. I wish it were tuned to sound true the praise of the one who cannot err. Uncle Horace said: "Wherever you go and whatever you do, may the Lord be your guide and support; you need none other than He to be with you. He will make you sufficient for all that may be required of you. Naturally, you think much of the dear ones you left behind you, but you can commit them into the hands of the Almighty, with the assurance that they are being well cared for in all things needful for their good—I often think of the pleasant seasons we had with you when you were stationed near us; your presence in the meetings helped me a great deal; I still miss you and your wife—. All our times are at the disposal of One who cannot err, I am glad it is so — I am sure your faith is supporting you at this time; it being the gift of God to you, it will not fail you." God gave him the mind to say these things, and gave me the heart to understand! Indeed, He gave me such experiences as to multiply their meanings an hundred fold. He makes me know that He is present, so very close. It is made so evident that the Lord worked it all, every detail and manifested it in His own time to serve His own purpose and will.

There can be no mistake in that. I am sure you received a letter from Uncle Horace before now, for he said he was writing you and would expect to learn of my welfare through you, that I would not be obligated to write him. But I did write him tonight. I had a mind to write and the Lord let me say some of the things that He had put into my heart. It is a relief to my soul to be able to say some of these things. Oh, that I could open my heart and pour out the wonderful truths and praise to the Lord, if indeed that truth is there. One thing I am sure of, if that truth is there, it was not I that put it there. Any truth or love of it or understanding of it, or expression of it, does and must always come down from above. No good is in me — the praise is due the Lord. Let all praise go to the Lord where it belongs. Then I realize that I have been enabled to commit my dear ones into the hands of the Almighty, and to know that they are cared for in all things needful for their good.

I feel to know that the same Savior is there with you and the girls and the families. That He will supply every need and fail not in times of trouble. Uncle Horace spoke the same truths that I preach to myself, but with such confidence and assurance; that I know these things. Yet I go forth doubting, wondering, and stumbling. Why do we doubt? Why do we question? Why do we murmur? Why can we not trust with confidence? Where is our faith? I love

to see some of our older people who seem to be so well established in the faith — so trusting in the hand of God, and so willing to trust and stand in assurance and confidence of God's sustaining grace.

O, may we continue to trust in the Lord! He is with me every hour and I believe He is with you. Let us be humble and learn, at His feet, the lessons of our Savior and God. In His own good time and will, He will join us again as He now holds us in love and faith. So much more I would say! God keep us all!

Daddy Douglas

(A. D. Alston)

England, 15 Sept. 1944.

IN MEMORY OF SISTER MINNIE LOFTIN

Sister Loftin was born September 9, 1877, and departed this life March 17, 1963, making her stay on earth nearly eighty-six years.

Sister Loftin united with Tom's Creek Primitive Church in October, 1946, and was a faithful and devoted member as long as she lived. She attended her meetings regularly as long as her health permitted.

Her funeral was conducted at Tom's Creek Primitive Baptist Church by Elders S. T. Atkinson and C. S. Farmer. Her body was laid to rest in the Church Cemetery beneath a beautiful mound of flowers, and in the presence of a host of friends and relatives, there to await the morning of the resurrection, when we believe she will be raised in His likeness and be carried home to be with Christ and sing His praises forever.

To know this dear Sister was to love her, for she always had a kind word and sweet smile for everyone. She is survived by three sons and three daughters; eighteen grandchildren and twenty-six great-grandchildren, and two great, great-grandchildren.

It is requested that copy of this obituary be recorded in the church records, a copy be sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Done by order of the church while in conference on Saturday before the fourth Sunday in April, 1963.

Elder C. S. Farmer, Moderator
C. O. Gallimore, Church Clerk

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVII

No. 11

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APRIL 15, 1964

VIEWS ON MATTHEW 12:43-45

Bro. Jessie Eberhart of Winder, Georgia, requests my views on Matt. 12:43, 44, 45. Which reads as follows. "When the unclean spirit is gone out of a man, he walketh in dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And when he cometh, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even shall it be also unto this wicked generation." This parable is also recorded in Luke 11:24, 25, 26.

Paul in writing to Timothy said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3:16, 17.

Jesus said, "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. By their fruits ye shall know them."

In the preceding verse Jesus said, "He that is not with me, is against me: And he that gathereth not with me scattereth." Luke 11:23. Jesus now begins by saying, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none, he sayeth, I will return unto my house whence I came out. And when he cometh, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first."

The unclean spirit under consideration is the devil or Satan. The man whom he went out of, is not a man of God who has been born of the Spirit of God, but a professor, those who taught for doctrine the commandments of men. a wicked person who has made an outward profession of religion like the Scribes and Pharisees who made clean the outside of the cup and platter but inwardly they are full of dead men's bones, and all uncleanness. There is no evidence that the devil was cast out of the man, but went out and in at his pleasure. He walketh through dry places. The dry places which are under consideration is in the souls of those who have been regenerated and born of the Spirit of God. There is moisture or living water in the souls of God's people to quench their thirst in time of need, but

this is not suited to the taste of Satan. This place is very dry for him; he cannot carry on his operations with the success which he desires. These chosen vessels have become dead to sin. Paul said, "How can they that are dead to sin, live any longer therein." Sin lives in their flesh, but they cannot live in sin. That which is food and drink for those who follow the work of Satan is detestable to the saints of God.

This parable is well suited to the Jews, who had the Holy commandments of God delivered unto them. They appeared outwardly to be very pious and religious. For this reason it may be said that the unclean spirit went out. That is, he did not find the rest and comfort in the bodies of the chosen of God whose bodies are not the house or property that belongs to Satan. Their bodies are the house of God, the dwelling place of God, the temple of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. 1st. Cor. 3-16. This house is not so agreeable to a place for Satan to dwell as it was in his own house. Therefore he said I will return into my HOUSE whence I came out. Satan's house is in the Scribes and Pharisees, who desired to have the applause of men, occupy the uppermost rooms at feasts and sit in the chief seats of the synagogues, and be called Rabbi. It is said, when he returned, he found it swept and garnished. It was swept with

an outward reformation and garnished with the lust of the flesh, and the lust of the eyes and the pride of life. See 1st John 2:16. "Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there, and the last state of that man is worse than the first." The word seven often means completeness. In this man or wicked generation was an agreeable place for these wicked spirits to work and build up hate and malice to pour out their vengeance in persecuting the saints of God and crucifying the Lord of Glory. "The last state of that man is worse than the first." Whatever is true with reference to this man, Jesus said, "Even so shall it be with this wicked generation." As before stated the Scribes and Pharisees are the wicked generation, which Jesus referred to. He pronounced a "woe" against them. "Woe unto you Scribes and Pharisees, hypocrites for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation, woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Matt. 23: 14, 15. It is not clear to be seen that their last state was worse than the first? The Holy commandments of God were delivered unto them. They put on an outward reformation of religion. They appeared righteous unto men. Inwardly they were full of hypocrisy and deceit. They, for pretense, made long prayers. They devoured widows'

houses. They made proselytes. "They paid tithes of mint, and anise and cummin, and omitted the weightier matter of the law, which was judgment, mercy, and faith. They made clean the outside of the cup and of the platter." They appeared outwardly righteous unto men, but within they were full of hypocrisy and iniquity. They worshipped the creature more than the creator. They changed the truth of God into a lie, and taught for doctrine the commandments of men.

The above characters are described by Peter as being false teachers. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2: 1, 2, 3.

Peter continues by giving a fuller description of those in whom these wicked spirits dwell. "They speak evil of the things that they understand not." "Sporting themselves with their own deceivings while they feast with you. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls." "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for-

ever. For when they speak great swelling words of vanity, they allure through the flesh, through wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage. For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the Holy Commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that is washed to her wallowing in the mire." 2nd Peter 2: 17-22. Jesus said, "The last state of that man is worse than the first." Peter said, "The latter end is worse with them than the beginning."

These false teachers were taught in the letter of the law. They only had a head knowledge of the Lord, the Saviour of sinners. If they had been born of the Spirit of God, and had an experimental knowledge of Jesus Christ, they would not have been engaged in persecuting the saints of God and crucifying the Lord of glory. Jude said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord

Jesus Christ." Jude 1:5. The above described characters are the persons in whom these wicked spirits dwell whether they are Jews or Gentiles which is their own house, and not the house of the Lord.

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

IN MEMORY OF SISTER SALLIE NYE

Sister Sallie Lupton Nye was born May 15, 1888, and was called from this stage of action May 2, 1963, making her stay here almost 75 years. She united with the Norfolk Primitive Church the third week-end in June 1964, and was blessed to be a faithful member until ill health prevented her regular attendance at our meetings.

May 5, 1963, the writer attended Sister Nye's funeral and as I listened to the beautiful words of comfort and sure promises of our God that fell from the lips of the presiding ministers, I was made again to know for a surety; that for those that have a hope in Christ Jesus it is far better to fall asleep and be with Him, than to be in this time world which is full of sorrow, disappointments, trials and tribulations. Jesus plainly tells us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

When I looked into Sister Nye's face, I felt no sadness, just a calm feeling of peace. Christ being her foundation and

Redeemer, heaven and immortal glory will surely be her home. I believe she was being led all the way, for Jesus said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

It is requested that copy of this obituary be recorded in the church records, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference on Saturday before the fourth Sunday in April, 1963.

Elder C. S. Farmer, Mod.
C. O. Gallimore, Church Clerk

BEAR CREEK FIFTH SUNDAY MEETING

There will be an all day meeting at Philadelphia Church in Rutherford County, N. C., on the fifth Sunday in May, 1964. The church is located north of Ellenboro, N. C., on Highway No. 74 on paved road about two miles just off to left. Brethren, sisters and friends are cordially invited to attend, especially the ministering brethren.

Troy A. Williams, Clerk
Route #7, Box 624
Monroe, N. C.

UNION NOTICE

The Lower Country Line Union was appointed to be held with Mount Lebanon Church, beginning Saturday before the fifth Sunday in May, 1964.

Elder L. P. Martin was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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NO. 12

PROVERBS VI.

For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life.

Can a man take fire in his bosom, and his clothes not be burned?

Can one go upon hot coals, and his feet not be burned?

So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent.

Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

A wound and dishonour shall he get; and his reproach shall not be wiped away.

For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

He will not regard any ransom; neither will he rest content, though thou givest many gifts.

PROVERBS VII.

My son, keep my words, and lay up my commandments with thee.

Keep my commandments, and live; and my law as the apple of thine eye.

Bind them upon thy fingers, write them upon the table of thine heart.

Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

That they may keep thee from the strange woman, from the stranger which flattereth with her words.

For at the window of my house I looked through my casement.

And beheld among the simple ones, I discerned among the youths, a young man void of understanding.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE ATONEMENT

Definition: "Atonement — satisfaction; amends; reparation; redeeming work of Christ accomplished by his obedience, passion, and death."

I awoke at an early hour this morning with some very beautiful thoughts on this all important subject. The atonement is the office work of the second in the Trinity of the Godhead. It is the work of Jesus alone in redeeming sinners.

"What think ye of Christ?" This is a question Jesus asked the Pharisees. The Pharisees said, "He is the son of David." Jesus then asked, "How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man from that day forth ask Him any more questions." Matt. 22: 43 - 46.

"Flesh of our flesh, bone of our bone,
He's David's Lord and David's son,
Both human and divine.

In vain may human reason try,
To comprehend the mystery,
Of God and man in one:
The eye of faith alone can see
The glory and the mystery
Of Mary's Infant Son."

As the perfect work as Mediator one must be able to understand the true character of Jesus. He is the only Mediator. "One mediator between God and man, the man Christ Jesus." Col. 1:19. "He shall save His people from their sins." "He is full of grace and truth." "He came to save sinners." "He shall not fail." He is a rock and His work is perfect." "All power is given unto Him both in heaven and earth." With the above evidence before us we must conclude that His work was a perfect work.

Many have charged us Old Baptists with preaching the divine side and never preaching the human side. They say that Christ has met all the divine side and it is now up to the sinner to meet the demands of the human side. What a display of either gross ignorance or willful misrepresentation of truth. This theory denies Christ came in the flesh. Was it not true that Jesus represented us in the flesh? Was He not born of a woman, born under the law that He might redeem us from the penalty of the law? There is but one way a poor sinner can meet the human side and that is through the righteousness of Jesus. "My hopes are built on nothing less than Jesus' blood and righteousness." "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven."

Matt. 5:20. The modern Pharisee is no different than the Pharisee of old. They cannot see Jesus as both the Son of God and the son of man.

"For he who could for sin atone,
Must have no blemish of his own."

They just cannot see how He bore all our sins on the cross. "He that believeth in Him shall not make haste." They are willing to confide in Him but are so presumptuous as to undertake to help Him. How could one, realizing the weakness and depravity of human flesh, tender such weakness as help to such an exalted one? "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17. 5.

"What think ye of Christ? From whence did He come?" "For I came down from heaven." John 6: 38. John says, He was in the beginning and that He was made flesh. He not only "Came down from heaven," but He came to do His Father's will. He had no will in the matter. He was obedient unto death. As to the purpose and accomplishment, let Jesus speak for Himself. "For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:38, 39. "All that the Father giveth me shall come to me." For if one of these whom Jesus died for failed to reach immortal glory, God's will would be thwarted and

Jesus' testimony would be void.

The Armenian theory of the offer of universal salvation to all of Adam's race proves too much for them. They find it hard to stay clear of universalism. In denying the doctrine of a special atonement they attribute more power to the creature than to the Creator. Love is the sole factor in promoting God to look in tender mercy upon His people and "God is love."

"Love is the sweetest bud that blows;

Its beauty never dies.

On earth among the saints it grows

And ripens in the skies."

We read in Jeremiah 31:3. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." It is preposterous to think that God loves all Adam's race and in the end have untold millions to go to hell because they disobeyed. "I am persuaded, that neither death, nor life, nor angles, nor principalities, nor powers, nor things present, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39. Love is not optional on the part of the creature. "We love Him, because He first loved us." 1 John 4: 19. Paul says, "For the love of Christ constraineth us." 1 Cor. 5:14. It is amazing how far the modernists will go in denying the truth. The coming of Jesus depends on the giving. "—As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." John 17:2. "All given

shall come." Then we link the election and atonement together. They are equal in fulfilling the purposes of God upon the basis that Christ died for those given Him, and, of course, it would be foolish to think of God giving a people to Christ without a previous choice of them and some purpose in view." —According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1: 4-5.

Some will ask, what about the word "all" that is frequently mentioned in the Scripture relative to God's people as in "Who gave Himself a ransom for all?" "All the Father hath given me," etc. (meaning all whom He had under consideration) John the Baptist said, "Behold the Lamb of God which taketh away the sins of the world." "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." 1 John 2: 2. These scriptures are continuously used to prove a general atonement of all Adam's race. But the ransom or propitiation that was made by the Lamb of God was not hinged upon conditions of the creature. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10. The entire race will not come to Zion. Paul says, "Who gave Himself a ransom for all, to be testified in

due time." I Tim. 2:6. All the Father gave will come and be saved, "to be testified in due time." To propitiate means to satisfy or to appease one offended. Propitiation is the act of satisfying or appeasing wrath and conciliating the favor of an offended person. If Christ is propitiation for the sins of all the race, will they not all be saved? If not, why not, seeing satisfaction has been made?

If John's testimony relative to the Lamb of God that taketh away the sins of the whole world means the world of Adam's race, this text likewise proves too much for them. John has testified that the Lamb of God taketh away the sins of the world, yet the worldly churches claim untold millions are going to hell because of their sins. Such a thought is ridiculous. The sins of all for whom Christ died were borne in His body on the cross. (1 Peter 2: 24). He "reconciled us to God." (Rom. 5: 10). "Redeemed us from all iniquity." (Titus 2: 14) "Obtained eternal redemption for us." (Hebrews 9: 26). "Purged our sins." Heb. 1: 3) "Put away our sins." (Heb. 9:26). This is what Jesus did for those for whom He died.

Jesus loved the church. He gave Himself for it. He purchased it with His own blood. When He returns He will present it to Himself a glorious church, not having spot or wrinkle, or any such thing, but holy without blemish. (See Pph. 5: 27).

If not deceived we can see through the eye of faith all these things confirmed in the resurrection of our Lord and Saviour Jesus Christ who was made unto us

"wisdom, righteousness, sanctification and redemption." O, dear Lord, may we be kept by thy divine guidance to preach Jesus and Him crucified, declaring that in Him and to Him and through Him are all things. Could it be possible that such a vile sinner as I am numbered among the redeemed, those for whom Jesus shed His precious blood? When we have served out our allotted time in this world of sorrow, may it please thee to let us depart in peace.

"Oh, may my last expiring
breath
His praises sing in death."

In a blessed hope,
T. R. Jefferson

FROM BROTHER HOLLAND

Dear Brother Adams:

Enclosed herewith is a letter written to Brother Holland. Please read and if deemed worthy of printing, do so.

My mind is so scattering! but when lifted, I am made to forget this just a little while. I am glad I realize we do not preach with the natural mind, as you have wonderfully declared in your prayers, our carnal mind is still God's enemy. We realize that!

Writing letters is my consolation in the dark hours I have had to pass through. Again do I beg both you and Sister Adams to pray for me, please, if you can. I would rather have one little child of God pray for me than to be visited by the greatest natural physician on earth.

May you be blessed to continue to go, may you continue to write too, all to the consolation of the

poor tired and weary pilgrims of hope.

(F'lder) Layton Wingfield,
Ridgeway, Va.

Mr. and Mrs. E. L. Holland
RFD No. 2, Kenly, N. C.

Dear Kindred in Christ:

One again I will attempt to write, hoping to hear from you again. It has been so long since I have seen you all; I would indeed be glad if you could visit us, or I could visit you. My mind gets stirred up, turns again toward the Southern Country; and when I get this way, soon my footsteps follow the leading of my mind. So do not be surprised to see me again err long.

We feel we have much to be thankful for, if we only could be made thankful for God's care of us. His being mindful of and merciful to us—poor unworthy creatures of the dust! But as you already know, we can not be thankful, unless made so. Sometimes, in looking back over our pathway of life, we can see time and again how God has taken care of us, led us through dangers, seen and unseen, and He yet spares our unprofitable lives; for what purpose is best known unto Him. I have been here over half a century and have been led, spared, and often am I blessed to be among the children of God which I realize is a blood-bought privilege, paid for by the blessed Lamb of God. I think of the two main things He did: He paid for our sins by His life and death, then justified us in God's sight by His resurrection from the dead. Here are the "two pence" recorded in that

parable speaking of the man journeying "From Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." This is the double spoken of in Isaiah 40:1. Leave out either of these, His death or His resurrection, and we would never see God. For we first heard His voice in quickening us, and will yet hear His voice, in raising us from the dead. These things are both sure and certain and between the years of time; between "Quickening us and raising us from the dead, we are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

I have longed to see the hour when my affliction will be entirely over, my gift of preaching be fully restored. There are some drawbacks yet. My memory is affected, but I am steadily getting better and have seen the time, in a dream, when I will be fully restored. This waiting to get better is the reason why I have not been visiting you all as in times past. Last Sunday night at a home up near Bassett, Va., I had the best liberty in speaking that I have had within several months. Scriptures were pouring like rain. I did not have to stop and think. If you heard me at your Association, you will understand. That was pitiful.

Now getting to the scriptures; St. Luke 10:3 - 35, "Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there

came down a certain priest that way. And when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan (Jesus) as he journeyed, came where he was; and when he saw him, he had compassion on him; and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own (the Samaritan's) beast, and brought him to an Inn, and took care of him.

On the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The scripture says in Galatians 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." This poor man, a sinner, journeying from Jerusalem to Jericho, was in the position of the Apostle Paul, before his conversion. He had to be taught under the law. Christ called and quickened him, he was done traveling under his love of sin, brought to an end of his own strength, fell among thieves (the law, which beat, robbed him, took away his raiment, and left him half dead) and was lying there to die.

Dear People, how about us? Brought to the end of the law. Romans 10:4—"For Christ is the end of the law for righteousness to every one that believeth." This man was at an end. His strength was gone. He could not travel any further. His natural strength was

taken away, and spiritual strength had not yet been given him, He was "Half dead." These two — the Levite and the priest — passed on by, they represented the change system, under both the law and the gospel dispensations, it fails under both, they cannot deliver.

How were we, when brought to an end of our strength, all help gone, none but the Lord to depend on? The certain Samaritan came, poured in the oil and wine. The oil of the grace of God, the wine of the precious blood of Christ poured over our wounded hearts and souls. We saw we could not fulfill the law, we saw it must be fulfilled yet nothing could we do. Then Christ came. He showed us by faith, He had already fulfilled the law for us by His life and death, and justified us by His resurrection from the dead, thus, both law and justice fulfilled, there remained that heavenly rest to the people of God. Cease from our labors under the law and rest in what Jesus has already done. Paul said: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Hebrews 4:9, 10.

O! The heavenly rest-realizing no longer do we have to labor under the law, it is fulfilled — but we now are entering into the grace covenant; that ceasing from our labors, that resting in His — a finished, complete salvation, complete in Him. I Cor. 1:30, "But of Him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

So Jesus came to the man,

poured in oil and wine, bound up his wounds, the wounded breast, soul, spirit, yea, listen: Isaiah 61: 1-30. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." See, Dear Brethren? See how these things fit? So then, He set him on His (Samaritan's) own beast, and carried him to the Inn — a place of rest a place of plenty. So the Samaritan carried him to God. Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:3-5.

The word blessed means fortunate, favored—undeserved favor. All of us who have been thus delivered realize we must be thus kept and carried. For of ourselves we realize we are passive, not ac-

tive, after regeneration and spiritual birth. We have the mind to be active but not the power. Thus we find, as Jesus did, as He, God, works, I work. So are we dependent on Jesus to work and as He works, we work. Thus to God belongs all the praise and not to man.

He gave the inn - keeper two pence. That is, Jesus has already paid for our sins, paid the debt that was ours, in fulfilling the law for us, by His life and death, arose from the dead for our justification before God, freely justified from all things. Our standing before God is now in Jesus and not in nature. For God now sees us washed in His blood, clothed in His righteousness, "Holy and without blame before Him in love," as we shall manifestly stand in the resurrection morning.

Eph. 1:4 — "And then he said, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." He here sets forth the glorious resurrection. When He comes again we shall be brought out from under the dominion of death, forever, and shall reign with Him in glory, as the endless ages roll.

Brother Holland, these are some of our thoughts, meditations, upon the finished work of Jesus. We are glad we are among those that believe in a finished salvation, for all those who are embraced in the choice of God since before time began. Eph. 1:4 says: "—According as He hath chosen us in Him before the foundation of the world that we should be Holy and without blame before Him in love—" May we at the end be found thus

among the whole redeemed family of God when Jesus comes again.

Farewell in Christian
bonds of love and hope,
(Elder) Layton Wingfield

"DRAW NIGH TO GOD"

755-12th Avenue
Yuma, Arizona

Dear Brother Adams:

Brother John Simpson has given his consent to have the enclosed article published, so I am sending it to you to do with as you see fit.

T. R. and Grace
Jefferson
Route 1, Box 494
Granite City, Illinois
December 21, 1962.

Dear Brother and Sister in Christ,

Sister Jefferson, I hope you will not think I have forgotten your request to give my thoughts on, How Do We Draw Nigh to God? I take it to be from the Book of James, 4th Chapter; 8th verse "Draw nigh to God and He will draw nigh to you." To the natural man, it looks as if it is in his power and that man's free will and his own endeavor is all that is needed to "Draw nigh to God."

The Bible tells us the natural man, the man in nature, has no desire for the spiritual things as they are foolishness unto him. They cannot be understood and thus are not wanted. How different the believer in Christ; those taught of God. How they are made to see by faith, to see and to feel their depravity of their own heart, and are given a feeling sense of their sins. Oh, how they come short of God's requirements! Yet, feeling, If I perish, I perish at the feet of

Jesus. begging for mercy and not justice.

The Scriptures tell us in the 8th Chapter of Romans "If God be for us, who can be against us!" To this my answer is: None but the world and its fallacies, our sinful nature, the devil and his cohorts the natural man consistently fighting against the spiritual man, etc. With all these many shortcomings, can we be at peace?

It being made very plain by the Scriptures of Holy Writ that God, in His providence, for reasons know only unto Himself has not enabled man to proclaim with absolute certainty his future state or the future state of others while in this life. In this life we only have hope. We know that the many self-righteous take it upon themselves to be judges and declare the certainty on the eternal state of themselves and their friends by their own works. The Scriptures proclaim this to be as filthy rags. We know the more they proclaim their good works, it can be truly said; The bigger the pile of good works, the bigger the pile of filth.

While in this earthly tabernacle we know that one trial passes away only to make room for another. We cannot expect to find rest and ease in this world of sin and sorrow. Rest in the ceasing from work, thus it is not our works but Christ's works that are the believers' works. It is only in Christ and in the Church of the Living God that rest for the weary can be found.

In the 8th. chapter of 2nd Cor. we find recorded in verse 2, 'If any man think that he knoweth

anything, he knoweth nothing yet as he ought to know." 3rd verse—"If any man love God, the same is known of him." Christ tells us in John 3:12—"If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things." Surely the scriptures are plain enough that we who profess to believe should see that believing is not a meritorious act of the creature. The scriptures plainly show believing to be an act of God's free grace. If, then, they believe through grace it is plainly manifest as are act of God.

Infidelity is at a greater degree in our day, than at any time in history, same as is recorded in the Old Testament. Men are professing to be Christians, attacking the Holy Scriptures in every way they can. Their great learned scholars are far from God's called, unlearned fishermen. They were accused of turning the world upside down. Yes, it was preaching Christ, the Son of God, a living God and His free grace and that His kingdom is not of this world; along with setting forth our helplessness; when we are made to flee to the gospel as set forth in the Bible, and Christ as our all in all.

It has always been, and it still is, God's ever abiding free grace which carries on a daily renewing work in our souls, tuning the heart to look to the Lord Jesus Christ; to look to Christ for our righteousness, faith, hope and salvation; and to be given a sense of need, along with the inability to perform any righteous or meritorious act of ourselves for, we are passive in His hand, in work-

ing out our salvation, which the Lord works in. We know the Lord's work is effectual in all its ways.

Sin is the transgression of God's Holy Law. Thus a departing from God's free grace. Grace is God's unmerited favor, and it can be said a returning to God. God has not promised to provide us with our wants but He has promised to provide us with our needs. There must be an act of faith in our needs, the fear of God must be in our every act and walk.

To the "Elect," the chosen in Christ before the foundation of the world, "Draw nigh to God" simply means the Holy Spirit's work of conveying grace; giving them a hunger, a thirsting after righteousness, a necessity of coming to Christ for their hope, faith and salvation and that all to the praise of His Lord and Redeemer. They are made believers in Christ and respect and honor the work of the Holy Ghost. Equally they that are in Christ have a God-given trust to draw nigh to their blessed Redeemer. Believing and asking in faith to be ever kept a believer, a partaker of His merciful kindness. The world makes a believer, by the work of the creature, human responsibility; in reverse of the truth as it is in Christ. The work of the creature is the product of believing which was, and is, always a gift of God and not of works lest any man should boast. It was Christ who took their sins upon Himself. By taking their place, His imputed righteousness is theirs. His life is theirs. "For he hath made him to be sin for us, who knew no sin; That we

might be made the righteousness of God in him." 2nd Cor. 5:21.

There being, as we see the scriptures to set forth, nothing contrary to salvation by grace and grace alone and that by a free, unmerited gift of God, the above scripture not excepted, "Draw nigh to God." If we but rightly divide the word of truth. Christ will be praised.

In summing it up, God's Holy spirit is ever working in His chosen vessels of mercy. It is the Lord's ever predestinated purpose that their minds should be stirred up, and given a hunger and thirst after righteousness. Yet, they are given to see their carnal wickedness in their every thought, along with their helplessness. Yet, blessing them to "Draw nigh to God" by the Holy Spirit, working in them by means of bringing them to seek Him by faith and repentance.

If I have not set forth the truth, may the Lord have mercy on me, and may you, the believer in Christ, pray the Lord to reveal to me the truth as it is in Jesus Christ our Lord.

In a blessed hope, I remain, a Brother,

(Elder) John F. Simpson

DUTIES OF A CLERK

The following portion of the Circular Letter written to the Salisbury Association in 1938, relating to the duties of Church Clerks, by Elder H. C. Ker, has been submitted to us for publication as being timely. —Editor

Clerks are supposed to have possession of the church book or

books, and record all yearly meetings, baptisms, exclusions, deaths and all business meetings. Other than this, a clerk has no authority whatsoever, except as directed by the church. A clerk in any worldly office has his or her work laid out, and is to do whatever directed to do; and is always subject to his or her superiors. So in the church, the clerk is to do as directed by the church. If letters are received by the clerk for the church, such letters are the property of the church, hence the clerk has nothing to do with them but to read them to the church, and if the church deems a reply necessary, the clerk is directed by the church to write, and such letters should always be submitted to the church before being forwarded, and a copy of all such letters should be kept with the records of the church. If a special meeting is necessary at any time, it is the business of the pastor and deacons to direct the clerk to call such meeting by notifying each member. It is never the privilege of the clerk without first being directed. There seems to be a tendency in some places, to feel that the clerk holds a very important office, and is looked up to by the church, instead of the clerk looking up to and being subject entirely to the church. The offices in the church are, first, Pastors, second, Deacons, and third, Clerks.

A clerk never has the authority to allow privileges of any one in or to the church property, nor has a clerk the right to invite a Minister, or Ministers to fill ap-

pointments in a church of which he or she is a member. It is not the right of clerks to give special invitations to Ministers to attend associations. The invitation published in the Signs of Times includes all Ministers of our Faith and Order. One special objection to such invitations is that those who do not receive special invitations feel a delicacy in attending such meetings.

Pastors, Deacons and Clerks should never exceed their authority, but always be subject to the church, ever remembering they are servants.

H. C. Ker, Moderator
John H. Truitt, Clerk
Geo. F. Adkins, Ass't Clerk
Harold M. Bennett
2 Ass't Clerk.

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Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N C

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"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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MAY 1, 1964

ONE POWER

Dear Brother Adams:

Your letter of December 13, 1963, is before me and it does my Wife and me good to know that you remembered us.

It seems that my mind is on the ONE POWER that promised some things before the world was, and the ability of that ONE to perform or bring to pass that which He (God) has promised. My mind cannot even begin to fathom the depth or the strength of the power of our God. (I say Our God but that is my hope.) If I am included with those who were chosen in Christ before the foundation of the world, my hope is justified, and will some day be a reality. See Eph. 1:4. I am convinced it is not by my own works of righteousness which I have done, but "it is the gift of God—" I do feel that I have been taught (not of man) that I am a sinner in the sight of God.

There is no power that can prevent Israel's God from bringing to

pass that which he promised—eternal life in Him. "This is the promise that He has promised us, even eternal life." I Jno. 2:25.

Brother Adams, if you have a mind to do so, I would be glad for you to comment on Rom. 5:18, 19. I am especially interested in: "Judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It seems to me the two verses are closely connected together, and are talking about the same thing.

Yours in hope,
(Elder) U. C. Landers
801 E. 9th St.
Coleman, Texas

The verses on which our Brother, Elder Landers has requested my comments, reads as follows: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:18, 19.

Perhaps Elder Landers is better qualified to write upon this portion of God's sacred word than I, yet by his request I submit such as the Heavenly Father has seen fit to give me for his consideration and that of others who may read same.

In this instance, the Apostle sets forth Adam as the representative

head of all his posterity and the second Adam (Jesus Christ) as the representative head of the church, to whom the promises were made. For we read: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." I Cor. 15:4, 5. "The first man is of the earth, earthy; the second man is the Lord from heaven." I Cor. 15:57. It was by the transgression of God's law by the first man Adam that sin entered into the world. "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the Knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17.

Adam transgressed God's law by eating or partaking of the forbidden fruit, and God had said: "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." This was the first entrance of sin into the world. Sin is a transgression of the law. This offense by Adam brought misery and death upon all his posterity: "—for in the day that thou eatest thereof thou shalt surely die." It is not the actual sins committed by men since the days of Adam that brought judgment and condemnation upon all men, but it was the offense that Adam committed in the eating of the forbidden fruit that brought condemnation, as afore-stated; therefore Adam's progenies or offsprings were already condemned

when they were born into the world.

The Apostle brings the subject clearly to the light thus: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5:18, 19.

The Apostle shows the parallel between the two: One conveyed sin and death to all his posterity; the other transmitted or imparted righteousness and life to all of His seed. The intent of the Apostle here is to show that it was by the offense of one man that many were made sinners—and many they are for this "many" embraces the whole human race. These are made sinners by the disobedience of one — Adam. Even so by the righteousness of One, many shall be made righteous. The first man Adam is of the earth earthy, and his transgression affected all earthly men. He, by the transgression of God's law, brought death to all his seed. The second man Adam (Jesus Christ) fulfilled the law and brought life and salvation to all His seed, not all of Adam's seed. They are said to be many—not all of mankind, nor a few, but many — those who are born of the seed of Christ Jesus.

The seed of Christ embraces all those given to Him by the Father. Jesus said, "All that the Father giveth me shall come to ME; and him that cometh to Me, I will in no wise cast out. For I

came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which he hath given Me, I should loose nothing, but should raise it up again at the last day." Jno. 6:37-39. The sins that are committed by Adam's posterity, are not the cause of them being sinners, but they commit these sins because they are already sinners. They were sinners when they were born into the world, being involved by Adam's transgression before they were born into the world. The direct cause of sin, was the transgression of God's law by Adam. Adam's sin was imputed to them. Even so, those who are righteous were not made righteous by works of their own righteousness, but by the righteousness of Christ Jesus. Their sins were imputed to Him, and His righteousness was imputed to them. Jesus Christ was made a sin bearer. The iniquity of us all was laid upon Him, and by His stripes we are healed. See Isa. 53:5. Adam made the breach, Christ healed the wound for His people, who were chosen in Him before the foundation of the world. This is verified by the Apostle: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the

glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6.

By the guilt of one offense, Adam penalized his entire posterity with sin and guilt worthy of eternal death, but Jesus Christ came to the rescue of those whom the Father gave Him and bestowed an abundance of grace, and the free gift of righteousness to redeem them from their sins.

Paul said, "For if through the offense of one many be dead, (meaning dead in sin) much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more, they which received abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5:15 - 17.

We glean from the Apostle's teaching that death and judgment was by one, to-wit Adam to condemnation. The chosen vessels of His mercy are included in all men to condemnation, but judgment is not executed upon those who are quickened by His Spirit. Their nature, and course in life before they were quickened was like those who are not quickened. This is verified by the Apostle: "You hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now

worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of his grace in His kindness toward us through Jesus Christ." Eph. 2:1-7.

It appears that the two that went up to the temple to pray, — the Pharisee and the Publican — are representative heads: the Pharisee of those who did not feel the condemning power of God for sins and transgressions: and the Publican of those who did feel the condemning power of God for sins. Their prayers were different: The former prayed within himself, "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,, God, be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other — " Luke 18:11-13.

The Pharisee and Publican were both sinners. The former was dead in trespasses and in sin; He later was a living sinner conscious of his

condition, and he was dead to the love of sin, and therefore was dead to sin. That is, he had no love for sin. He was not justified by works of his own righteousness, but by the righteousness of Jesus Christ that was imputed to him.

It was not by the choice of Adam's posterity that they were made sinners. They were made sinners by the disobedience and transgression of God's law by Adam. In like manner, those who are made righteous are not made so by their choice, nor by works of their righteousness but by the righteousness of Jesus Christ. It is as Paul said, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

The many who were made sinners by the disobedience of Adam, included all who have or ever will be born of the flesh: and the many who were made righteous by the obedience of Christ includes all who were given to the Son by the Father before the world began. The Apostle said: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, nor according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: —" II Tim. 1:8-10.

T. F. ADAMS

RESOLUTION OF RESPECT IN MEMORY OF SISTER GERTRUDE BULLOCK

Sister Gertrude Bullock departed this life Wednesday, February 26, 1964. She was born in Granville County, July 2, 1909, the daughter of Rufus and Cora Chambers Tilley. Surviving are her companion Norman Bullock, her mother, Mrs. Cora Tilley, two daughters, five grandchildren, six sisters, and two brothers. Elder E. H. Birchett conducted the services. Mrs. Bullock was laid to rest in the Eno Primitive Baptist Church Cemetery to await the resurrection morn when our Lord and Savior Jesus Christ will come to gather his followers into that eternal home.

The church in conference on the second Saturday night of March 7, 1964, resolved that Ross Primitive Baptist Church bow in humble submission to the all wise God who doeth things well, that the church extend its heartfelt sympathy to the bereaved family, and that a copy of this resolution be placed in the church record and that one be sent to the family and one be sent to Zion's Landmark for publication.

Elder E. H. Birchett,
Moderator
Ernest Tilley, Clerk
Brother W. H. Tingen,
Committee

OBITUARY OF CORA EDWARDS

These lines are written in memory of Sister Cora Edwards, who was born December 23, 1878, and died December 30, 1963. She was the daughter of the late Jack and Lucinda Lewis. She was married to the late William Bennett Edwards. There was born to this union two children, Mary Elizabeth Edwards and Jones William Edwards, who are both living and four grandchildren.

Sister Edwards joined the church at Otter's Creek the first Sunday morning in August, 1950, and was baptized that afternoon by Elder R. B. Denson. She loved the church and always filled her seat when it was possible for her to attend.

Although sick for fifteen weeks, she always tried to smile and speak when her brethren and friends visited her. We loved her but feel that her blessed Saviour loved her best and has called her home where there will be no more pain, sorrow or death, and we want to be resigned to the Lord's will. We would say to her children, "Weep not for your dear Mother, and may the God she loved lead and guide us all."

Her funeral was preached January 1, 1964, at Otter's Creek Church by Elder C. L. Coker, her pastor, and the Reverend Nixon Taylor of Macclesfield Christian Church.

Done by order of the Church in conference, first Saturday in February, 1964.

Written by one who loved her, her niece, Lizzie Edwards Highsmith.

C. L. Coker, Moderator
J. B. Coker, Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Mount Pleasant, 5th Sunday and Saturday before in May, 1964. Mount Pleasant Church is located in Lee County, Bishopville, S. C. Those coming from north and east come to Bishopville, S. C., continue south on #15 for two miles to first paved road to right, after passing cemetery on right of #15, then continue two miles to church on left. Look for pointers on #15, also at left after you turn on highway to church. If more information is desired write J. H. Carter, Manning, S. C.

E. L. Vaught, Union Clerk
Loris, S. C.

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Creech's, Johnston County, N. C., the fifth Saturday and Sunday in May, 1964. The church is located one mile east of the intersection of Hwys. 42 and 39, about ¼-mile off N. C. 42 Highway. Elder J. B. Williams was appointed to preach the introductory sermon. Elder Paul Lamm, his alternate.

We wish to invite our brethren, sisters and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams, Clerk
Rocky Mount, N. C.

ANGIER UNION

The next session of the Angier Union is appointed to be held with the Church at Angier, in Harnett County, located in the Town of Angier, N. C., fifth Saturday and Sunday in May, 1964.

Elder T. F. Adams was chosen to preach the introductory sermon, and Elder W. D. Barbour, his alternate.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk
Princeton, N. C.

NOTICE - POSTMASTER

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ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

VOL. XCVII

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NO. 13

PROVERBS VII.

Passing through the street near her corner; and he went the way to her house,

In the twilight, in the evening, in the black and dark night:

And, behold, there met him a woman with the attire of a harlot, and subtile of heart.

(She is loud and stubborn; her feet abide not in her house:

Now is she without, now in the streets, and lieth in wait at every corner.)

So she caught him, and kissed him and with an impudent face said unto him,

I have peace offerings with me; this day have I paid my vows.

Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning: let us solace ourselves with loves.

For the goodman is not at home, he is gone a long journey:

He hath taken a bag of money with him, and will come home at the day appointed.

With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

EDITOR

ELDER T. F. ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

DEAD, AND YET ALIVE

Elders Adams and Mewborn
Beloved Brethren in Christ,

I know you will be somewhat surprised to hear from this poor old sinner again, and that I am yet in this low ground of sorrow and woe. But if the dear Lord, who is the giver of all good and perfect gifts, sees fit to continue his gracious goodness to me and guide my wayward mind and give me strength, I would like to write a few lines for our dear paper once more for unless the Dear Lord sees fit to help me, and strengthen me, I fear I shall not be here long at the longest.

Our Lord has been good to me. He has blessed me all the days of my life. Oh, how much He has blessed me and I feel so very unworthy of the least of His blessings! I feel to be the biggest sinner that ever lived and not worthy of His blessings but oh, I do so hope I am thankful to Him! Yes, Brother Adams, I hope to be thankful to our Heavenly Father as He has blessed us with all natural blessings. He says, "Having food and raiment let us be there-with content." He has made us many sweet promises and Dear Brother, if we are what we hope—the children of God—His promises to us will never be broken, for these promises are to the children of God, and though the dark seasons seem so long the sun will shine in our poor hearts again.

"All hail the power of Jesus' name.

Set angels prostrate face;
Bring forth the royal diadem,
And crown Him Lord of all."

Dear Brethren and Sisters, it seems now since I have become so poorly that I am more cast down in the slough of despondency than ever; feeling so far away from all that is most dear to me. I seem to be dead to all spiritual knowledge. Dead, and yet alive, just drifting along and begging: "Lord, be merciful to me a poor sinner; oh, Lord, restore unto me the joy of Thy salvation." I hope I have felt that joy and peace which our precious Lord alone can give. But Oh, much, so much of the time I am troubled! Grief and fear causes me to tremble that I have never even tasted that God is good; that I am a poor deceived and lost one. Brother Adams, if I am a child of God, why is it that I feel so much of the time, cast down in darkness, forsaken by all loved ones, even God! It seems I can never do a good thing. That all I do or say is mixed with sin, and oh! if not deceived, how much I do hate sin. It seems the more I try to be good the worse I do.

"Oh, could I find some peaceful bower. Where sin hath neither place nor power!

This traitor vile I fain would shun, But can not from his presence run.

When to the throne of grace I flee, He stands between my God and me,

Where'er I rove, where'er I rest, I feel him working in my breast.

Lord, free me from this deadly foe, Which keeps my faith and hopes so low;

I long to dwell in Heaven's home, Where not one sinful thought can come."

However dark, gloomy and discouraging the outlook may be, we at times are enabled to raise our eyes to a faithful and living God, and far above those dark clouds we can see the sweet smiling countenance of the all-powerful and merciful God, with whom all things are possible. He is our refuge and our strength, a very present help in trouble. He is the great Alpha and Omega, the Beginning and the End of our salvation and the Anchor of our souls. Often He brings us (especially me) into a dry desert land when we are made to feel so much alone, almost forsaken. We are poor, needy and thirsty. We seek water and find none. Then our blessed Lord Jesus, our Redeemer and Saviour, springs up as a root out of dry ground and speaks sweet words of comfort to His poor little children. Then we feast again upon His precious soul-satisfying food, and are indeed satisfied.

The Prophet Isaiah says, "When the poor and needy seek water and there is none and their tongue faileth for thirst; I, the Lord will hear them. I, the God of Israel, will not forsake them. I will open rivers in the high places and fountains in the midst of the valleys.

I will make the wilderness a pool of water and the dry land springs of water."

Dear Ones, It has been more than two months since I commenced writing this letter. I have been able to do very little writing but have written more than I meant to write. I only wanted to tell you of our wonderful Association last October at our Home Meeting Place. The dear Lord blessed me to attend Saturday morning and afternoon then again Sunday morning. It was one of the loveliest meetings I was ever privileged and blessed to attend. The dear ministers were filled to the brim (so to speak). There was no lack. They were completely in union as the apostle Paul said, "Not to know anything among you, save Jesus Christ and Him crucified. Yet a risen Lord, one that has all power, that holds the keys of death, hell and the grave and there is no other God but Israel's God. It was like "Apples of gold and pictures of silver."

We were blessed to have twenty visitors from Alabama, one from Florida, one from Mississippi, and I believe one from California. Elder R. P. Hendrix, from Frisco City, Ala., was among the twenty from Alabama. I heard him speak three times. If I recall correctly and if I know sound doctrine, this lovely old servant of God preached it. All I heard speak those two days seem to be blessed to spread much food on the Master's table. I was fed to my fill. My cup ran over and I believe many, if not all, were filled to the brim. Indeed, it was a great feast and I feel I can say that

out of Zion the perfection of beauty, God shined. Oh, how happy we were to have those lovely and precious ones visit us. They were so lovely and sweet. I do hope that it pleased our dear heavenly Father to send them our way, and that He will send them our way again.

I must also tell you that Brother and Sister Roebucks from Stokes, North Carolina, visited us last January 1963. They too, are such lovely Old Baptist and we were so happy to have them! They were with us only on Saturday. They came to see me Thursday and learned that weekend was our meeting day, so Brother Roebuck's sister, her husband, Sister Roebuck and I went to meeting on Saturday. We hope to have them again also.

Brother Adams, I have made this too long. I hope you will forgive me. I am too weak to be up now, and I fear I shall not be enabled to write again. I may go to a nursing home soon. In case I do, I will, the Lord willing, let you know. I must thank you again and again for sending me the paper — the dear old Zion's Landmark — the best of all Old Baptist papers, so I think.

Now I shall close. May our God bless and keep you and Brother Mewborn and all His children and keep Zion's Landmark as sound and good as it is, the work of God, the fountain of truth. Now may the God of peace be with you now and forevermore.

Please remember this old sinner when drawn to the throne of grace. With much love to you and

the household of faith. I am, I hope,

Your little sister,
Harriett Little Gray
209½ Hagerman St.
Houston 11, Texas

WORTHY OF GOD'S LOVE AND MERCY

Dear Brother Adams

We are up and around, and desire to be thankful for our good health. There are so many who are on the bed of affliction and cannot even be up. There are about twelve or fourteen of our church members who are not able to attend our meetings. It makes us stop and think how good the Lord has been to us who are able. He has been far better to us than we deserve, even though my soul is much afflicted from a heavy heart.

Brother Adams there is something down in my heart that I want to tell someone, but I never can find words to express what I want to say. Perhaps it is much better felt than told, but I go so much of my time desiring to tell someone how good the Lord has been to me all these years. I am one of the least, if one at all, and I go to bed at night, and lie and wonder if I have suffered as do the children of God. I fear I have not suffered as a child of God does, and this causes me to fear that what I claim for a hope is only imagination. Certainly to say the least, I am not worthy of God's mercy, I am not worthy of His love, yet sometimes I feel that I have been blessed with these mercies, and His great love. I know it is not my worthiness that

counts, but if I have any worthiness, it is all of Him, for it is the worthiness of Christ through me or in me that I can claim, and if He died for me, then I am worthy, and He is not only my worthiness, but He is my salvation. Paul said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

I wonder if the Lord has come to my rescue, and if I know anything about God as my Saviour. But if He has, and if my hope is justified in Him, then I can say as did Paul, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. The scripture also says: "If we suffer, we shall also reign with Him: —"

Brother Adams, there have been a few times in my life that I have felt that I am looking for a better home after this life, and felt assured of it. At these times I can rejoice that I believe in Christ, but this assurance does not last long, for soon I am again in doubt and fear.

Brother Adams, we have three wonderful children, and I have a wonderful husband. He tries in all of his ways to make his family happy, but it is just a few moments at a time, now and then, that I can rejoice in my Saviour, but even though these little seasons are but for a short duration, and now and then, I would not exchange them for all this world contains, were it possible to do so. Peter said: "Wherefore laying aside all malice, and all guile, and

hypocrasies, and envies, and all evil speaking, as newborn babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." I Peter 2: 1-3.

It takes more than natural pleasures to make spiritual pleasures or happiness. Natural things soon fade away, just as the grass soon dies down and the blossoms fade away.

Brother Adams, we have a little boy, and he tells me of how good the Lord is to him. Sometimes he cries out and says he does not feel to have a friend in the world, and that he wishes he could die and go on out of this old world of trouble. I do not believe all that mother and father can do for him can make him happy, yet we find ourselves trying. I believe when the time comes for his deliverance, he will not need our help or effort to help. The Lord knows best, and when He begins a good work He will perform it until the day of Jesus Christ. I stay up with him much at night, because he is afraid something will take place. He watches the stars and clouds and enquires if I have ever seen any like this or that before. Some nights I awake and find him walking the floor and crying, he cannot sleep. He has told us of some sweet dreams he has had.

Some dreams, I have confidence in, because I have had some that meant much to me. I am enclosing my renewal to the Landmark. I hope I love all of God's children for Christ's sake.

Mrs. Henry Tate,
Reidsville, N. C.

HYMN No. 198

Dearest Ones:

England is a wonderful country, but America is far ahead in many respects.

Today my book opened to another page, and I found another hymn — No. 198. I read it, but could not recall the tune. Ten or fifteen minutes later I was humming the tune unconsciously. Suddenly, I thought, Maybe that is my tune — so I connected them— things just come that way.

Sometimes that which I most desire, Is not the best for me, But God doth lead me through the fire, To glorious victory. It can not be best for me, entirely; purely, because it does not come to me — because it is not His Will for me to have it — and "His counsels are wise." We are led through the fire — through trials— through denials and disappointments — to teach us submission— to burn out the chaff — to refine the gold — to remove the worldly pomp, to draw us humbly to the righteous truth! to glorious victory.

"Whate'er God's righteous, sovereign will, Denies on earth to me, Submissive I shall trust Him still, And He my guide shall be."

Whatever trials I have to bear, with God given submission, I shall trust and look to Him to set my course. Just as He gives the trials so He gives the understanding, the courage and the submissive spirit—otherwise that stanza could not be true — alone we could not "Submissive I shall trust Him still."

The third stanza expresses the blessed confidence given from

above — "For He doth know what's best for me, 'Mid all this worldly strife — And will my friend and Father be, In every phase of life." This lesson is not learned from man — it is learned only after man's efforts have failed, and we realize something more is necessary — So much more is indeed necessary!

"Then why should I distrust my Lord, and trust in mine own heart? Why should I not believe His word, And from all else depart?" You know these truths — they are made so plain to you — you rejoice in them — but soon comes doubt, and you go forth doubting and distrusting — Why should I go forth with distrust? Why should I ever again trust mine own heart? Why can't I from all else depart?

"I know if I draw nigh to God, He will draw nigh to me; But if I stray He'll use the rod, That I may righteous be." Indeed, if I do draw nigh, it is He that draws me. The line is true, but let it be known that only with His strength, I can draw nigh — and if He draw me, of course He is nigh to me! If I stray, I can feel the presence of His rod — of His curbing hands — I do feel that there have been many times when I started astray that something came up to stop me — His curbing hand to turn me back to the road. "And thus He shows his care for me, And doth all things well; In goodness and in equity, His love to me doth tell." When these things are so does He not care? Does He not love? Why, if not, are these things so? Here I am reminded of the fifth stanza of 'Tis a point I long

to know. Could I joy His saints to meet, Choose the ways I once abhorred, Find at times the promise sweet, If I did not love the Lord?" Such things speak and are evidence for hope of his love and care.

"And when the storm of life is past, And all these scenes are over, He'll take me to Himself at last, To reign forevermore." The whole hymn and tune, speaks of such confidence, trust, hope reconciliation — and submission! It is sweet to me.

Perhaps I am foolish to copy hymns that you read from a book. So I must admit that in so doing, I am pleasing or writing for myself — or my expression — or what do I mean? You have often heard preachers end with the words: "May God bless the truth, and pardon error." Well I say the same. Bless that that is His and pardon my errors — that are said amiss. I feel that your human love for me will cover all errors — make all necessary excuses and apply the correct meaning. As I said, the book opened there, and an old hymn, and an old tune was made new! Again, I repeat the words given me by Uncle Horace, "Commit your way unto Him, lean not to your own understanding and He will direct your path." If we could "Commit our way," could completely trust and with faith and confidence look to Him for understanding — (6 Matt.) "Take no thought for your life nor what ye shall eat, nor what ye shall drink — for your Heavenly Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness; and

all these things shall be added unto you" — at the proper time, to serve and fulfil the will of God; the thoughts, the desire to do are put into your heart, and the words are given you at the proper time and place and in the exact manner, and in full accord to the will of your Heavenly Father, for it is all of Him and in accord with His will, and that best serve His purpose, as teach His subjects the lessons, and as prepares them to do His will.

Love to the sweet girls — with a hug and kiss to apply it — and you, well, how well I would like to apply that myself. All is very well with me. I feel so thankful, I hope, that things are so well, and I hope I trust He will see fit to hold me close and to give me this comfort and submissive understanding heart.

Daddy and Hubby —
Douglas
(A. D. Alston)

MY HUMBLE REQUEST

Lord, may I come before Thee
now,

At Thy feet to humbly bow;
Dear Lord, do not my case disdain!

May not I seek Thee, Lord, in
vain.

But in Thine own appointed way,
May I seek Thee while here I
stay.

Lord, from Thee let me not go,
Till a blessing Thou bestow.

Send some message to my soul,
That some peace and joy I'll
know.

Let Thy Spirit now impart
Full salvation to my heart.

Grant that I may seek and find;
Oh, Dear God, supremely kind;
Heal me, Lord, and set me free,
That I may rejoice in Thee.

The words written above are my humble request and are the best suited words to express my feelings that I can think of, at this time. While under the impression to write, many thoughts, many doubts and fears have come into my mind. I know, unless it be God's will, I can not write anything that would be of any comfort to God's people. God's people are taught of Him. He puts His laws into their hearts and into their minds He writes them, saying, "They shall be unto me a people and I will be unto them a God." So, if we are blessed to write or say anything to the glory of God, it will be the Spirit of God directing our minds and not we ourselves.

God's people were chosen in Him before the foundation of the world and their names were written in the Lamb's Book of Life. Jesus, speaking to the Father and about these chosen people, said, "Thine they were, and Thou gavest them me." Jno. 17:6. He also said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jno. 10:29. We hear some people finding fault with God's choice, saying, "If God chose some to be saved and left others out, He is not a just God." But, my dear Brethren, Sisters, and Kind Friends in the Lord, I believe that He is a just God and that He has a chosen people, and

that these people will be housed in heaven without the loss of one; saved by God, the Father, and redeemed by Christ Jesus. I believe that the same persons who say in nature's darkness that God is not a just God if He chooses some and leaves others out, will say, if it pleases God to bring them to the knowledge of the truth, "If my soul is sent to hell, God's righteous law approves it well, and that it is only by His mercy and grace that it can be otherwise." I believe that God's people who have been brought to the knowledge of the truth, know this by experience; not because they have read or heard someone say so, but they have experienced God's work in their own hearts. When one has the knowledge of the truth, he knows that God is God and beside Him there is no other God; that He has all power in heaven and earth. The world is God's and the fullness thereof. He speaks and it is done, commands, and it stands fast, declaring the end from the beginning saying, "My counsel shall stand and I will do all my pleasure."

He is a just God, yet He is a merciful God. "He doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Dan. 5:35. I do not believe anything has ever taken place in this world that God did not already know and had the power to hinder if it had been His will to do so. The great prophet Isaiah said: "Remember the former things of old: for I am God, and there is none else; I am God,

and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it. I will also do it." Isa. 46: 9-11. So certainly there is no other power than God Himself.

I believe that when one is brought to know God that he is also brought to the knowledge, or to know himself as he really is—that he is a helpless creature, a great sinner, and that he feels justly condemned before a just and all-powerful God. There is nothing he can do but beg God for mercy, and confess that God is just and he, himself, is unjust and he cannot even do that unless God blesses him to feel the need of repentance, and enables him to beg for mercy.

Some say that predestination of all things includes the bag things as well as the good. To me the word predestinate or predestination as used in the scriptures denotes the determinate counsel of God and the foreknowledge of God, "who declared the end from the beginning, and from ancient times, the things that were not yet done, saying My counsel shall stand and I will do all my pleasure" as I quoted above. David said: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Predestinated also means to me that God has from all eternity decreed whatever came to pass.

As I said above, I do not believe

there is anything that takes place in this world nor ever will take place that God does not already know of and has the power to hinder it if it is His will to do so. (He did more than that—the scriptures say He declared it.) The Prophet said: "Remember the former things of old; for I am God and there is none else; I am God and there is none like me, —" Just as He thought, so shall it come to pass. See Isa. 46:10, 11. In Deuteronomy 10:17, we read: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: —" God made everything that was made and without Him was not anything made that was made. He also made man. Now, what right has the thing that was made say unto the God that made it, "Why hast Thou made me thus?" Has not the potter power over the same lump of clay, to make one vessel unto honor and another unto dishonor? Now, I believe that this vessel made to honor, will honor God, but the one made to dishonor will dishonor God just as they were made, so will they be, one to honor, one to dishonor.

What if God, willing to show His wrath and to make His power known, endures with much long-suffering the vessel of wrath fitted to destruction? Now, the way I see, the same vessel that was made to dishonor was also fitted to destruction. I believe that the question of why this vessel was made to dishonor, and was fitted to destruction, is answered in this same scripture, because it was God's will

to show His wrath and to make His power known in this vessel made to dishonor and fitted to destruction. I also believe that it was God's will to make known the riches of His glory on the vessel of mercy which He had before prepared into glory. Now, here are two vessels made out of the clay of the same lump, one unto honor, one to dishonor; one fitted to destruction, one prepared unto glory. Now, O man, who are thou that replest against God? Shall the thing formed say to him that formed it, "Why hast thou made me thus?" I believe that the scripture in Isaiah 45:7, says, "I form the light and create darkness. I make peace and create evil, I the Lord, do all these things." I believe this is just as true as the first chapter of Genesis, where it says that God created the heavens and the earth. But I do not believe that it makes God the author of sin because, God is God and beside Him there is no God. He created the world and the things therein, and without Him there was nothing made that was made.

Eva M. Hamilton,
Atlantic, N. C.

OBITUARY

Whereas our Heavenly Father has seen fit to remove from our midst our dear Brother Isaac Jones, the Church at Cypress Creek has requested that we write a few words in his memory. Brother Jones was born October 25, 1890, and departed this life August 26, 1963; making his stay on earth seventy years, ten months, and one day. He was the son of Andrew and Mary Jones. His first wife preceded him in death. Six sons and daughters survive him from this marriage. Ray, Raymond, Marshall, Ollie, the sons; Mrs. Louise Lanier, and Mrs. Jay Wilson, the daughters.

After ten years as a widower, he met and married Sister Minnie Batchelor, and

to this union were born two children, Francis, the daughter, and Isaac Jr., a son, whom he also leaves to mourn his passing, together with their mother — Sister Minnie.

There have been many favorable comments in behalf of these sons and daughters for the love, kindness, and tender care manifested toward their father in an effort to further his comfort, and make his life as pleasant and peaceable as was possible for them to do; and his wife, Sister Minnie did not spare any effort to add to his comfort. Two brothers and two sisters also survive him.

Brother Jones was received into the fellowship of the Church, June 15, 1947, and ordained as Deacon, August 8, 1948, and as such he served until just before his death with the ability the Good Lord gave him. He was firm and bold in speech when he spoke, but it was accompanied with sincerity and meekness. He was a man of few words, always abiding by his promise unless providentially hindered. His heart was touched when he saw others in trouble. His doors were open to the poor. After attending the last quarterly meeting on Saturday before he died in August, when the writer told him while visiting with him in the hospital that our church reported in peace and all seemed humble and respondent to his last letter written to the church and his meek and humble request, and farewell desire that Brother J. A. Williams should take up the work he was leaving as Deacon, was made known; soft tears filled his eyes and with trembling lips he softly said, "I am glad it was unanimous, adding, I had rather be here where I am now than to have been there and it—the church—in confusion."

His funeral was conducted by his pastor, Elder L. W. Williams and Elder L. L. Yopp. His body was laid to rest in the family cemetery beneath a beautiful mound of flowers, to await the coming of Christ the Lord.

Resolved that a copy of this resolution and obituary be sent to the family, one sent to Zion's Landmark for publication, and one recorded in our church book.

Done by order of Cypress Creek Church in conference, February 8, 1964.

Elder L. W. Williams, Mod.
Bro. E. J. Davis, Clerk
Bro. E. J. Davis assisted by:
Sister Minnie Jones,
Committee

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVII

No. 13

Second Class Postage Paid at
Wilson, N. C.

Wilson, N. C. MAY 15, 1964

VIEWS—MATTHEW 3-7

Dear Brother Adams:

I would appreciate your views on Matt. 3:3-7. I am also enclosing three dollars to pay my subscription to Zion's Landmark for 1964. I enjoy the Landmark so very much. To me it is a wonderful and comforting paper.

With Christian fellowship,
Mrs. Geneva Pike
1608 S. Goldsboro St.
Wilson, N. C.

The verses referred to by our Sister are speaking of John the Baptist. The scripture here inquired of reads as follows: "For this is He (Jesus Christ) that was spoken of by the prophet Esaias, saying, the voice of one crying in the Wilderness, prepare ye the way of the Lord, make His paths straight. And the same John had his raiment of camel's hair, and leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to Him Jerusa-

lem, and all Judaea, and all the region round about Jordan; and were baptized of him in Jordan; confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"

The purpose of His (Christ's) coming, which was foretold by the prophets, (see Isaiah 4:3; Mal 3:1,) the kind of raiment which he wore, the food which he ate as well as the place where he baptized and preached is here foretold. The preaching of John was the beginning of the gospel day as well as the beginning of the end of the legal (law) dispensation.

Matthew said, "In those days cometh John the Baptist, preaching in the wilderness of Judea." This had reference to the beginning of his ministry which was about thirty years from his birth. The prophet Malachi prophesied of his coming as I stated above. This was about three hundred years before John made his advent into the world. The work of John was to preach repentance and forgiveness of sin through Jesus Christ, "And saying, Repent ye: for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight." Matt. 3:3 Naturally speaking, before the approach of a great man, (the President or King) into a city, there is much work to be done. Officers are sent before to clear the way, and make all the preparation necessary for the one

who is to come. Even so, John was sent(not by man but of God) to prepare the way for the coming of the Messiah, and make His paths straight. For several hundred years the people were in ignorance and gross darkness. They were under the teaching of the Scribes and Pharisees who took away the key of knowledge. They departed from the law of Moses and followed the tradition of the Elders. They taught that a justified righteousness was by the deeds of the law. They particularly pointed out, that in order to be saved, it was necessary to be circumcised after the manner of Moses. See Acts 15:1. This was never taught by John, nor the Apostles nor is it recorded in the law of Moses. Paul said, "By the deeds of the law shall no flesh be justified in His sight." He further said, "If there had been a law given that could have given life, verily righteousness should have been by the law." Paul here expressed the folly of those who advocated the circumcision of the flesh in order to be saved. He preached that circumcision is that of the heart, who worship God in Spirit, rejoice in Christ Jesus and have no confidence in the flesh.

The doctrine which John taught was the very opposite from that which was taught by those who followed the tradition of the elders. He preached repentance. He was sent by God to give the signal that the Messiah was here, (the one that had been long looked for) saying, the kingdom of heaven was at hand. John said: "As it is written in the book of the words of Esaias the prophet, saying, The

voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Luke 3:4-6.

There was much work to be done for the reception of Jesus. This is true in the experience of those in whom God begins a good work. Paul said, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. This work of God begins in the soul. Dead sinners are quickened by the Spirit of God, when they are made to know how great sinners they are. The light of God has now shined into the heart and enabled them to see the vileness of their hearts. They are now living sinners. They did not know of their vileness before God until He saw fit to cause the light of His Spirit to shine within their hearts, and not until now did they know they were in a lost and ruined condition, and were in need of God's mercy. This causes a poor, living sinner to weep and moan and to beg for the mercy of God, for they see the justice of God in condemning them because of sin and transgression of His Holy law. They strive in vain to appease His wrath. Their continual prayers are like like that of the publican, "God be merciful to me a sinner;" but every avenue seems closed to their pleadings for mercy. They reach the point that they cannot see any

way by which they can ever meet God in peace. The way which they thought to be unto life, they now find, as Paul said, to be unto death.

Through the above experience, their pride is humbled, their haughty spirit is taken away; their self-works and self-righteousness are reduced to dust and ashes; they feel to be "as an unclean thing, and all their righteousnesses as filthy rags." (see Isa 64:6) In this way all of God's chosen are brought to see and acknowledge His greatness and their unworthiness, and He makes known to them that they are of His chosen race. They can now witness with Paul when he said, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. —Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1st. Tim. 1:14, 15, 17.

With this experience, the words of John was music to their ears. God had prepared their hearts to receive His word. Solomon said: "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. Through this preparation by God they are now believers in the Lord Jesus Christ. The Savior said, "This is the work of God that ye believe on Him whom He hath sent." Jno. 6:29. This work is removing the stony heart and putting within a new spirit and a new heart. Eze. 36:26 says, "A new

heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." God was here talking to His people, the Israelites, but all of His people, spiritually speaking are Israelites, and the above promises are meant for all of them. These promises are great and precious to the people of God. There are times however, when we are so low in our feelings, and feel our unworthiness so vividly, that we fear these promises are not for us, that we are just too sinful and wayward to claim a right to these sweet promises; but now and then He visits us again, and builds us up in Spirit, and renews our hope, giving us some assurance of His renewed promises, and at times we are enabled to say, I am His and He is my Savior. Then we can read the scriptures and rejoice in these promises, and we can receive the testimonials of many sweet scriptures when they are presented to us from the pulpit by His anointed — His ministers of the gospel. But in our experience, our travels are up and down. Sometimes the road is fairly smooth, but so much of the time the way is rugged, we loathe our lives, and we are just wayfarers with heavy hearts. With many of us, our time is far spent, and the end is not too far in the future even if we live to be called very aged.

True repentance and confession of sins is from the heart. John

baptized those who confessed their sins. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins, but when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:5-9.

There was a vast difference between those whom John baptized and those whom he rejected. The former, confessed their sins. They saw themselves to be vile sinners, like Job, "Behold I am vile." They felt the need of mercy. The words of John concurred with their own experiences: "Repent ye: for the kingdom of heaven is at hand." This is said to His people of today, not in audible tones to the natural ear, but by the still small voice of Christ, when they are enabled to rejoice and give praises to their Redeemer, and are willing to be God's anything. The kingdom of heaven is not a place to exchange our filthy works for the righteousness of Jesus Christ. He is a gift to His people, and "the gift of God (Jesus) is eternal life through Jesus Christ our Lord." Rom. 6:23. John was a forerunner of Jesus. He came to bear a message which God had before spoken by the mouth of His Prophets. His words penetrated, and sank deep into the souls of those who

felt to be sinners.

Those whom John rejected for baptism did not feel the pangs of sin. They came to John's baptism without any change of heart. They thought themselves to be justified because Abraham was their father. It is evident that their belief was based upon the promise of God which He made to Abraham and his seed. "I will establish my covenant between me and thee, and they seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7. God had reference to the spiritual and not the natural seed of Abraham. This is verified by Paul, who said, "For the promise, that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. 4:13. The Apostole also said: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to Thy seed, which is Christ." Gal. 3:16.

The Pharisees and Sadducees appeared outwardly to be righteous, but they denied the resurrection and future life: John could not see any evidence of a change in the heart. If John baptized them he required something more than that Abraham was their father. He could not see the fruits of the spirit which is a prerequisite to water baptism. Therefore he said, "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of those stones to raise up children unto

Abraham." Matt. 3: 1, 9. The Apostle Paul said: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:24-29. In as much as God formed man out of the dust of the ground, (See Gen. 2:7) it is most certain that He is "able of these stones to raise up" spiritual children unto Abraham;" for with God nothing is impossible." Luke 1:37.

"The same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." Matt. 3:4. His raiment was not soft, which might have been expected of a man who attracted so much attention. This was denied of him; Jesus said, "But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in King's houses" Matt. 11:8.

His raiment was rough, like that, which was worn by the Prophet Elias and Elijah, (see II Kings 1:8) in whose spirit and power he came. "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make

ready a people prepared for the Lord." Luke 1:17. It appears that the locusts which John ate were very much like grasshoppers, which were used to eat if they met the description of those mentioned in Leviticus. "Even these may ye eat of every flying, creeping thing that goeth upon all fours, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind." Lev. 11:21, 22. The wild honey was that which was found in the fields, woods, and clefts of rocks, as is occasionally found in our day.

T. F. Adams

OBITUARY

Whereas, it has pleased our heavenly Father in His infinite wisdom to remove from our midst by death our dearly beloved and highly esteemed Brother, Clinton L. White, March 6, 1964. Brother White united with the Church at Concord in Washington County, N. C., June meeting, 1943. He was baptized by the pastor, Elder S. Gray and was a faithful member until death, always filling his seat unless providentially hindered by some cause. We hope and trust the good Lord will be pleased to fill the vacancy in the church with more of like precious faith.

Therefore, be it resolved, that we desire to bow in humble submission to Him who doeth all things well feeling our loss is his eternal gain. We extend our heartfelt sympathy to the bereaved family and may the Holy Spirit fill the vacancy in their hearts to comfort them in their troubles.

Therefore, be it resolved further that a copy be sent to the Zion's Landmark for publication, one sent to the bereaved family, and one spread on our church record.

This done by order of conference, Saturday before the fourth Sunday in March, 1964.

Elder Noah L. Ambrose,
Moderator
Edna O. Ambrose, Clerk

OBITUARY OF MRS. DELLA BROOKS

Sister Della Brooks joined Roxboro Church by experience on September 1, 1917. She died on January 5, 1964. She was a member for forty-seven years. Her health

was so that it was impossible for her to attend church for a long time, but was present when possible.

Therefore, be it Resolved.

The church feels the loss of a member, but feels to say we humbly bow in submission to God's will.

That the family be reconciled to God's will, and comforted by His power. God willing.

That a copy of this be placed on our church record, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

Done by the order of the church in conference April 4, 1964.

Elder L. P. Martin, Mod.
George B. Walker,
Assistant Clerk

MEETING IN NEWPORT NEWS, VA.

Please announce in the Landmark that we hope to have our usual fifth Sunday and Saturday meeting, the Lord willing, at the Parkview Community Center, Hylton Blvd. and Jefferson Avenue. May 30th and 31st. The Saturday services will begin at 3:00 p.m., and on Sunday at 11:00 a.m.

We hope the brethren will keep us in mind as well as interested friends.

Joseph Plaster

BLACK RIVER UNION

The next Black River Union meeting will be held with the Church at Seven Mile, Sampson County, N. C., the fifth Saturday and Sunday in May, 1964. The church is located about four miles southwest of Newton Grove, N. C. We invite our ministering brethren, brethren and friends to meet with us.

Alonzo Barefoot, Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at North River, Cartaret County, North Carolina, the Lord willing, the fifth Saturday and Sunday in May, 1964. We wish to invite our brethren, sisters and friends, and a special invitation is extended to our ministering brethren.

H. A. Young, Union Clerk,
RFD #4, Box 362,
Jacksonville, N. C.

LOWER COUNTRY LINE ASSOCIATION NOTICE

The 58th Annual Session of the Lower Country Line Primitive Baptist Association, the LORD Willing, will be held July 4, 5, and 6th, 1964 at the permanent meeting site near Surl Church.

Elder J. W. Hawkins was appointed at the last session to preach the Introductory Sermon and Elder Charles Thomas as alternate.

A cordial invitation is extended to all believers in the doctrine of salvation by grace to come and worship with us in these services and we especially invite our ministering brethren.

Reuben Bowes
Association Clerk

BLUE RIDGE ASSOCIATION

The Twelfth Annual Session of the Blue Ridge Association will be held with Liberty Church, Patrick County, Va., the Lord Willing, beginning on Friday before the third Sunday in July, and continuing through Sunday. This church is located about nine miles northeast of Stuart, Va., on Highway 680. Those coming from the east and south, come to Martinsville, Va., and take Route 58 West for about twenty-five miles to Patrick Springs; turn right on Hwy. 680. There will be markers showing the way. Those coming from the north and west come to Stuart on Route No. 8; then take Route 58 east for about four miles to Patrick Springs; turn left on Route 680 which leads to Association.

All lovers of the truth are invited to come and be with us.

Noel Tilley,
Rt. 1, Box 350,
Fieldale, Va.

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VOL. XCVII

JUNE 1, 1964

NO. 14

PROVERBS VII.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea, many strong men have been slain by her.

Her house is the way to hell, going down to the chambers of death.

CHAPTER VIII.

Doth not wisdom cry? and understanding put forth her voice?

She standeth in the top of high places, by the way in the places of the paths.

She crieth at the gates, at the entry of the city, at the coming in at the doors:

Unto you, O men, I call; and my voice is to the sons of man.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

For my mouth shall speak truth; and wickedness is an abomination to my lips.

All the words of my mouth are in righteousness; there is nothing forward or perverse in them.

They are all plain to him that understandeth, and right to them that find knowledge.

Receive my instruction, and not silver; and knowledge rather than choice gold.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

I wisdom dwell with prudence, and find out knowledge of witty inventions.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REVEALS THE WILL OF GOD

Mr. and Mrs. Eddie Pittman,
Kenly, N. C., R. F. D. No. 3
Dear Kindred in Christ:

I am at home with the flu, at present, and as you are on my mind, I will attempt to write, asking you to bear with me, my gift being peculiar, I cannot preach and sit down in fifteen or twenty minutes, for it usually takes me that long to lay a foundation for the subject that is on my mind, and in like manner, I cannot write a short letter. In both preaching and writing, it takes time for me to express what I desire to present, and even then, I can only hint at it, even in the best of my efforts, each time realizing unless the Lord blesses me to do these things, it is a vain endeavor.

I feel to say that I am one who has been led through deep and troubled waters, and I realize now that it takes that to deeply establish us in the fundamental principles of the doctrine of grace, the doctrine of God. Hebrews 1:1,2 says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds;—"

A few words came into my mind, seven in all, expressing the doctrine of God, the part each has in the Trinity—Father, Son, and Holy

Ghost — (I do not mean to minimize the greatness of anyone of this trinity) in the whole thing. "God decreed, Christ fulfilled, the Spirit reveals." These are the seven words, which are so impressive in my mind.

Had there been no Father, Christ would not have prayed to Him. St. Matt. 27: 46 and St. John 17th. chapter. Had there been no Son, God would not have stated it at Christ's baptism in Jordan's stream. St. Matt. 3:16, 17. Had there been no Holy Ghost, Christ would not have promised in His Father's Name to send Him. St. John 14:16 - 26. A Three-in-One God. A Trinity in Unity, in Performance, and in Power. God the Father, imparts life, (convicts); Christ redeems; and the Holy Ghost reveals. Jesus said, "I in you, and you in me, and I in the Father and the Father in Me." The Holy Ghost, the Spirit, binding all together, and revealing the will of God, the mysteries of His Kingdom unto us. Let no living mortal on earth think that I am trying, nor have I tried to deny the work of God, the work of salvation, each of the three having a part revealed to us here in time, at Almighty God's appointed time. He sovereignly controls all things, times, worlds, places and events, great or small, timely or eternal, working all things together after the counsel of His own will. Ephesians 1:11, for our good and His

glory, (Romans 8:28,) in such a way, we have to praise Him, being already predestinated to this end here for, God has said: "This people have I formed for myself, and they shall shew forth my praise," and to eternal Glory, hereafter. I Peter 1: 3, 4, 5.

When I use the words we and us, I mean the whole church, chosen by God the Father in Christ the Son, before the foundation of the world. Eph. 1:3, 4., all of whom shall one day sing forever in Heaven, without the loss of a single one. St. John 6:37-40.

So we see that God has made and created all things. Sin is not a thing, it is the act of the creature, the transgressing of God's law. Rom. 5:12. Yet we have to go behind this to see God's purpose in sin being here.

A well man needs no doctor; just so, a people who had no sin, would not have needed a Saviour. Had there been no sin, we would have no cross to bear, no death to endure, and no praise to give nor deliverance to rejoice in. Had there been no sin, there would be no transgression of the law, no repentance, no burden of sin, and no deliverance from sin. Our manner of life could not be an offense to us, nor could we have been Christ's disciples. See Eze. 36:24-31 and St. Luke 14:26. We hate the very principle of sin, especially in ourselves.

God made Adam subject to sin, vanity, for the Bible says the creature (Adam) was made subject to vanity, (sin) not willingly, but by reason of Him (God) who hath subjected the same (creature) in hope.

Satan had no part in creation,

for God formed him — Satan. See Job 26:13 and Colossians 1:12-17. So God created, made, the nature of Adam, which nature was, and is, evil. Isaiah 45:7. Remember, God did not make Adam sin. He just made him subject to sin, the purpose God had in this being best expressed in the language of the angel to Joseph. St. Matt. 1:19-21.

Adam being of the earth, earthy, he was so weak, he fell under the transgression of God's law, taking the church with him into the pit of sin, thus bringing about the need for the coming of the Saviour, who came and redeemed the whole church from sin, thus giving them cause to praise Him, When He, by the Holy spirit reveals what Jesus had already done, manifesting that grace given us in Christ Jesus before the world began. II Tim. 1:9 To me, all this, together with all acts and deeds from the death of an insect to the rise and fall of empires, from the dawn of day to the end of time, was embodied in God's decree, either positive (He being the first great cause of all causes) or permissive (He suffers, lets, or permits the ungodly things, having a good purpose in it all, over-ruling it all for His people's good, and God's own glory.) See Rom. 9:17 - 23. But God's people know that none of us are justified in wrong doing, because God determined that the wrath of man should praise Him, and the remainder of wrath He will restrain, and does restrain, See Psalms 76:10, which says "Surely the wrath of man shall praise thee: the remainder of wrath shalt Thou restrain." But when we sin, it is because of our evil nature. David said: Be-

hold, I was shapen in iniquity; and in sin did my mother conceive me. *Psa. 51:5.* We like David, were conceived in sin and shapened in iniquity, and unless the dear Lord restrains us and keeps us from sinning, we sin because we are conceived in sin. When He sees fit to withdraw His restraining power, we do according to our nature—we sin. That is why we have a continual warfare within, the flesh against the Spirit. We feel as did David: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned and done this evil in Thy sight: that thou mightest be justified when thou speakest, and be clear when Thou judgest." *Psa. 51:2, 3, 4.* O, His people groan and sorrow because of the sin they feel so guilty of. They desire that He "Create in me a clean heart, O God; and renew a right Spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me." *Psa. 51:10, 11.* The Lord's people are the only ones who know they are vile sinners before God. Sin is a thorn in the flesh of His people, and Paul prayed to the dear Lord to remove the thorn from his flesh: "And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." Paul then said: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

II Cor. 12:9, 10.

Paul also said: "—If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." The ones who mortify the deeds done in the body, which are the sins we commit in our flesh, are the sons of God or the children of God. David did this and so did Paul, as well as the many others recorded in the scriptures, and all of God's people mortify the sinful deeds done in the body, and they beg for God's mercy and forgiveness, and they endeavor not to sin, they labor in an effort not to sin, but as long as we are in this nature we will be tormented with the thorn in the flesh. But this humbles the people of God and causes them to beg for mercy and endurance and strength from God our Saviour. Our sins cause us to feel guilty before Him, and to learn that our only perfection and our only justification before God is in, through, by, and for the sake of Jesus Christ, and without this knowledge, we would not be able to call upon His Holy name.

I hope I have made these things clear, and now, God willing, I hope to dwell on the experimental side of our lives intermingled with the doctrine. May He, who quickened my poor soul into divine light and life, while I was only a little child, too young even to go to natural or public schools, amid the hills of old Virginia, guide my pen and your understanding, for Jesus sake.

Jesus told Nicodemus, "Ye must be born again." *St. Jno. 3:3-8.* What part of the man is born again? It is not the flesh, for

Jesus plainly told Nicodemus. "That which is born of the flesh, is flesh, and "That which is born of the Spirit, is Spirit." God told Adam, after He had formed him out of the dust of the ground, and blew into his nostrils the breath of life, and man became a living soul: (Gen. 2:16, 17.) "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." I believe God had already decreed to permit Adam to eat of that tree, and in the hour he ate, his soul died in trespasses and sin. Here, at this time and place, by this action, this deed, sin and death entered into the world. We, being in the loins of Adam, also our soul died in trespasses and sin. This is the part of man under consideration, when Jesus said: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." St. Jno. 5: 25. This is the part of man referred to in Ephesians 1:1: "And you hath He quickened who were dead in trespasses and sins."

When Jesus spake our souls into life, we did not realize the cause. All we knew was, we felt to be lost sinners, doomed to hell forever, because of our sins. As in the natural birth, the conception takes place first, then there are nine months of development, growth and travail; then the child is born, delivered into this world. In like manner, first the conception came,

then we were quickened as in nature, when our souls were made alive. We had life to feel, light to see as through a glass darkly, and we became beggars for mercy, when we felt the need; and instead of nine months, I traveled under the law over twenty long years.

While under the law, I knew nothing of what Christ had already done, I only saw God, in my feelings, with outraged countenance because of my sins, standing with the sword of justice and vengeance upraised in His Hand, ready to cut me off into hell eternal at any moment. Before God this is the truth. I repeat, At that time I knew nothing of the atoning work of Jesus as yet. I felt I had to pay the debt my sins demanded, I did not know it was already paid, until it was revealed to me in later years. I could not call God Father to save my life. I had not yet been made reconciled to Him. So I said, God be merciful to me, a poor sinner! I continued this cry from time to time, as the years rolled on. Sometimes it was worse than at other times. This was the work of the Spirit, revealing. At that time, I feared the devil, I felt lost, condemned, having no hope, and I felt that God was against me. But the time of deliverance, already set and decreed of God ere time began, rolled around. On August 4, 1939, while at work in the American Dining Room Furniture Factory in Martinsville, Va., I was brought to the end, made to give it all up, made to realize in the depths of my soul, if I went to hell, God was perfectly just. (I had never seen this before.) The voice of Jesus spake peace into

my soul, in these words: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any many should boast." Eph. 2:8, 9. Brother Pittman, I know this all took place, I am not guessing. A change swept all over me, I felt it so much, that I wished I had a mirror to see my face, for I felt different from what I had ever felt before in all of my life.

I no longer felt to be a lost sinner; and neither did I feel any longer, condemned to hell, for gone was my fear of hell and of the devil. Instead, for the first time in my life, my very soul was filled with joy, hope, love, and gratitude unspeakable; and from that time until now, my life has never been the same. I am now a pilgrim of hope. I know what I have experienced and because of this, I hope I am a child of God. Neither men, angels, nor devils, separately nor combined are my judges; nor can they take my hope away. They cannot, for Jesus, who cannot lie, has said: "The gates of hell shall not prevail against it." The church for whom He died; He in whom we live and have our being, and in whose hearts and souls He has set up the kingdom of heaven accordingly as He has promised. He has all power both in Heaven and upon earth. The devil himself can only move as He, Jesus — permits, so what have we to fear? Yet in nature, we doubt and fear. We do not doubt His power, nor His work, the salvation of the whole church, but we doubt ourselves.

Sufficient to say, when we are clothed in a Spiritual mind, we can read our experience in read-

ing the experiences of the Prophets and Apostles. Years ago, in a dream, I was standing on the courthouse steps, in Martinsville, Va., and I was preaching the gospel, I felt it, knew it was the gospel and I saw people coming toward me in streams, like the spokes of a wagon wheel coming toward the hub. Two men stood before me, with their arms about each others shoulders, crying like babies. I said: "Fear not! if you can go to the Bible and read your experience from the writings of the Prophets and Apostles, Heaven is your Home. I do not care if your name is with the Roman Catholics while on earth." Here the dream ended. This is what I believe today. O Yes, the day I received my hope, I was made sweetly reconciled to God. I felt He was with me, and that I could and sometimes now. I can call Him "Father." Romans 5:1 says, "Therefore being justified by faith, (in Jesus Christ, given us of God) we have peace with God through our Lord Jesus Christ." Amen. The clause: "We now have peace with God," means to me, that we formerly did not have this peace, but war instead. Romans 8:15, says, "For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba Father, (meaning My Father!) Yea, O gracious, kind, and merciful One, I can now cry, My Father! not only the Father of others, but My Father! and the peace deeply felt within, that Jesus said He could give, abides in my soul, now. No more do I feel nor have I felt, since August 4, 1939, that God is

angry with me. That is over. It is past. Though often cast down in my feelings, with gloom doubt and fears like the raging waves of the ocean often engulf me, yet, this peace is there, no more do I fear hell nor the devil nor am I under that great weight and burden of sin. It used to seem to be the sins of my whole life stacked up on me in my conscience; but that does not bother me any more. It is the sins I now do day by day that trouble me now. Jesus commanded: "Take up thy cross and follow me." It is fulfilled in the daily lives of those in whom He formed the hope of glory. Not agreement, but CROSS. In this body we have a dual personality, two natures within one temple: the body, Christ reigning in the heart; sin condemned in the flesh; two principles, one holy, one vile, a constant warfare going on between the two; never a truce declared except for a short while when peace is declared within at short interludes; no permanent compromise agreed upon. Rudyard Kipling once wrote: "East is East, and West is West, and never the twain shall meet." In like manner, the born - again soul, and sin will never agree -- have peace nor fellowship, one with the other.

This dual or double personality, is described in both the old and New Testaments; referring directly to the child of God, for it is their experience. Song of Solomon 6:13 says, "Return, return, O Shulamite, return, return, that we may look upon thee. What will ye see descend to one of so low estate? in the Shulamite? As it were the company of two armies." (Two

natures) In the New Testament, the Apostle Paul clearly describes these two natures, or two principles, each battling, fighting against each other, as if they were two armies. This he did in describing his own experience. Paul said he was a pattern for all that should follow after. Yes, he told the daily experience of every child of Grace, on down to the end of time.

Our body shall be saved by adoption; as in nature when a husband and wife have children of their own, but decide to adopt a child from another family or parentage, certain laws must be complied with to accomplish this, and when so done by the prospective parents, the child is immediately adopted into said family, and instantly the adopted child becomes a joint heir with these parents own begotten children. Behold the wisdom of God in action. We are descendents of Adam. Christ was and is the only begotten Son of God. We are sons by adoption. Christ has already fulfilled all the requirements of the Law in our behalf. He has sealed us with the Spirit of adoption now, and in the resurrection morning, when "these, our vile bodies, shall be changed," fashioned like unto the glorified body of Jesus, when this mortal shall have put on immortality, and this corruptible (body) shall have put on incorruption." then will we be adopted from the family of Adam into the family of God, and will inherit Heaven with all of its glory forever, and we will be made heirs and joint (equal) heirs with Christ in Glory! No wonder Brother Paul was brought to a standstill and was made to exclaim

out of the fullness of his very heart and soul: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Brother Pittman, this letter is what I believe God made me believe, and nothing can change it, for I believe it is the truth. I say it humbly, and I mean it sincerely. I have been made to love you dear people, and I hope what I have written finds a responsive chord in your hearts. I do not desire to sail under false colors, but I want Old Baptists, to know the doctrine I believe, and stand for, when blessed to that end. The more troubles, trials, distresses, persecutions, false accusations and heartaches we have to bear, the more deeply do we become rooted and grounded in the deep fundamental principles of the doctrine of God, the doctrine of a Sovereign God, Sovereign Grace. Regardless of what takes place or comes to pass, it can only come by the appointment of God, and is among the "All things that work together for good to them that love God; to them who are the called according to His purpose." Rom. 8:28.

Though pain and death around
us fly,

Till God permit, we cannot die;
Not a single shaft can hit

Till the God of Heaven shall see
fit. Amen.

Your brother in hope of
mercy,

Layton Wingfield,
Ridgway, Va.

February 7, 1961

THE DESIRE OF MY HEART PRAYER

Great and All-Merciful God, as we come on this day to assemble ourselves together for the purpose, if our hearts deceive us not, of offering unto Thee all honor and praise and to glorify Thy great name in our bodies and spirits which are Thine, by worshipping Thee in Spirit and in Truth. Oh Lord, if it is Thy blessed and holy will to rememeber us in Thy love and mercy; to guide and direct in all that Thou would have us do and speak; to pour out upon us of Thy Spirit, that whatsoever is said or done will be in conformity with Thy word and in accord with the truth as it is in Jesus. Oh, Gracious Father, we know not how to ask Thee for anything or to approach unto Thee in as acceptable manner except by Thy Spirit; or how to pray or to make our supplications known unto Thee except Thou imbue us with the Spirit and power that cometh only from Thee; and truly the Spirit maketh Intercession for us with the Spirit and power that cometh only from Thee; and truly the Spirit maketh Intercession for us with groanings that cannot be uttered.

We beseech Thee, Gracious Father, if it is Thy will, to bless this church that Thou has planted here; that Thou will water it with Thy love as the dew from heaven; that it may continue to grow in grace in Thee and to be nourished and built up in the love and knowledge of Thee from time to time.

Oh Lord, if it is Thy will, we beseech Thee that Thou will bless the minister of Thy word, and Thy

servant in the bonds of the gospel; that he may be enabled by Thy Spirit to go in and out before Thy people and to be instant in season and out of season; that he may be so enabled by Thy Spirit to lead them into green pastures of Thy love and beside the still waters of Thy peace; that they may go forth and grow up as calves of the stall and go in and out and find pasture.

Gracious Father, we desire to ask of Thee, if it be Thy will, to send Thy Holy Spirit throughout this broad land of ours, bringing home sons and daughters telling what great things Thou hast done for them and, Oh, Gracious Father, we ask Thy blessings upon Thy people everywhere in whatever condition in life they may be, whether in health or in sickness; to raise those who linger in affliction, if it be Thy will; or reconcile them to their condition enabling them to say: Thy Will, not mine, be done;" and to make them and all others of whom it is Thy will, to know Thee in the power of Thy resurrection and the forgiveness of our sins, which are as a legion in immensity, as we forgive those who sin against us.

Go with us now in this service. Be unto us both Master and Speaker, and open unto us a door of utterance that we may be able to speak of Thee and to praise Thee in song and sermon by Thy Spirit, having no confidence in the flesh. O Lord, take us in Thy kind watch—care, and keep us from falling, and continue Thou with us if it is Thy will, on down through the changing scenes of our pilgrimage here; and when we have come to our journey's end, wilt Thou re-

ceive us unto Thyself in peace with Thee and all mankind, and there may our rest be sweet until in the dispensation of the fullness of time, may it please Thee to call our sleeping dust from the grave and land of shadows to fashion us like unto the glorious body of our Lord and Redeemer; there to forever praise Him with a new song of the great Jubilee with Thee in that land where there is no night and without end. We ask these and all other blessings in the name of our Lord and only Saviour, Jesus Christ. Amen.

(Elder) T. L. Grimes

"See my Lord hang crucified;
For lost sinners He bled and
died;
Oh, the agony of that hour,
When redemption was bought
with power.

He came to do His Father's will;
He died alone that we should
live;
He suffered, He died, He bore
the shame
That all who live shall praise
His name.

See the blood from His side;
That with spear was pierced and
riven;
Oh, the depth of love it did pro-
vide
And for the church, His bride,
He was given.
As He hanged upon the cross
that day,
The sun was darkend, the earth
did sway;
For the Lord of Glory had been
to put shame.
And the vail of the temple was

rent in twain.

'I thirst,' He cried, but would not
drink
Of the cup of gall,
But the cup His Father had giv-
en,
He drank it all.

The cup of gall, He would not
drink;
While He hung upon the tree;
He drank the cup of death in-
stead,
Church, be free."
(Elder) T. L. Grime

"CLOSE TO THEE"

Dear Elder Adams,

I am submitting the enclosed writing to you. I am not accustomed to writing for publication, but as you may observe, I have been more impressed recently to express some of my thoughts and feelings on paper, as they appeared to me at the time, but words seemed to fail me in my effort; and I find it is better felt than told.

In hope,
Nanna F. Brown
332 North Center St
Statesville, N. C.

I had a little visitation not long ago, and the memory of it is often with me and seems as sweet to me now as then. We had been traveling for sometime—my husband and I — just the two of us in the car. I preferred the back seat for comfort and sometimes I kept my eyes closed when trying to rest. This gave me much time for meditation. During this time the hymn, "Close to Thee," came into my

mind, as if I were singing it. The tune was familiar and I remembered the words of the first verse. So I sang the first verse myself, then other voices joined with me for a moment. As we traveled on, yet some distance from our destination, I was resting with my eyes closed, though I was not asleep, again I heard singing seemingly at a distance. This time a meeting house came into my inner vision with people gathering in. I too was near and approaching the entrance when suddenly there was a group in the house singing this same hymn, "Close to Thee," and they had the most beautiful, melodious voices with the different parts in sweet melody and blending harmony — not a note of discord. The last two lines of the first verse were! "All along my pilgrim journey, Saviour let me walk with Thee," and repeat, Close to Thee. It was clear in words and sounds to the inner man, and as loud as is usual, beautiful and wonderful, yet there was not an audible voice or sound to be heard by the natural ear. I thought, Surely the Dear Lord must be near, and must have sent His angels to show He was close to to me. I was lost in meditation. When I felt the tears trickling down my cheeks, I was slow to wipe them away for they were tears of joy and gratitude. I wanted to praise the Lord with all my heart, and to lift up my voice in praise to His Holy name and bear record of His glorious appearing as one present in time of need. In prophesy the dear Son of God is called. "Emmanuel," meaning God be with us.

Several days previous to this experience when I heard the singing, I was cast down feeling empty and far away from that I loved most. I went mourning the absence of His felt presence, and communion, as I hope I had felt at times before. I was begging that He lead, teach and keep me, lest I stray. O Lord, I cried, if Thy wilt but fill my empty soul with Thy love! How precious are the refreshings of the Spirit to us, and all poor pilgrims who have felt the presence of the revealed word of truth; and the love of the dear Saviour, in their hearts. As I have grown older and have seen more than ever the greatness of God; I am impressed, and sometimes overjoyed for these beauties can never be measured by human intelligence, neither can His love and mercy be truly felt by human learning. It is only by the grace of God, bestowed upon His subjects, and the greatest gift of all to those who feel the need. While writing this scripture, the language of David, came to me, "Bless the Lord, O my soul! and all that is within me, bless His Holy Name."

Humbly submitted in love,
Nanna F. Brown

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY

Sister Estelle Collie was one of my dearest friends and neighbors for over twenty years. She was a wonderful woman and a wonderful mother. I saw her as one who lived her religion. She was thoughtful of others and never too busy to offer a word of sympathy and understanding to those in distress, or lend a helping hand whenever she was needed.

Our Heavenly Father called her home August 8, 1963, at the age of 73. She is survived by her husband William Cleveland Collie, nine daughters, five sons, one brother—Thomas Lee Grimmer, and several grandchildren.

She was a faithful member of the Wilmington Primitive Baptist Church. She was loved by all, and we do miss her so much.

Her funeral was conducted at Coble Funeral Chapel by Elder James Pollard, and she was laid to rest in Greenlawn Memorial Park on August 9, 1963.

Written by request of the church.

Mrs. Fannie Padrick
414 South 4th Street
Wilmington, N. C.
Elder Horace Bryan, Mod.
T. Lester Brown, Clerk

OBITUARY

FOR SISTER BARBARA C. SUMNER

Inasmuch as it has pleased the good Lord to remove from us our dearly beloved Sister, Barbara C. Sumner, by death, we desire to write in her memory the following lines. She was born December 17, 1887, and died November 13, 1963. She united with the Church at Sand Hill, Duplin County, N. C., Saturday before the second Sunday in October, 1911, and remained a faithful member the rest of her life.

She leaves to mourn their loss one sister, four children, seventeen grandchildren and a host of friends.

This done by order of Sand Hill Church in conference March 7, 1964.

Elder L. L. Yopp, Moderator
Owen Kennedy, Church Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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NOAH AND THE ARK

"The Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7:1.

After Noah had built the ark, and got all things ready as were commanded him: and when it was but a few days ere the flood would begin, he was commanded: "Come thou and all thy house into the ark;" that is, he and his wife, his three sons and their wives; "for thee have I seen righteous before me in this generation:" Noah was a man of great character, he was a righteous person, not by his own righteousness, but by the righteousness of faith he was both heir and preacher of; and this he was before God, in His sight, seen, known, and acknowledged by Him as righteous: and therefore must be really so: and this shows that he was not so by the works of the law, but by the righteousness of Christ; because by them no flesh

living is justified in the sight of God, but Noah being a good man, was very rare in his day, because there were none beside him, in that wicked generation, so he was very remarkable; and it was wonderful grace to him, that he should have this blessing, which was a gift of God, to be righteous in an age so sadly corrupt, which was the cause of his being saved; for whoever are justified shall be saved eternally. Rom. 8:30, and according to Isa. 3:10, such as Noah are often saved from temporal calamities: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."

The word Come as used in the text, means "draw near," or "approach." If you are in a building and wish for those on the outside to enter, you would say, "Come in," This signifies that those on the outside are welcome and acceptable in your home. The Lord said to Noah, "Come thou and all thy house into the Ark." When the waters were dried up from off the earth, the Lord said, "Go forth of the Ark, thou, and thy wife, and thy sons, and thy sons wives with thee." Gen. 8:16. The word "Come," and "Go forth" indicate that the Lord was in the Ark when He was speaking with Noah and his family. "I am here," suggests the words of Laban to Abraham's servant; When Abraham had sent to his home country to get a wife for his son Isaac. When Laban, a brother of Rebekah, saw the earrings and bracelets on Rebekah's hands, and heard the words of his sister, he could see that the serv-

ant was blessed of the Lord. Therefore he said "Come in thou blessed of the Lord; wherefore standest thou without for I have prepared the house and room for the camels." Gen. 24:31. This was Laban's salutation to Abraham's servant. Provision, and lodging had already been made for the reception of Abraham's servant. He said, "I have prepared the house and room for the camels." Gen. 24:31.

When the light of Jesus shines forth in the hearts of His little ones as they gather around the fold, and you can see evidence of spiritual life in them, do you not say to them as Laban said to Abraham's servant; "Come in thou blessed of the Lord, Wherefore standest thou without? Even though you may not speak an audible word, yet you are drawn to these babes in Christ and even though you utter no words, in your heart, you feel to say: "Come in thou blessed of the Lord." Those whom the Lord has blessed are welcome guests among those who have been gathered into the fold.

The welcome guests embrace the thirsty, the hungry, the poor, the halt, the maimed and the blind. Those who are destitute of this world's goods and not able to provide for the necessities of life, are at the mercy of others. That which is true in nature is also true in grace. Those who have been stripped of their clothing (works of righteousness in a spiritual sense,) have nothing with which to feed their hungry souls, are at the mercy of Jesus. The outward man may have a sufficient amount of this world's goods to clothe him-

self and satisfy his natural hunger, while the inward man is cold and hungry. He is hungering and searching for that bread of life which comes from heaven. When the need is felt, the Lord puts the seeking into their hearts, a prayer goes forth from their souls and the knocking begins. ("Knock and it shall be opened unto you—")

Necessity forces them to look to Jesus, the only One who is able to supply their need and satisfy their hunger. To those who call upon him, He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8. Joseph, a type of Christ, fed his brethren with corn from the store houses of Egypt. The Lord made provision for the Prophet, the widow woman of Sarepta, and her son. He replenished the barrel with meal and the cruse with oil, during the famine which was throughout all the land." Luke 4:25.

When the Lord says, Come, the heart is prepared to receive his words. This is not an invitation that is based upon the volition of this creature. He makes his people willing in the day of His Power to come to Him and ask for help in time of need, so it is a command. This embraces all that the Father gave him. Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jno. 6:37. To those who are burdened because of sins and transgressions and have come to the end of their

strength, the words of Jesus are felt with force and power. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take My Yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. Matt. 11:28, 29.

Not only does Jesus say come, but the bride, (the Church, the Lamb's wife) also says come. "And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22: 17. The baptized believers in Church of Jesus Christ, say the same as the Spirit. It is the Spirit of God in them that beckons those on the outside of the church to come. They can see the love of God shed abroad in their hearts. "The Spirit and the bride say, Come." That is Christ and the bride, the church, say come. When they are led forth by the Spirit of God to take up their cross and follow Jesus; go into the liquid grave and receive an answer of a good conscience toward God it brings joy to both the comers and the church to which they come.

"Let him that heareth say Come." The word Let, when spoken by God, comes with force and power for it is a command, as it was when the Lord said, "Let there be light: and there was light." Gen.1:3 When God says "Let" so and so be, He is commanding according to what He has previously determined should be, or should come to pass.

He also said, Let him that heareth say, Come." The Lambs of God hear the words of Jesus. They

know His voice. They may be in the valley or in a cave, but they hear His voice, for it is a still small voice that invades the hearts of those who hear Him—those to whom He speaks. They may be in prison or sinking down in woe and misery, yet the voice of the Spirit and the bride say, Come! They may be in a horrible pit, like David, or in the lowest dungeon, but they are never out of the reach of His voice when He speaks to them. It is the Spirit in the heart of the troubled soul that hears His call: "Come unto me." The soul of the trembling child of God will say, "Can God who is pure and holy condescend to one of so low estate? Could the church receive one who is so unworthy? Whose mind is so filled with ungodly interests. You sigh and mourn, Satan is your enemy, he works in the flesh, he tempts you and fills your heart with doubt and attempts to overthrow your faith, and make you believe that your faith and hope is imagination rather than a reality.

A great warfare rages within, between the flesh and the Spirit. The Savior said, "The Spirit is willing but the flesh is weak." Matt. 26:41. You strive to live above sin, but in your failure you learn that you are not your own keeper. By this experience you are taught the truth of what Paul said. "For that which I do I allow not; but what I hate, that do I." Rom. 7:15. In the 19th. verse of the same chapter, Paul expresses almost the same words, "For the good that I would, I do not; but the evil which I would not, that do I." Satan works on the inside of

this earthen vessel — the flesh. He is always on hand to make suggestions. His endeavor is to hinder you from obeying the voice of the Spirit who says, "Come!" When one is constrained to follow the Spirit, Satan appears with force and strength. If obeying the Spirit were left to the will of the sinner, Satan would close the door and gain the victory. Jesus is the only one that Satan obeys. Jesus said, "Get thou behind me Satan for thou art an offense unto me." He opens the door and sets the captive free.

"Let him that is athirst come." It is the living that thirst. The dead have no thirst nor hunger for food nor drink, even so those who are dead in trespasses and sins, have no desire for the bread of life, nor do they thirst for living water. Those who hunger and thirst after righteousness, are living creatures in God's Kingdom. They are the blessed of the Lord. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6. These are the subjects of His grace to whom the Spirit and the Bride say come.

"And whosoever will, let him take of the water of life freely." The word, "Whosoever" embraces all that have the will. The will is the work of God, which he works in the hearts of His people. Paul said, "For it is God which worketh in you both the will and to do of His good pleasure." Phil. 2:13. Those who have the will are drawn by the sweet cords of God's love. They are constrained to come. They are compelled to come. The man who prepared a great supper

and sent his servant out the third time; and told him to "Go out into the highways and hedges, and compel them to come in that my house may be filled." See Luke 14:23. This compelling power is not a force against their will for with the will comes the compelling power, or the ability to perform — the love of God. The Spirit that works by love is the compelling power. Those in whom God works the will, are the subjects that are embraced in the words! "And whosoever will, let him take of the water of life freely."

The Spirit and the Bride say, Come!

T. F. Adams

RESOLUTION OF RESPECT

We, the members of Creeches Church mourn the loss of our Brother and Deacon, J. Edgar Creech, whom God in His perfect wisdom and appointed time was pleased to call from time to Himself.

Brother Creech was a faithful member and loved the Doctrine of Salvation by Grace and was much concerned in the welfare of the church. He was received into the church the first Saturday in August, 1923, and was always present to fill his seat as long as his physical condition permitted. He was ordained for Deacon in April, 1949, and after having served as assistant clerk for several years, he was called for clerk in July, 1961. Brother Creech was loved by many and we feel his passing was a great loss to the church. We hope to be made reconciled to God's will. We also feel that our loss was his eternal gain.

Brother Creech was born in 1894, and died February 1, 1964. His funeral was held at Creeches by the pastor, Elder J. B. Williams, assisted by Elder Gerald Tate. He was laid to rest in the church cemetery beneath a beautiful mound of flowers. He is survived by his wife, Sister Patience Moore Creech, and two children.

Therefore we resolve:

First, that we, the members of Creeches Church extend our heartfelt sympathy to his bereaved wife and family. We desire that the Lord of Mercy reconcile them to His gracious will.

Second, that three copies of this resolution be made. One for the church records, one for the family, and one to Zion's Landmark for publication.

Written by order of the church in con-

ference held April 4, 1964.

Elder J. B. Williams,
Moderator
C. A. Creech, Clerk
W. T. Barham and
Mae C. Barham, Committee

**RESOLUTION OF RESPECT
IN MEMORY OF
SISTER LIZZIE WHITWORTH**

Our beloved Sister, Lizzie Whitworth, passed away March 12th, 1964. She was the former Mary Elizabeth Harper, and is survived by two sons, W. H. Whitworth of Atlanta, R. A. Whitworth, Chattanooga, Tenn., and one daughter, Mrs. Edwin Bonner, of Atlanta, and also one sister, Mrs. W. R. Moore, and one brother. Her eldest son passed away last year for whom she deeply grieved. Her husband, W. R. Whitworth, preceeded her in death.

Sister Whitworth united with the Old School Baptist Church about 1903, and was baptized by the late Elder Mitchell of Ga. She later moved her membership to the East Atlanta Primitive Baptist Church, and was always present at her meetings when her health permitted. She was a great defender of the truth, and was never tired of telling her experience of grace. She was a great comfort to her friends and neighbors, as well as a devoted wife and mother.

Her funeral was held in Ward's Funeral Home, Decatur, March 14th, at 2:00 P.M. Her pastor, Elder J. M. Mewborn officiated, after which her body was laid to rest in Haynes Creek Cemetery under a mound of lovely flowers, to await the resurrection, and ever be with the Lord. This was her hope.

Done by order of the East Atlanta Church in conference on April 18th, 1964, and that a copy of this be sent to the family and one to Zion's Landmark.

Elder J. M. Mewborn,
Moderator,
W. F. Swafford,
Alice C. Morgan,
Mollie Belle Guthrie,
Committee

OBITUARY OF MY DEAR SISTER

It has pleased the good Lord in His wisdom to remove from us by death, our dear Sister Mamie Kellum, who died December 1, 1963.

We bow submissively to God's will knowing He does according to His will in both

heaven and earth. Sister Mamie was born August 14, 1895, making her stay on earth sixty-eight years. She was the daughter Ella and Jack Kellum. She leaves a husband, George Kellum, a daughter and son-in-law, Brofher and Mrs. Dewie Humphrey; two grandchildren, four brothers and two sisters.

Sister Mamie was received into the fellowship of the church at North East, May 1958. She was a faithful member to the end. She was afflicted all her life and endured her afflictions patiently. She manifested her love for the people of God by her interest in the church, her regular attendance, and by rendering services to those who needed her. This she did in love and kindness.

We believe Sister Mamie had that lively hope spoken of by Peter who said: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Peter 7:3,5. And Paul said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope . . . For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Now to the family, Marsie, press onward toward the mark of the prize of the high calling and try to walk in the footsteps of your mother, although I know you have a vacant place in your home as well as in your heart; but I hope the Good Lord will reconcile all of you to your great loss and be a mother to the motherless, for I feel like you all had patience and forbearance, and were tender and kind to her.

The funeral was conducted at the family cemetery by Elder L. L. Yopp.

Done by request of the church in conference, Saturday before the third Sunday in February 1964.

Written by her brother in the flesh, and I hope her brother in Christ,

Willie Kellum
Jacksonville, N. C.

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CHAPTER VIII.

The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Counsel is mine, and sound wisdom: I am understanding; I have strength.

By me kings reign, and princes decree justice.

By me princes rule, and nobles, even all the judges of the earth.

I love them that love me; and those that seek me early shall find me.

Riches and honour are with me; yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

I lead in the way of righteousness, in the midst of the paths of judgment:

That I may cause those that love me to inherit substance; and I will fill their treasures.

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

When he established the clouds above: when he strengthened the fountains of the deep:

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"DRAW NIGH TO GOD"

Dear Brother and Sister in Christ,

Sister Jefferson, I hope you will not think I have forgotten your request to give my thoughts on "How We Draw Nigh to God." (See James 4:8) This scripture quotation reads: "Draw nigh to God," and He will draw nigh to you." To the natural man, it looks as if it is in man's power to draw nigh to God, and by this act he will obligate God to him to the extent that He will draw nigh to the man; and that man's free will and his own endeavor is all that is needed for him to "Draw nigh to God." and thereby enable or induce God to draw nigh to him—the man. Paul tells us "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14. Again he said: "For who hath, known the mind of the Lord? But we have the mind of Christ." I Cor. 2:16.

So you see the Bible tells us the natural man, the man in nature, has no desire for the spiritual things, and receiveth them not, for they are foolishness unto him. They cannot understand them and thus they are not wanted. How different with the believer in Christ! those who are taught of God. They are enabled to see by faith, to see and to feel the de-

pravity of their own hearts, and are given a feeling sense of their sins. Oh, how short they come of God's requirements! In their feelings they say: If I but perish, I perish at the feet of the believer, begging for mercy and not justice.

The scriptures tell us in the eighth chapter of Romans, "If God be for us, who can be against us?" None but the world and its fallacies, our sinful nature, the devil and his cohorts; the natural man consistently fighting against the spiritual man, etc. With all these many shortcomings, can we be at peace? But essentially, none can be victoriously against us if God is for us.

It has been made very plain by the scriptures that God in His providence, for reasons known only unto Himself, has not enabled man to proclaim with absolute certainty, His future state, nor the future state of others while in this life. In this life we only have hope. We know that the many self-righteous believers take it upon themselves to be judges and declare the certainty on the eternal state of themselves and their friends by their own works. The scriptures proclaim this doctrine to be as filthy rags. (All our righteousnesses are as filthy rags, see Isa. 64.6.) It can truly be said: The more they proclaim their good works, the bigger the pile of good works, the bigger the pile of filth.

While in this earthy tabernacle

we know one trial passes away only to make room for another. We cannot expect to find rest and ease in this world of sin and sorrow. Rest is the ceasing from work, thus it is not our works but the work of Christ that the believers work. It is only in Christ and in the church of the living God that rest for the weary can be found.

In 1st. Cor. 8:2, 3, we find recorded "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." Christ tells us in John 3:12, "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Surely the scriptures are plain enough that we who profess to believe should see that believing is not a meritorious act of the creature. The scriptures plainly show believing to be an act of God's free grace. If then they believe through grace it is plainly manifest as an act of God.

Infidelity is at its greatest degree in our day, and I fear at the greatest degree at any time in history, similar to that recorded in the Old Testament. Men professing to be Christians are attacking the Holy Scriptures in every way they can. Their great learned scholars are far from God's called, unlearned fishermen. Their doctrine is far from the truth taught in the scriptures. These unlearned fishermen were accused of turning the world upside down, yes, they did this by preaching Christ, the Son of God, a living God, and His free grace

as the only means of salvation; and that His kingdom is not of this world; a doctrine that sets forth our helplessness and causes the convicted ones to flee to the Gospel truth as set forth in the scriptures, and to Christ as our all in all.

It always has been and still is God is ever abiding free grace which carries on a daily renewing work in our souls, tuning the heart to look to the Lord Jesus Christ; to look to Christ for our righteousness, faith, hope and salvation; and to be given a sense of need, along with the inability to perform any righteous or meritorious act; yet to be passive in His hand, in working out our salvation, which the Lord works in. We know the Lord's work is effectual in all its ways.

Sin is the transgression of God's Holy Law; thus it is a departing from God's free grace. Grace is God's gift to His own, an unmerited favor, and it can be said that it is a returning or drawing to God. God has not promised to provide us with our wants, but He has promised to provide us with our needs. There must be an act of faith in our needs. The fear of God must be in our every act and walk.

To the Elect, the chosen in Christ before the foundation of the world, "Draw nigh to God" simply means the Holy Spirit's work of conveying grace, giving them a hunger, a thirsting after righteousness, a necessity of coming to Christ for their hope, faith and salvation; and all that to the praise of His Lord and Redeemer. They

are made believers in Christ, and respect and honor the work of the Holy Ghost. Equally they that are in Christ, have a God given trust to draw nigh to their blessed Redeemer. Believing and asking in faith, to be ever kept a believer, a partaker of His merciful kindness. The world believes a child of God can be such by the work of the creature — a human responsibility; in reverse of the truth as it is in Christ. The work of the creature is in accord with the spirit that dwells within, for "By their fruits ye shall know them." If the Spirit of God dwells within the creature, it is a gift of God, and not of works, lest any man should boast. It was Christ who took their sins upon Himself. By taking their place, His imputed righteousness is theirs. His life is theirs, II. Cor., 5:21, "For He hath made Him to be sin for us who knew no sin; That we might be made the righteousness of God in Him."

As we understand the scriptures to set forth: There is nothing contrary to the salvation of the soul by grace and grace alone, and it is a free and unmerited gift of God. The above scripture not excepted: "Draw nigh to God." If we but rightly divide the word of Truth, Christ will be praised.

In summing it up, God's Holy Spirit is ever working in His chosen vessels of mercy. It is the Lord's ever predestinated purpose that their minds should be stirred up, and given a hunger and thirst after righteousness. Yet, they are given to see their carnal wickedness in their every thought, along

with their helplessness. Yet, blessing them to Draw nigh to God by the Holy Spirit, working in them by means of bringing them to seek Him by faith and repentance.

If I have not set forth the truth as it is in Christ Jesus, the Lord have mercy on me, and may you, the believer in Christ, pray the Lord to reveal to me the Truth as it is in Jesus Christ our Lord.

In a blessed hope, I remain your brother,

John Simpson,
Rt. 1. Box 494,
Granite City, Ill.

SEPTEMBER 1944

Dearest Carolyn:

The Colonel is back from one headquarters and gone to another today. Really I enjoy the freedom of being alone. I can not think around him; I cannot let go, read, sing, nor meditate you know what I mean and how I feel. I am so glad that we have lived together enough — thirteen happy years — that I can make that statement, "you understand;" and may the Lord will that we can go on knowing that the other understands, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? . . . What therefore God hath joined together, let no man put asunder." St. Matt. 19:5.

It is so wonderful to feel that God hath in reality joined us. "Wherefore they are no more twain, but one flesh." And if God joined us, man will never put asunder; for His work stands firm, grows and bears fruit, and prospers. We have felt to know that

our joining was not of ourselves, but of a power from above; and that we had to be brought through the same trials and hardships to prove us — to refine the gold — to prepare us to more completely love and live as one. I do strangely feel that in each case we must be prepared, taught, humbled — in order — to perform the work and will of God. We have to be brought to the feet of Jesus before we can say, "O Lord, my Master and my God — what wilt Thou have of me?"

"Keep silent all created things,
And wait your Maker's nod!

My soul stands trembling while
she sings, The honors of her God."

I must go back to the office — 'tis now 1315 hours. There is no end to the riches of God's word and to the thanksgivings that He has put into my heart, and I trust He will be with me always and choose each step for me. I can not go alone. And may He be with you as He is with me. May He see fit to continue to bless our union and our love, and in His own proper time bring us together again — to live and to do His righteous and almighty will. I must go now — will add more tonight, I hope.

Tonight. The Colonel is back and all is OK. I get so much relief and comfort from thinking and unfolding and expressing as best I can, in my humble way, the riches and the thoughts given to me from above. Sometimes, lately most all the time, I feel so bottled up, so sealed and so wish to turn loose and "run over." I am not sad nor too lonesome. The tears want to flow, but for gladness and for

thanksgiving to the Lord. I so well realize that I am helpless indeed and cannot go on without His love, His strength — His choosing my steps, my statements, and my decisions; putting the thought in my heart and the words in my mouth. He said in St. Matthew 13 in reference to the "Sower," "Who hath ears to hear, let him hear." "But blessed are your eyes, for they see: and your ears, for they hear." I am sure it was He who opened my eyes and my ears, if indeed they are open. And it was He who, as expressed in my song, No. twelve, strung and tuned my harp to sound only praise to His name. I will have to repeat those last stanzas, 6 and 7.

"Lord I believe Thou hath prepared,
Unworthy thou I be,

For me a glorious free reward,
A golden harp for me."

'Tis strung and tuned for endless years,
And formed by power divine,

To sound in God the Father's ears,
No other name but Thine."

It is strung, I could not do it, so He has and it is tuned for my tune would be so far from His purposes or from His truth — so worldly and so far from right. And this tuned for endless years, no change. His shalls and wills, His firmness and unchanging tune. His certainty of performing the work he begins; the certainty of fulfilling His promises.

'Tis strung and tuned and will ever remain so far one purpose and one alone: To sound praise to God the Father and Giver of all life and love and strength and will. On and on when this lisping

and stam'ring and blundering tongue of mine lies silent in its grave. Yes, I trust, and hope, and pray that redeeming love has been only these, and shall be till I die! Those hymns, those scriptures take on a meaning and a vital meaning when it pleases God to open your eyes to see and your ears to hear. May He see fit to give us understanding and to let us grow in grace and knowledge of His word and His spirit. May the roots grow deep enough to stand the storms of this life without wavering, without parching and withering as did the seed that fell on the stony ground and that beareth the word and understandeth it, and beareth fruit — some an hundred fold, some sixty, and some thirty. There is no end.

Today I got my bicycle from the supply office. Tell the girls Daddy is now on wheels, has transportation, and plans to ride around. If Englanders can, so can I for I am not too proud. A heart full of love and devotion and prayers for you all.

Daddy Douglas

(A. D. Alston)

England.

September 13, 1944.

FEAR BECAUSE OF FEAR

Dear Brother Floyd,

I do not know how to express to you what Zion's Landmark means to us, since it is our only means of hearing the doctrine of Jesus Christ proclaimed. We look forward to each issue with much pleasure. Inclosed is our check to renew it for us, and also our daughter's subscription, Clara O'Neal,

who also enjoys its wonderful articles. The remaining four dollars, kindly give to the church at Angier for us.

Brother Floyd, sometimes I fear to write, and fear not to write. Do you ever fear because of fear? But my mind seems to be filled with meditation concerning many things of which men of old, through inspiration of the Spirit prophesied to come to pass in the latter days. The very depths of my heart cries out to our God in behalf of His little ones, that their faith fail not, in times of its testing. It seems not far off when the people of God face the test of standing up for their liberty of worship in the only true way, as taught by our Lord and Savior, Jesus Christ. May we be given strength to walk, worthy of the vocation wherewith we are called, and not tossed to and fro with every wind of doctrine of men and devils, who speak of peace in the unity of all religions. This is the "Beast" who would if possible, "deceive the very elect." We who hope to know and love the truth and teaching of Jesus, have assurance in His promises that Zion shall be saved. "—Whosoever shall gather together against thee shall fall for thy sake." May we praise His great and Holy Name forevermore!

We are in fair health at this time; and hope you and your family are all well. Oh if we only had a church or meeting house here so we could invite ministers of our faith to come and preach! however, we would surely love to have you and any of our ministers

visit us in our home. We realize the great distance between us, and also our unworthiness of such consideration.

We would enjoy hearing from you when and if you have a mind to write. Paul joins me in sending our love to you and Sister Pauline.

May our God bless and keep you and yours.

In humble hope,
Meta Belle Rohrbaugh

DEUTERONOMY 15:8

Dear Carolyn,

Since the boys have gone out to a movie, I will take this (provided) opportunity to write. We moved this afternoon to this new place and it is almost a barracks sure enough. It is an old hospital building and each wing is an open hallway, with from four to twenty beds in it. This end of a wing had four in it and we have three in this room. The building is not filled to capacity at all, since most of the officers left this weekend. Both of my "mates" are out this Saturday night.

I opened my little Bible again and this time it was Deuteronomy 15:8. "But thou shalt open thine hand wide unto him and shalt surely lend him sufficient for his need, in that which he wanteth." I hesitate to tell you the immediate interpretation that came into my mind. I went back then and read the 14th. and the first part of the 15th. chapter leading up to this, to see what the meaning might have been. I even went back to the first of Deuteronomy to see who was speaking and under what conditions. Yes, it is the Lord speak-

ing through Moses to the "Children of Israel." In Deut. 14:1, "Ye are the children of the Lord your God: ye shall not cut yourselves—the Lord hath chosen thee to be a peculiar people unto Himself above all the nations that are upon the earth." The chosen, peculiar, people are being considered and being spoken unto. Ye shall not cut yourselves; ye shall not count the riches, which are the gifts of God to you, between yourselves to cut or draw lines and leave any needy brother without that which he desires. Ye shall release it unto him; ye shall divide unto him; ye shall not count it out unto him; ye shall divide unto him; ye shall not count it out unto him nor expect it again in return; because it is called the Lord's release (Deut. 15:2). Now if the Lord release it, how shall man hold it, except he be in sin?

I guess that doesn't make any meaning. I will come on down to the verse that I read first. "But thou shalt open thine hand wide unto him—" Thou, one of my people, my chosen, my peculiar people, one that I (The Lord) chose and led out of Egypt, the land of bondage and servitude to this world. Thou shalt open thine hand unto him; who is him? not one of this world, but one of this chosen peculiar people; thy brother! not a stranger to thee, but thy brother. This is the Lord speaking through Moses unto the chosen ones led out of Egypt. Thou shalt open thine hand wide unto him. The hand holds that which the Lord hath given; the expression, "in hand" signifies within our reach and un-

der our control so to speak; not what we expect to get, but what we now hold in hand. But, thou shalt open that hand, and shalt give unto thy brother of that which thou hast been given. Thou shalt not just partially open it, but thou shalt open it wide. To open wide would signify that all, yes, all that is within that hand is to be freely turned over to and given to thy brother who is in need of that which thou hast, and hast been given. Open wide unto thy brother. Now the Lord does not merely advise us that we should do it, but He says here, Thou shalt; there is no choice in the matter; there is no taking nor leaving the advice, nor the command; but rather it is definitely stated with all the sovereignty of the Triune God, that thou shalt open wide thy hand unto thy brother!

As I read it, "But thou—" as if to say thou out of them all, or out of others; or as if to single out and to address personally. Others may do otherwise, but thou shalt do this way. "But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." Here is another shalt, just as surely as the other one. And made more sure, if such is possible, but the addition of the word "surely;" thou shalt surely lend him sufficient for his needs—.

The word sufficient is significant. Not more than he needs, nor less than his needs. I believe it was in Exodus "—he that gathered much had nothing over, and he that gathered little had no lack." There is always "enough" when the Lord

is in the matter; there is no lack, there is nothing over, there is just exactly enough; there is always sufficient. So it is here: and shalt surely lend him sufficient for his need. Now this is a command upon this person addressed as "Thou": thou shalt do this thing.

And what shall be in thy hand: what is this thing that "Thou shalt lend him?" It is "That which he wanteth." I know that we are forever wanting natural things of this world, but I think here that the Lord is controlling those wants. If nature is controlling them we may be sure that the wants are natural, and for riches of this world, but if the Spirit is controlling, and leading, then we may just as surely know that the wants are spiritual wants and needs. In this case consider again, who is being addressed and who is the "Thou"? and who is the Him?" His chosen, His peculiar people, those that are brothers, and brothers in need. It is the Lord who puts into the hand of the one, and puts into the heart the wants of the other. It is the Lord who determines the amount in the hand, and the degree and extent of the wants. It is the Lord who says, And (thou) shalt surely lend him sufficient for his need." Does that not say that there shall ever be sufficient put into the hand to supply the need and want that is put into the heart? Remembering that the hand shall be opened wide, will there be anything to spare in the hand? Will there be any left over or to spare? And what the Lord puts into the hand, shall the hand deny to open unto the wants

of another? unto the wants of the heart of the brother? The Word says it shall be!

I immediately thought of it spiritually. It immediately flashed unto me in that manner, the thought is from verses seven through eleven. But the crux of the matter seems to be in verse eight that I quoted. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother;" (verse 7). I think of the poor brother as a hungry brother; as one poor in Spirit, hungering and thirsting after the righteousness of God. This poor brother shall not be denied anything that is within the hand, "Within any of thy gates," nor within anything that is given into thine hand, any gift, any talent, anything in all of the land that the Lord thy God has given thee! It was given thee (in the hand) that thou might have it, in the proper time, proper place, and proper manner as to satisfy and surely satisfy the wants of the heart of the hungry brother. It was given for that one purpose. Thou shalt not harden thine heart, nor shut thine hand; thou shalt not! Just let one try to shut the hand, and to harden the heart; the Lord will put a ball of fire within that one, and he will come again begging and pleading of the Lord for mercy, for the Lord said, "Thou shalt" not. And also in the 9th verse, a warning is given; "Beware that there be not a thought in thy wicked heart," (a

base thought in thy heart) that "The year of release is at hand; and thine eye be evil against thy poor brother, and thou giveth him nought; and he cry unto the Lord against thee, and it be sin unto thee." Take no tought for the return for what is given into thy hand; for it is the Lord that giveth and the Lord that commandeth of thee to open wide that which has been given thee. The year of release was the seventh year when all the payments or obligations were cancelled by the Lord. To the poor Israelite, to the chosen and peculiar little one led out of Egypt, it is the seventh day, or the Sabbath day; it is the day of rest, the day of redemption, the day when the Lord has completed all of His work, and spoken peace and rest into the heart of His little one. It is the day when the hungry soul is filled to sufficiency from the hand that is opened wide. Let not thine eye be evil against thy brother; harden not thine heart; it is the Lord who gives, and it is He who commands to give again that which has been given unto thee; yes, give it to thy poor brother. What hath thou, that thou didst not receive from the Lord thy God? Then is it thine? Indeed it is the Lord's.

My time is passing. Look at the 11th verse, which climaxes and repeats. "For the poor shall never cease out of the land, therefore I command thee saying"; Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Note the first phrase, the poor shall never cease out of the land;

the poor represents the Lord's people, they are often referred to as the poor and the needy and the dependent; the begging and the lowly crawling ones. It is said that His little ones shall never cease to be, so long as the world stands; that He will always have a people in every land. Thus it is that the poor shall never cease out of the land. And therefore, for that reason and that purpose, thou shalt, for I command thee, open thy hand wide, give all that thou hast been given — thy hand. To whom shall it be opened? Not to the man of the world, not to the one that has no want, not to them whose eyes stand out with fatness; but unto thy brother, unto thy poor, unto thy needy, and in thy land. Unto those that do hunger and thirst after these things—not to the world, but to those in thy land. Unto those that do hunger and thirst after these things—not to the world, but to those in thy land — the kingdom of heaven, the church, the faith. He who is thy neighbor, and one who sojourns with you as a stranger in this land, being led through this wilderness unto the promised land and that promised inheritance in the life to come.

Yes, with all thine heart and soul, **FEED MY SHEEP, FEED MY LAMBS AND FEED MY LITTLE ONES**, in and within "any of thy gates, in thy land," in any way, and with any gift that the Lord thy God hath given thee, and enables thee.

Excuse me Carolyn, but this came to me out of this Scripture this night. This came to me out of

a thousand thoughts of this life and the duties that I am trying to follow through with here. I do have so little time to think or so little occasion to meditate upon the better things. I should fall upon my knees and thank my Lord and Savior for this two hours tonight. There are three in this room; yet two of them are out at this time. Why are these things so? Is the Lord in the matter? Sometimes I am so bold as to think He is; and that He has made the occasion for the purpose, and that He had opened His hand wide unto me, and has, in His mercy, looked down upon me in pity, and given my soul another crumb to feed upon and feast upon. I have prayed unto Him that He keep alive my soul; that He forsake me not; that He give me something to live upon during this barren time, and that He after this is past, bring me again to feed upon the things of the Holy Spirit.

Mother quoted a hymn to me the other night when I was there, and it was a comfort to me; I feel that the Lord sent it to me for comfort. It was:

"He'll thy suit reject, Or spurn thy humble plea;

He hears the groans of His elect,
And hates to put away.

This is a comforting thought. It is just the question, Do I have a suit? Will He hear my prayer? Will He not reject my plea? Will my cry reach His ear? Can it be? Can it be? Can it be?

My roommate is in again, so this is about the end of this. It has been like a little meeting—hope it was a meeting with the

Holy Spirit — just a crumb — but it feeds my soul and enables me to live again — at least to live at the moment of its presence.

Your letter was good — the one about the meeting and the topics discussed, etc. It did me good. I hope it is those things that I live on. More and more I realize how awful my life would be if I had not a sister for a wife. Suppose I could not write you these things! Then I would have to write them to some one else, who might be interested.

My love to you
and the girls,
Douglas
A. D. Alston

A BLESSING TO ME

Dearest Sweetheart and Companion of this World,

Yes, indeed you are a companion and a comfort and a blessing to me, though we are some three or four thousand miles apart. Even so we are so close! Distance is naught with the Lord, and when He is near, things are so right. Oh, may I hope and plead that He will stay near as He has been since I left you. How can a sinful soul have such love and blessings, such comfort and such feelings of the presence of one who knows all, predestines all and cannot fail or err in His will! Your letters are most precious to me, so do not apologize for them, do not feel that they do not equal nor answer mine. If I say things or rather if my pen writes things that are sweet or comforting, it is of and from the Spirit of God, given word for word from above. No good

can come nor originate from evil. Sometimes I feel that I am given the sweetest and most comforting thoughts! Sometimes I can get them on paper, but other times I cannot. These thoughts are sweet to me. If I get them on paper, it is not only a relief to my soul but also I love to read them again myself. Am I being boastful in saying that I enjoy reading my own statements? Those that express the truth and riches of our Lord as they are given to me and expressed by my blundering and stammering words? I trust it is not boastful! Indeed I feel that they are not my words but the gift of God. I find myself hungry and searching for these comforts, these feelings of being directed — or I can not express what. My cup has been filled with sweetness — can I dare to hope that the Lord will remain so near — will ever keep my cup so full? I cannot know His purpose nor His will. He may please to leave me, to strengthen my faith, or maybe not. I dare not think. May I wait the will of Him and pray each day for daily supply of strength, faith, courage, and may I hope it is His will to increase my knowledge, ripen my wisdom, increase my faith and confidence in Him. The word "my" sounds so selfish and vain; although it is personal. I would not mean to pray for myself alone. Maybe I am not saying what I would. Maybe the thought is true, but again the blundering words. Maybe He will give me the words too. Not one infinitesimal thing can come from the man. It must all, absolutely all, come from

above. We will wait until it is handed us, yes, put into our hearts. I cannot say as I would, so excuse my efforts.

I do spend more time than is rightfully available in writing. I wrote a V Mail to Edward. Anyone given to write letters filled with faith and confidence and humbleness like his are, should be answered. Those qualities are not of man — are not of this world, but from the Giver of all. Those things are not learned from man, not worked for nor earned, not deserved nor inherited, but given free to those who are chosen and to whom it pleased God to reveal His truth and understanding — to those whose eyes He opened and whose ears He unstopped. I feel that I love these qualities and have such a strong fellowship for Edward that I never had before. Guess I told you I was enabled to answer Uncle Horrace's letter. It was sweet of him to write and to say such things. How fine to be such a "dispenser" of good will and comfort to those of His flock. It must be a comfort to anyone to walk the path of life with calmness, confidence, faith, and trust; with courage to stand trials and to be enabled through knowledge and wisdom; to go about dispensing comfort and confidence. I say the same things over and over. Why do I not hush. My sweet girls! They are so sweet. Their faces and memory give me encouragement each day. May the Lord be pleased to belss these girls and to guide their steps and give them His understanding in His own good time. While I am away, I

would that He guide and comfort and supply you all; keep you always — if I were there, what could I do? Still it must be He who must please to give you your daily bread. And may I be given the prayer, the heart to praise the Lord for His blessings to me in the gift of my wife and daughters—my earthly treasures!

Love from Daddy's heart!

A. D. Alston

England

19 September, 1944

COVENANTS

Zion's Landmark,
Willow Springs, N. C.
Dear Editor:

Please enter my name to the list of subscribers and send me a bill for the first year's subscription.

It take two parties to make a covenant. A covenant also involves certain conditions set forth by each party. Usually one party agrees upon certain requirements. In order for a covenant to stand up in court it must be signed by both parties, witnessed and sealed. God made such a covenant with the children of Israel saying, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation."

The terms of this covenant were written upon tables of stone. Due to the weakness of the flesh, the children of Israel did not keep the terms required of them by the covenant. When one of the parties

to a covenant fails to keep its terms, the covenant is broken and thus becomes of no value. Thus, God's purpose was fulfilled and the law became a school master to bring us to Christ.

Even before the law was given to Moses on Mt. Sinai and before he wrote upon the tables of stone the words of the covenant, the ten commandments, God had revealed to Abraham the terms of another covenant. He said to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2. Now this promise was made over four hundred years before the giving of the law. This covenant of promise to Abraham was made by God the Father, God the Son, and God the Holy Ghost, that His Son Jesus should come into the world and save His people from their sins, who fell in the ruins of Adam by reason of his transgression. The Lord said, "I looked and there was none to help, I wondered and there was none to uphold, by my own arm I brought salvation to my people." In this new covenant God said, "I will put my laws in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest." Heb. 8: 10,11.

In this new covenant a people were elected to have a part in the righteousness of Jesus. Others were left out of the covenant. Jesus said, "As many as the Father has

given me shall come unto me, My sheep hear my voice and follow me." He also said, "No man can come unto me except the Father which sent me draw Him."

Yes, when the Son of God died upon the cross saying, "It is finished," He meant that all those having a part in the law covenant and only those, were justly condemned. At the same time, He meant that He had fulfilled the demands and terms of the Grace Covenant sacrificing His life upon the cross, and fulfilling the law for them; salvation was brought to the children of God.

Regeneration is the touch of
God's hand,
Upon the darkness of a soul,
Making it beautiful, a new shining
creature,
Unfolding from out of the old.

God the Father hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. See I Peter 1: 3-4.

In the words of David spoken in his dying hour, saying: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although He make it not to grow."

II Samuel 23:5.

Yours in hope,
Elder William A. Williams
304 Morris St.
Samson, Ala.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVII

No. 15

Second Class Postage Paid at
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JUNE 15, 1964

CAIN

Dear Brother Adams,

I am enclosing three dollars for my renewal of Zion's Landmark. When it is convenient for you will you please give your views on the scripture; Genesis 6:16, 17, which reads: "And Cain knew his wife"?

A sister in hope,
Mrs. Nettie Wilson
RFD 2
Madison, N. C.

The verses on which our Sister has requested my comments, read as follows: "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son Enoch." Gen. 4:16, 17.

Cain was the first born son of Adam and Eve. He was born after God sent Adam forth from the Garden of Eden. It is recorded:

"Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord." Gen: 4:1.

This language is not meant to imply that Adam did not recognize or identify Eve, neither is it meant to imply that he had not known her by sexual relationship before, for she was bone of his bone and flesh of his flesh, so say the scriptures. See Gen. 2:23. The sense in which Adam knew his wife, was, she conceived by him or she became with child by him and bore Cain.

Then when Cain was a man, he knew his wife, which of course means that Cain's wife conceived by him (her husband), and bore Enoch. The term "knew his wife" is often used in the scriptures to indicate coition between the husband and wife, resulting in pregnancy of the wife, therefore resulting in a birth of a child to the parents. (See Gen. 38:26; Judges 11:39; Judges 19:25; I Sam. 1:19; I Kings 1:4.) It is also recorded, "Then Joseph being raised from being raised from sleep did as the Angel of the Lord had bidden him, and took unto him his wife and knew her not till she had brought forth her first born son: and he called his name Jesus." Matt. 1:24, 25.

There has been much said about the identification of Cain's wife, in reference to her relationship to Cain himself. It appears to us from the reading of the scriptures that she was his sister, cousin or niece, however, regardless of who her father and mother were, it is most certain that she was an offspring of Adam and Eve, for it is said,

"Adam called his wife's name Eve; because she was the mother of all living." Gen. 3:20.

Cain was a wicked man. He slew his brother Abel. Hate was the moving cause of this awful crime. Hate prompted the crucifixion of Jesus. Cain brought an offering unto the Lord, and it was of the fruit of the ground. See Gen. 4:3. "But unto Cain and to his offering He (God) had not respect." Abel also brought an offering unto the Lord. "He brought of the firstlings of his flock and God had respect unto Abel and to his offering." Abel's offering was by faith. (See Heb. 11:4.) An offering by living faith is acceptable to God, but without it God is not pleased. Paul attests to this truth by saying, "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that dilligently seek him." Heb. 11:6. The Apostle adds further testimony: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

Cain's works were evil. There was no evidence of love toward his brother. John said, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him I Jno. 3:15. He also said, "For this is the message that ye heard from the beginning that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And where-

fore slew he him? Because his own works were evil, and his brother's righteousness." I Jno. 3:11, 12. Also see Jude 11.

When biographies are written, the writer makes mention of the more favorable characteristics of those of whom they are speaking and for the most part omit the bad or certainly the worst, but not so with God. He exposes the wicked acts of men, and He also records the righteous works of those who are moved by faith. But there is no good in man with out the Spirit of God, therefore there can be no faith except God dwell in the man; and God sees the depths of the heart, and its intents, as well as the motive that prompts the acts. Men who write biographies cannot see these intents and motives, and therefore often misinterpret or fail to comprehend the true quality of the character of the one of whom they are writing.

Cain dwelt in the land of Nod, which means wander, ramble or stray. It does not appear that he was concerned about his soul's eternal welfare, and certainly not, for John said: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." I Jno. 3:12. Cain's fear and dread were concerned with the corporal death, the death of this body. This he expressed by saying, "And it shall come to pass that every one that findeth me shall slay me." His own guilt in slaying Abel caused him to fear that he would be slain by someone. It was not God that he feared would destroy his soul because of trans-

gression, for he apparently had no condemnation of soul and felt no transgression, he only feared that he would be slain as he had slain his brother Abel.

The Lord told Cain: "Now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth." Cain did not say that the punishment that was inflicted upon him was just, as did the thief on the cross. The thief's pleading was not for justice, but for mercy. Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in Paradise." Luke 23:43.

There is a great contrast between those who feel the justice of God in condemning them because of sin and transgression, and those who do not. The latter never begs for mercy, but the cry of the former is "God be merciful to me a sinner."

T. F. A.

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY

In memory of our beloved sister Mary Maglen Blalock Briggs and the wife of Willie Briggs, I am writing this. She was born January 23, 1886, and died February 23, 1963, at the age of seventy-seven years. Sister Briggs united with Helena Primitive Baptist Church, and was a faithful attendant as long as she was physically able.

To Sister Briggs and her husband were born seven children — three sons, Ervin and Lex of Timberlake, N. C., and Clifton of Mebane; and four daughters — Mrs. Leatres Clayton of Roxboro, Mrs. Myrtle Bratcher of Mebane, Mrs. Rachel Blanck of Woodsdale, and Mrs. Eva Mooney of Roxboro.

The funeral of Sister Briggs was conducted by Elder L. P. Martin, and Elder E. L. Ferguson. The body was laid to rest in Person Memorial Park.

This obituary was written at the request of the Church of Helena by Brother Chambers.

Elder E. L. Ferguson,
Moderator
C. W. Chambers, Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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NO. 16

PROVERBS VIII.

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

Hear instruction, and be wise, and refuse it not.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

For whoso findeth me findeth life, and shall obtain favour of the Lord.

But he that sinneth against me wrongeth his own soul: all they that hate me love death.

PROVERBS IX.

Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

She hath sent forth her maidens: she crieth upon the highest places of the city,

Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him.

Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding.

He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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MISS HATAWAY'S EXPERIENCE

Route 4, Box 215
Roxboro, N. C.

Dear Brother Adams,

Enclosed you will find 3.00 to renew my subscription to Zion's Landmark.

Brother Adams I have come in possession of an experience that I have enjoyed reading and would like to share it with others if not asking too much.

If you think it worth the space you may print it in the Landmark.

A little sister, I hope,
Mrs. Arch. J. Whitfield
Route 4, Box 215
Roxboro, N. C.

Aye young people all, I pray
draw near
Attend awhile and you shall
hear,
What God hath done for guilty
me.
To save my soul from misery.

I, like the rest of human kind,
Was born in sin, both dead and
blind

And, as my days advanced, I
grew
The more debased, and formed,
for woe.

The sins, I mostly did commit,
Were such as you're pursuing
yet;
And though you call them civil
mirth
Their wages is eternal death.

I many times to church would go:
My person and fine clothes to
show,
But of my soul I took no thought
Though Jesus had it dearly
bought.

Full, eighteen years around did
roll;
Before I thought on my poor
soul.
And O! I shudder when I think,
How near I stood upon the brink.

At length I heard a Baptist
preach:
These words my guilty heart did
reach:
You must (he said) be born
again
If ever heaven, you do obtain.

To keep the law then I was bent;
But found I failed in every
point.
The law appeared so pure and
true,
Not one good duty could I do.

In silent watches of the night,
I'd go in secret where I might
Upon my knees pour out my
grief,
And pray to God for some relief.

My uncle said! Don't be so dull,
Come, go with me to yonder
ball;
I'll dress you up both gay and
fine

And make you heir of all that's
mine.

Dear Uncle, that will never do,
It will only augment my woe;
Can I expect in bliss to reign
By adding sin to sin again?

Well, if you are resolved to turn
And after silly babblers' run;
None of my portion you shall
receive:
I will it to some others leave.

Then be it so, I'll seek the Lord,
Encouraged by his gracious
word;
For he can all my wants supply;
In Him, I'll trust, to Him I'll
cry

And in my great extremity,
When sad and helpless I did lie;
I thought I heard a still small
voice,
Which made my mourning soul
rejoice.

Then to my view did one appear
All mangled with both whip and
spear;
He said, rise up, and follow me,
I did to set lost sinners free!

At once my happy soul did rise,
On wings of faith toward the
skies;
All earthly things I counted
dross,
And gloried in my Saviour's
cross.

Now brought to see that I'm se-
cured
From sin and hell, by Christ the
Lord,
I'll follow him, though much de-

spised
At his command I'll be baptized.

I'm not ashamed to own my
Lord,
According to his sacred word;
I value no ones scoff nor frown,
I hope to wear a starry crown.

Come, you that know his works
and ways;
Unite with me to sing his praise;
But I, of all the ransomed race
Owe highest praise for saving
grace.

For Sarah J. Whitefield
By her friend, Ann E. Long.
P. S. This experience is over a
hundred years old. Its pages are
yellow with age.

SMILE AT SATAN'S RAGE

Dear Brother Adams:

I note that my subscription to
Zion's Landmark expires on Jan-
uary 15, 1964, so I am sending my
renewal in this month, to save you
the work of sending me a notice as
well as the expense. I have en-
joyed reading it this year very
much and the fact that it comes
twice per month makes it more
desirable as we get fed twice as
often, and it is something to look
forward to.

I received my December 1st. is-
sue yesterday about 4:30 p.m., and
read it from cover to cover be-
fore laying it aside, and enjoyed it
immensely. I especially enjoyed
the sermon preached by Elder V.
Farley in which he went into the
subject of sinning against the Holy
Ghost. Quoting Job's wife: "Curse
God and Die." I realize anyone in
nature may have been tempted to

say the same thing, yet I hope through the grace of God that I have been able to mortify these temptations and the deeds done in the body to the extent that no one can see these things in me, nor in my walk but Almighty God and myself. While they almost drive me to distraction, yet there are times, for a few brief moments, "When I can read my title clear" and words cannot describe the joy and love I feel during these few moments of time in which I can say with Watts: "Let Satan dare my course engage—" Several words in this song have been changed from the original, including the first word of the third line of verse 1, which read years ago: "I bid (not I'll bid, making it a future event,) farewell to every fear, And wipe my weeping eyes. Then while I can read my title clear, I can smile at Satan's rage, and face a frowning world."

This title that Brother Watts referred to, is your little hope that you have here in Jesus while traveling in and through this vale of tears; which hope is both sure and steadfast, but how often Satan clouds your hope, your title! to the point you cannot read it clear, and it is "An anchor of the soul both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:19, 20. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which

cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." If we are heirs of God and joint heirs of Christ, we are as secure as He is, but how seldom you can see your title and read it clearly! Most of the time you see through a glass darkly, similar in effect to a smoked glass, so to speak; and at such times, which personally speaking, is the greater part of my time, Satan assails us with a deluge of doubts and fears and robs us of all the joys of our salvation, until such time as God in His mercy and goodness, opens the door to this prison and removes the fetters of iron and brass, and we while reading our title clear, rejoice with joy unspeakable and full of glory and do bid farewell to every fear, and wipe our weeping eyes. We are overjoyed, and cannot refrain from weeping for joy, when we are blessed with such complete deliverances. But Satan, cruel, subtle, envious, deceptive, and engulfed with all that is wicked and deceiving, soon finds an unguarded part and injects some of his inexhaustible supply of venom, and down you go again, as a torpedoed battleship, and then you doubt that you ever had a title — a hope — and cry to God as did the poet:

"Save me, O God, the swelling
floods Break in upon my soul;

I sink, and sorrows o'er my head,
like mighty waters roll."

I only intended to write a few lines but after starting, these other

thoughts kept coming, hence the rest of the page.

Well, this is three days later, and we have been snowed under — no mail most of the time. I hope you, Sister Adams, and the rest of your family are doing fine, also I hope Thomas and his family are doing well. Give him and his family my best regards. He wrote me a very nice letter and I do not believe I have answered it, but I may get around to acknowledging it sometime.

May God bless and keep all of you and also Zion's Landmark, is my prayer for Jesus' sake. Pray for us, when at the throne of grace.

(Elder) C. B. Britt
R. F. D. No. 6 Box 282
Eldorado, Arkansas

A "MIND" TO WRITE

Dear Brother Adams,

I have read many, many of your writings in Zion's Landmark and have enjoyed them so much from time to time, along with many others. Somehow, I do not know why, but for about two weeks I have been given a strong mind to write my experience. I have tried to put it off but it keeps coming back into my mind; and tonight, I am so alone; I am so downcast, and again it is on my mind; so if I am blessed to tell it as I feel it, and like I saw it, I hope to write it; and I would like for the whole world to see and believe it, if they could only see and be taught as I was.

I never knew what a Primitive Baptist believed until after I was married. I was raised in another faith. My people are largely of the Holiness faith, and they want-

ed me to believe that way too. I tried to believe as they did with all my strength and manifested it with my working tools. I used to tell my Mother-in-law, who was an Old Baptist, that they were right, and I tried to convince her that they were.

One night when I was about twenty-five years of age, (I do not believe I was asleep.) The Lord showed me the church of God, and I tried to pray to Him to show me the right way, and to guide me accordingly. This is what He showed me: A host of people, all clothed in white robes, all alike, no males nor females, appeared before me. One had a light that was about the size of the star that stood over his heart. That was the only light that lighted the whole place. That one appeared as Christ or I knew Him as Christ. They were all singing the song of a home in heaven — what a joyful thought! Then I saw this one that I thought sometime in this dream, was Christ, and this time he was Elder George Hill. I saw a shadow as if the sunshine was all around him. He preached as I have never heard before. I knew this was heaven for they were shouting and praising the Lord.

Again, I was on my bed sick, and Christ came to me. I told Him I wanted a home with them, and he told them (those present) what I said. They said "Receive her." He took me by the hand and raised me up. I was healed. I looked and I was dressed in the white robe as were the others and then I awoke, but it seemed just a minute before I was gone again. This time, a man that I thought

was my husband, was walking with me down to the water. The most beautiful sight I ever beheld, I saw. There was no place on earth to compare with this scene, for it was so beautiful. As we went down to the river, it was crooked until we got to it, then I looked up the stream and it was straight as far as I could see. As we stepped down into the water, it divided. I looked down at our feet and it was dry, every step. Our presence caused it to stay divided, apparently, or else the Lord was causing it to divide as we progressed. I looked back and the water had closed in behind us. I thought of the Red Sea. I could not turn back. We had to go on. So that is the way it is with me. There is no other way. This was what he showed me and was the true church, I believe, and I would die for it.

Sometimes He just fills my heart so full, I would give everything I have in this world, if my two children could see and believe what I see in it. I believe I know where all blessings come from. I know, if it is His will, in due time, He can reveal such as the Father has stored up for His people. None is left out! How Great He is! and how great is His power!

The day I offered and was received into Union Church, I saw Elder George Hill clothed with that same light that I saw that night. There was a power that no man can resist, which came upon me and I had to tell what the Lord had done for me. What He had shown me was the true church. I may not be one of His

chosen ones but there is no doubt in my mind where the true church is. Sometimes I get so low, so down, I am made to cry, "Father, I stretch my hand to thee, no other help I know; If Thou withdraw Thyself from me, Ah, whither shall I go?"

The other morning I arose from my bed. I felt to be at the end of my strength, and I cried out, "Oh, Lord, undertake for me," and "Oh, my Father, lead thou me;" and the song, "O Land of Rest, for thee I Sigh," seemed so fitting to my case and condition. Of late, my days, so much of my time! so heartily agree with the next words of the last mentioned hymn — "When will the moment come when I shall lay my armor by and dwell in peace at home?" Sometimes I long for that moment to come, for I am so all-alone. I am inclined to feel that the Lord has taken out the sting of death for His own, and I want to go home. And again, I feel so vile so prone to sin, I fear that I am not born again. So I am just a stranger to myself, so inconsistent; longing to go, yet fearing I am not one of His.

This is a long letter, but the half has never been told. I could continue, but I must stop. If you feel to do so, kindly print of this what you see fit to use in Zion's Landmark. If any of it is not in keeping with the doctrine of the Old Baptist, please omit it.

I feel to be the chief of sinners, the least of all of God's little ones, and if I am numbered with God's humble poor, it is by the grace and mercy of God, for nothing in my hand I bring, but simply to the

cross I cling.

If you, Brother Adams, or any of the readers should be given a mind to pray for a sinner such as I, I desire your prayers. I desire to see and meet you all face to face. I hope it is God's will that you can visit us at Laurel Springs Association.

A sinner, I hope,
saved by grace,
Nellie Marion

WHAT SHALL I DO

Dear Brother and Sister Adams,

I am herewith sending my renewal of Zion's Landmark. I enjoy reading it so much and I am a poor unworthy sinner, shut in and I do not get to go to church much. My health is very poor, and much of my time I feel to be the greatest sinner that ever walked on earth. Please pray for me, a poor little worm of the dust. "I am so vile, so prone to sin I fear that I'm not born again." Sometimes I feel so low and sinful, I do not feel fit to call the name of Jesus. His precious name is too pure to enter my lips. I sometimes try to pray and it seems I can feel my prayer go down to the earth. Oh, Lord, what will I do?

I miss my precious husband more every day. I have no children to look to but I hope I can say I have a rich King that knows all things and holds the issue of life and death in His own hand. Sometimes, it seems hard not to be able to go to church more often. But I hope it has been made known to me by a higher power that I will hear every sermon that was predestinated for me,

and have every joy, sorrow, and pain that is in store for me by the Almighty God. Right now I am in such a low state of sorrow, that I feel my hope is so near nothing, that I can only hope that I have a hope. Much of my life my road has been dark and gloomy. I seem to have been weighted down with a burden so much of my life.

All my days, I have desired to live at the feet of Jesus, my Saviour, and the feet of my Brethren and Sisters; earnestly, that I may reign with Him, when it pleases Him to take me from this land of sorrow. My body is wracked with pain and misery. I go in sadness the greater portion of my time, hoping my name is written in the Lamb's Book of Life. Sometimes, I feel much forsaken, but at times The Lord is pleased to brighten my hope and make it a sweet and precious hope.

If I never see you dear people of God any more while on this earth, I have a little humble hope in my poor breast that we will meet on that bright and happy shore, where the glory of the dear Lord ever shines. There we will separate no more but will all join in sweet accord to sing God's praise forever and ever.

The least of all, if one.
Gladys Wray
Patrick Springs, Va.

GOD OF GRACE

Dear Brother Adams,

When I saw you at the association, I told you I would let you hear from me. So by the Lord's help, I will do my best. I remember that I saw you at the Black Creek Association not too long after

I had a heart attack which I have never forgotten; because the God of all grace has taken care of me. During the time of the association, I wanted to see you. I had a desire to talk with you. But I was beginning to think I was not going to get to see you, because you were late coming in. When you took your place in the stand, it made me feel good, and I still remember your text. It was in the first chapter of Ruth.

I have three daughters - in-law, and I had a similar experience as described in the book of Ruth. Because of their love and devotion, one or another of the three would help or comfort me. Brother Adams, I feel I have had some experience such as that told by Jesus to Nicodemus: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

In one sense of the word, there is a death in us. Without a death, there is no resurrection. While I saw myself dead, the Lord made Himself manifest to me and spoke comforting words to my poor soul and told me I was dead and had been made alive forever more. And God caused me to make a vow, that I would not be ashamed to own His cause nor blush to speak His name. And by His tender mercy through faith which is in Christ Jesus, the Author and Finisher of all Christian faith, I shall be able to keep it.

When I was awakened from this death-like condition, my pain was gone. I was at ease and I heard the most beautiful song in my breast all day long — "Amazing Grace How Sweet the Sound," was

the song. After this experience, I felt I was on top of a mountain. I did not know I would ever have to come down but the first thing I knew, I had a stroke. Again, I was unconscious of being in this world. The Lord was merciful and took care of me through all this sickness. The stroke had left me speechless and I know that God's power was unlimited so I begged him to restore my speech. I had a tendency to feel God had failed me but like a snap, it came to me and I was made reconciled that God's will be done and not mine. I was made willing in suffering and through great affliction to commit myself fully unto Him.

I lay there with a feeling of satisfaction and contentment, willing and ready to accept whatever condition God left me in. I have gotten a lot of comfort from many different passages of scripture. For example: John 5:24 says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." Eph. 1:4, 5, says, "According as He hath chosen us in him before the foundation of the world, that we shall be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His Will."

The above scriptures beautifully confirm the doctrine of election and predestination by God, the Father. As God said He would not leave Himself without a witness. Through the death and resurrection

of Christ Jesus, who paid the debt, His people are saved. The Apostle Paul was inspired to say: "For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that He might be the first born among many brethren. Moreover whom He did predestinate, them he also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Rom. 8:29 - 31. He goes further and says, "What shall we then say to these things? If God be for us, who can be against us?" Many times since my stroke I have had a longing to go home. And I say with the Apostle Paul, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith—." II Tim. 4: 6, 7.

This is my hope, my life, Christ born in one the hope of glory.

A sinner saved by grace,
L. A. Hinson, Sr.
405 Canel St.
Whiteville, N. C.

GOD IS THE SAME

Dear Brother Adams,

I seldom write for publication for different reasons, the main one being, I am not blessed often to write like I would like to; and too, I am not a well person, and I am more or less a shut-in, so to speak, but if I am not deceived, I love the Old Baptist people and have since I was a child. I saw in them what I have never been able to see in other people; I can not explain the difference, but I feel that many will understand what I am trying to say.

I united with them when I was seventeen years of age, and now I am sixty-eight; so I have seen many changes in that time; also in the people, but I am glad to say the Lord God changes not in all His ways. He is the same yesterday, today and forever. I sometimes am comforted with those words.

We feel that we are living in perilous times, which the scriptures say will come in the last days. See II Tim. 3:1. We can see the scriptures being fulfilled as the days go by. Christ told His disciples, "When ye shall see these things coming to pass, know that it is nigh, even at the door."

I heard a preacher over the radio telling how many people were saved in his meeting and how much he had done for the Lord, and what they had done for the Lord was wonderful. I turned the radio off and got the Bible and began to read where Christ said to those on the left: "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. This He said to them after they had told Him the many wonderful works they had done in His name. I find no scripture that credits man with any good works, nor that says that God ever depended on man for anything. Therefore I cannot believe He needs anything, seeing it is all His to give, not to take away, nor to ask a human being

for. He caused Isaiah to say: "All our righteousnesses are as filthy rags," and certainly He has no use for our filthy rags. The scriptures say He is not a God of want, and this I sincerely believe. It pleases Him sometimes to cause us to see how little we are in His sight! how sinful and wholly unworthy we are! The Lord said: "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Psa. 50:9-12.

When I am blessed to see and understand the truth. I am persuaded no human on earth, however, intelligent he may be, will ever know God by searching out; "For my thoughts are not your thoughts neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. And David said, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared." Psa. 130: 3, 4. It is by His grace, love, and mercy we're even able to think on Him and His goodness; for we all like sheep have gone astray and would still be strayed away from the blessed fold (the church), we believe, but He left the ninety and nine and went after that lost sheep and brought him in.

No, we do not know the way. One of old asked Christ the question, saying, "Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jno. 14:6.

Brother Adams, I have never met you but I have enjoyed much of your writing. If I am not asking too much, I would say remember me at the throne of grace. I feel to be the very least, if one at all. I am sending one dollar, which reminds me of the widow's mite, but it will probably help some on the expenses of someone who loves the Landmark and who is not financially able to pay for it. I am a widow of thirty-three years. My husband was fatally injured in a mining accident. I was left with four small children but the Lord has been so good to me! and now I do not mind the rest of the way home too much.

A little sister in hope,
Mrs. Pearl Martin
Crab Orchard,
West Virginia

To the Sister, the author of this letter, I feel to say, We are strangers in person, but acquainted in the Spirit, because her writing bears the testimony of her having been with Jesus, as the scripture, Acts 4:13 said of Peter and John. May the Good Lord grant that she may be led to come among us, and visit with us — Editor.

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"LORD SAVE MY SOUL"

Dear Brother Adams,

Herewith I am writing my Mother's experience of grace as I recollect what she told me. If you care to publish it in Zion's Landmark, you may, and if not, you may cast it into the waste basket.

On September 26, 1896, my mother, Mrs. Judith Welborn Pardew, was very ill with what was called Child-bed-fever (blood-poison) and had been so for several weeks. Many years before she had seen herself a vile and corrupt sinner — I do not remember how many. She was a seriously minded child, and was never given to much gaiety as her mother was deceased when she was three years old. This incident seemed to sadden her whole life to a great extent.

On this date — September 26, 1896 — she was made to believe she was going to die and that she was lost and would go to hell. She knew it would be just and right but knowing it, just did not make

it any easier for her. She felt to know that she was in the hands of God which, is a fearful thing until He gives us a hope in Christ Jesus, the only begotten Son of the living God, the Son of David, the bright and morning star. But Christ, our God, who is rich in mercy and grace, has loved all that the Father gave Him with an everlasting love. He took her breath away from her and her hands fluttered as a bird when dying. All strength was taken from her. There were several people present, and they all thought, as did we, that she was dying.

At this time one of the neighbors, Aunt Jane Wood, came in; and she came in shouting praises to Israel's God. She went straight to Mother and Mother saw a light shining around Sister Wood's head like the setting sun. Mother saw the word "Saved" in letters appear before her and her tongue was loosed so she could speak. She still thought she was dying and she said, "It is nothing unpleasant!" Her last thought was, "Lord, save my soul." She knew there was nothing she nor any one could do. Then it pleased the great God of all grace to fill her heart with love and rejoicing that passes all understanding. She said, "We are in the hand of God;" and she asked for her baby and when it was brought to her she asked God to bless her baby and then she said, "It is already blessed." The baby lived to be eighteen months old, and God took her out of this sin-cursed world to live forever with Him.

Mother believed that the infant is saved the same way that older peo-

ple are saved, by the grace of Christ Jesus, and I believe the same. God caused Mother to see the carnal side of life on one side and the spiritual on the other, and she could turn, look, and see the difference. She thought she would never have another doubt but she was as are all others are who believe in free grace; we have our doubts and fears as long as we are in this life.

Mother lived to the age of eighty-seven years, six months and one day. She saw five of her six children laid to rest and when we got the news that our oldest sister was dead, the last of the five, she said, "Though He slay me, yet will I trust Him."

Written by her
unworthy son,
W. E. Pardew
Jonesville, N. C.

JOY FROM EXPERIENCES

Dear Brother Adams,

I do love to get my little Landmark. It is not very large but it does have a lot of worthwhile reading in it and it gives me so much joy to read the good experiences wherein the writers relate my travels in relating their own experiences, and the goodness and mercy of our good and gracious Lord and Savior, who has been so wonderful in enabling us to bear our burdens, for we feel and know we could not carry on of our own strength. There are so many adversities to undermine our natural props or supports, and prove to us how dependent we are and when we feel the presence of our precious Redeemer who gives us our strength, it is easy to carry on!

Today we had made arrangement to double up and four of us go in one car instead of driving two cars to our association. This was the plan if my dear companion was able to go, for he had not been well for several days; and I was to let them know in time. I called this Sister several times and did not get any answer so we decided she and another Sister had gone on Saturday, at least a part of the way, thinking we were not going. So this morning my husband suggested that we undertake the trip alone, but finding the car without brakes we were unable to go. Of course we felt disappointed, but after thinking it over, I felt perfectly easy about it all. I felt the Good Master had a purpose in it all and we had a good day at home.

We hope, if you and Sister Adams attended the Association; you and all who were present, were blessed to the very fullest extent to enjoy the whole meeting; and when at the throne of grace, we feel so much the need of your prayers. May God bless you with wonderful deliverance of the soul, and grant that you may be filled with sufficient spiritual food to fully supply the need of all hungry souls.

Brother Adams, this is only a small portion of my poor unworthy feeling. I thought if the Lord blessed me to write just a little, maybe I would feel better.

A poor sinner saved by the grace of God, if saved at all,

Mrs. J. C. Stanley, Sr.

Southern Pines, N. C.

A LIFT FROM LANDMARK

Dear Brother Adams,

I am sending three dollars for my renewal to Zion's Landmark. I enjoy the writings of all the dear Brethren and Sisters so very much! I feel so low sometimes, and then I receive my Landmark and read it and find that others feel like I do. These dear saints of God are witnesses of mine, and I am lifted up for a while and am enabled to rejoice in their experiences. What a wonderful blessing I am afforded in this way!

Although I have not met you and Sister Adams, I feel to know you both. When at the throne of grace, may you be led to remember me, a poor sinner.

A Sister in hope of
a better home after this
life

Mrs. Nellie Tate

R. F. D. 2, Ruffin, N. C.

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVII

No. 16

Second Class Postage Paid at
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JULY 1, 1964

REPENTANCE OF JUDAS

Sister Geneva Pike of Wilson, N. C., says: "I have thought of Judas, so much in regards to his repenting."

The question may be asked, What kind of repentance was this? What prompted Judas to repent? Was it Godly sorrow? If so, it was true repentance unto salvation. But if it proceeded from or was prompted by the flesh, it worked death. Paul said, "For Godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death." II Cor. 7:10.

It is recorded: "Then Judas which had betrayed Him, (Jesus) when he saw that He was condemned (meaning when he saw that Jesus was condemned) repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to

that." Matt. 27:3, 4. This was Judas Iscariot, who betrayed Jesus. He was so called and singled out that the readers might not be confused by others whose names were Judas.

Did he ever manifest any love for Jesus as the other Apostles did? He did not, nor did it appear that he had any love or care for the poor. His interest was in material things. He loved money. Paul said, "For the love of money is the root of all evil: which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 6:10. Judas was a thief. He manifested what was in him by the indignant expression which he made to Mary "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray Him, why was not this ointment sold for three hundred pence, and given to the poor?"

This He said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Jno. 12:3-6.

It is true Judas said, "I have sinned in that I have betrayed the innocent blood—" Matt. 27:4; but his confession was made to the Chief Priest and the Elders, and not to God nor His Son Jesus Christ, who Paul said, "is able to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them. See Heb. 7:25.

Pharaoh is an example of those who acknowledged that they had sinned, when he was tormented by the plagues that God sent upon the Egyptians. Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time: The Lord is righteous, and I had my people are wicked." But when God removed the plague, his heart was hardened as before which proves there was no repentance; his sorrow was not a Godly sorrow which worketh repentance unto salvation. It was only a worldly sorrow of which Paul said; "The sorrow of the world worketh death." II Cor. 7:-10.

Pharaoh said, "I have sinned— If his repenting had been after a Godly sort, he would not have continued to inflict punishment upon the children of Israel. It is evident that he was not dead to sin, for Paul said, "How shall we that are dead to sin, live any longer therein?" Rom. 6:2. There is a difference in being dead to sin, and being dead in sin; for those who are dead to sin, hate sin; they abhor it. Even though they continue to sin in the flesh, it brings grief and sorrow to their souls; but those who are dead in sin take great pleasure in sinning: they have no sense of guilt because of sin; they have not seen themselves guilty wretches before God. They have eyes but see not (inwardly); ears, but hear not the truth when it is proclaimed. They do not know the Lord. His people have ears that hear inwardly and cause the heart to swell with gladness (so to speak) when they

hear the WORD.

The betrayal of Jesus by Judas was foretold by the prophets several hundred years before the coming of Christ; When Jesus said: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psalms 41:9. The name of Judas is not mentioned here, yet he meets the description, for he was the one who "lifted up his heel against" Jesus and proved to be the one of whom the psalmist had prophesied. The price received for this dastardly act, which was thirty pieces of silver, was foretold by the prophet. "And I said, unto them, if ye think good give me my price; and if not, forbear. So they weighed for my price, thirty pieces of silver." Zech. 11:12.

The betraying of Jesus by Judas for thirty pieces of silver—was fulfillment of the above prophecy. He knew the one that should betray Him, for He chose him when He chose His twelve disciples — he was one of the twelve — and Jesus said: "Have I not chosen you twelve, and one of you is a devil? He spoke of Judas Iscariot, the son of Simon; for he it was that should betray Him, being one of the twelve." Jno. 7:70, 71.

Being a devil as the scriptures quote Christ as saying, could he do anything but the work of the devil. I see nothing in the scriptures that enables me to conclude that Judas Incariot ever came to true repentance after having betrayed Jesus Christ, the Son of Man.

T F ADAMS

IN MEMORY OF MY BROTHER

Since my brother in the flesh — Moses Westbrook — passed away a year ago, I have wanted to write a few words in his memory to send to Zion's Landmark, as he dearly loved the good news he often read from it. He loved the contents of the Landmark because he loved the doctrine of salvation by the grace of God, which the Landmark contains in its reading and contends for.

Brother Moses had been a member of Seven Mile Primitive Baptist Church for over forty years, and he was eighty-one years of age at his death. He lived in Sampson County all of his life. He first married Georgia Strickland, and to this union were born two girls and three boys. Elder Millard Westbrook was one of them. Georgia died during her late forties or early fifties, and she too was an Old Baptist. After her death he married Miss Effie Britt of Clinton. She was a good and sweet step-mother for his children. She is still living and attends Brother Moses' Church. She is a member of the Methodists, but is a good woman. My three brothers are now no more in this life, but I have three sisters living. We were all brought up in a Primitive Baptist home by our parents, Mr. and Mrs. Joe R. Westbrook, and all of us have been blessed to believe in salvation by the grace of God.

Brother Moses' funeral was held at Seven Mile Church by Elder B. L. Godwin, our pastor; and Elder J. M. Mewborn; also assisting was Rev. J. G. Snipes. It was a most beautiful funeral.

Brother Moses became somewhat mentally confused during his last days and was not able to attend church, but he would talk on the scriptures and read his Landmark, which he loved. We all believe and hope he is resting in that Heavenly Home.

Mrs. Brantley Tart

SISTER AUBREY JORDAN

Sister Aubrey Jordan of Raleigh, N. C., was the daughter of the late Josephus and Matacia Jordan. She was born September 21, 1889 and departed this life February 29, 1964, having lived 74 years, 5 months, and 8 days.

Her marriage to the late J. Herman Jordan was in 1909, and she leaves to mourn her passing, two daughters, Mrs. Milton Pegram; Mrs. John Tannery and several grandchildren, all of Raleigh, N.C.

Sister Jordan was received into Willow Springs Church by experience and baptism the fourth weekend in August, 1936.

She was a faithful member and a lover of the truth according to her experience. She suffered a serious affliction for many years and was a semi-invalid after her first operation caused by this illness, but in spite of her condition, she was often found filling her seat at church on her meeting days, when many less anxious would probably have not expended the effort. However, the last several years of her life were largely spent in bed, but her faith and love for the truth did not lessen for "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

Sister Jordan's funeral was held in her home church at Willow Springs, where her membership was and her body was laid to rest in the church cemetery at Middle Creek Church, where many of her family have been buried who preceded her in death.

It is agreed that a copy of this obituary be recorded in the records of our church book, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, the fourth Saturday in March, 1964.

Sister Nora Helms,
Sister Eva Pearce,
Sister Pauline W. Adams,
Committee

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with the Church at Rougemont, beginning Saturday before the fifth Sunday in August, 1964. Elder Charlie Thomas was chosen to preach the introductory sermon, Elder Jack Hawkins, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association will convene with the Church at State Road, Surry County, N. C., beginning on Friday before the third Sunday in August, 1964. The church is located about eight miles north of Elkin, N. C., on Highway No. 21. Those coming from South and East travel north on No. 21 to the second traffic island where there will be a pointer to the church on the right just a few hundred yards.

E. R. Sneed,
Association Clerk

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA

VOL. XCVII

JULY 15, 1964

NO. 17

PROVERBS IX.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.

For by me thy days shall be multiplied, and the years of thy life shall be increased.

If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

A foolish woman is clamorous: she is simple, and knoweth nothing.

For she sitteth at the door of her house, on a seat in the high places of the city.

To call passengers who go right on their ways:

Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him.

Stolen waters are sweet, and bread eaten in secret is pleasant.

But he knoweth not that the dead are there; and that her guests are in the depths of hell.

PROVERBS X.

The Proverbs of Solomon.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing: but righteousness delivereth from death.

The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

READ, AND REREAD

"For the law made nothing perfect but, the bringing in of a better hope did; by the which we draw nigh unto God. Heb. 7: 19. Dearly Beloved in the Lord:

It has been more than three years since I have submitted anything for publication in the Landmark; however, I must confess that I have felt strongly impressed to do so several times, but have hesitated to make the attempt fearing that the impression to write was only of the flesh, and prompted by a carnal desire to try to comply with the request of many of the brethren and friends who have written and those who have spoken to me concerning the articles I have written in the past. I feel totally unworthy of the confidence of God's dear little children, and if not deceived, I feel to hope that I have been made to love them, and my desire, and I hope, prayer to God, is for peace and prosperity among the household of faith. As I make this attempt there is, (I hope) in my heart a prayer for divine guidance that the few lines I may write may have no uncertain sound, but that it may be in accord with the standard of truth, and in harmony with the experience of all that have been taught of the Lord.

The above scripture has for some reason known to God, been lingering in my mind for several days. I have read and reread it several

times hoping to get some relief. I have referred to it in public and tried to speak in connection with it, but still to no relief; instead I am more and more forcibly impressed to try to write to the household of faith, hoping that God may see fit to undertake for me and that some poor pilgrim may receive a crumb from the Master's table.

This scripture is a quotation of the Apostle Paul to the Hebrew Brethren. Not only was Paul speaking to them, but he was speaking also to all of like of precious faith even in this day. He tells us that the "Law made nothing perfect." We believe Paul was speaking of the law which was given by Moses. John 1:17, says; "The law was given by Moses, but grace and truth came by Jesus Christ." Paul says, "The law was our schoolmaster unto Christ, that we might be justified by faith." Gal. 3:24. Now let us hear Paul's words as recorded in Hebrew 10:1-10. "For the law having a shadow of good things to come, not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Under the law, in the legal day, the children worshipped God in types and shadows, the law was a shadow of good things to come. Every shadow has a substance. Without a substance there could be no shadow, and every shadow points to its substance. All the offerings that were made under the law were pointing to that one perfect offering which was to be made, and was made by the offering of the body of Christ once for all. We see that the law made "Nothing perfect, but the bringing in of a better hope did." This better hope is none other than Jesus. The Son of the most high God, the Savior of poor sinners, the one that came to do the will of His Father. We hear Him saying, "I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is

the Father's will which sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day. John 6:38-40. He also declared in verse 37, "All that My Father giveth Me shall come to me; and him that cometh to me I will in no wise cast out."

"The law made nothing perfect." The prophet Amos spake of the law as a plumb line, saying, "Thus he shewed me and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them anymore —" Amos 7:7, 8.

Doubtless, many of you remember as I do, years ago, when our Fathers had to hew out lumber by hand, there were very few saw-mills in those days so they had to use broadaxes to prepare their lumber for building, they first cut the tree down, then the plumb line was stretched along on the body of the tree — this was done not to straighten the tree, for no plumb line could straighten a crooked tree, for it only showed where the crooks were—so, "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Rom. 5:20, 21.

"The law made nothing perfect but the bringing in of a better hope did." "The law and the proph-

ets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16. John the Baptist was a forerunner of Jesus. His birth was foretold and his mission defined as declared by the angel from heaven, saying "Fear not, Zacharias: for thy prayer is heard; and thy wife, Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and, shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall be turned to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:13-17.

In Matthew 3: 1, 2, we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." As much as to say, Repent Ye Jews, turn away from the law service where sacrifices are offered upon the altars, for the True offering, the perfect offering (Jesus the Better Hope) is to follow me: to put away sin by the sacrifice of Himself. For the law made nothing perfect but the bringing in of a better hope did, by the which we draw nigh unto God. This Better Hope — Jesus — made something perfect, for by one offering

He hath perfected forever, them that are sanctified. Whereof the Holy Ghost is also a witness to us, for after that he hath said before, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

Jesus, this Better Hope, made the full and complete atonement, satisfied divine justice, making the heirs of His kingdom free from the law of sin and death. This people had sold themselves for nought, but they were redeemed without money, but not without price, and O, what a price! the precious blood of the Lord and Saviour Jesus Christ as of a Lamb without blemish and without spot! No wonder the Apostle could say, "The blood of Jesus Christ, His son, cleanses us from all sin."

Some advocate that the children of Israel had the ability to keep the law, but Paul condemns this in Gal. 2:16: quote: "Knowing that a man is not justified by the works of the law, but by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Also in Gal. 2:21, He says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." In Galatians 3:21, Paul asked this

question' "Is the law then against: the promises of God?" and he proceeded to answer his own question, declaring: "God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." He further says, "Now to Abraham and his seed were the promises made. He saith not, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator." Gal. 3:16-19.

The Prophet wrote by divine inspiration saying, "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His Government and peace there shall be ~~no~~ end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

Paul said, "For if He were on earth, he should not be a priest,

seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not saith the Lord; — I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they SHALL be TO ME A PEOPLE: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, a NEW covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:4-13. Also

in Holy writ, we read: "Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:18 - 24.

Some say that God loves everybody and wants to save them all if they will only submit and accept Him. If this be true why did Paul record this scripture: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God?" Rom. 9:11-14. I am glad the Apostle asked this question, also that he did not leave it to us to guess at the

answer. I feel sure that Paul knew that someone would accuse God of being unjust if He did not love every one and give them all a chance, hence He says, "God forbid, for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will, He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His Will? Nay, but, O Man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew His wrath and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which he had afore prepared unto glory. Rom. 9:14-23.

I have never found in the scriptures where God ever wanted anything, nor ever tried to do anything. He is not a God of want, for He said: "If I were hungry, I would not tell thee: for the world is mine, and the fullness

thereof." He is a God of power, He said: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10. He also said by the mouth of the prophet Isaiah: "We hear Him saying, Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give us; and to the south, Keep not back: bring My sons from afar, and My daughters from the end of the earth; even every one that is called by My Name: for I have created him for my glory, I have formed him; Yea, I have made him." In verse 12, 13, He says, "I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God Yea, before the day was I am He; and there is none that can deliver out of My Hand: I WILL WORK AND WHO SHALL LET IT?" and in verse 21, He declares, "This people have I formed for myself; THEY SHALL SHEW FORTH MY PRAISE." "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." It is only through and by this better hope that poor sinners are brought nigh unto God. We hear Paul saying, that now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2:13. Also we hear Jesus saying, "No man

can come to me, except my Father which sent me draw him: and I will raise thim up at the last day." John 6:44. He also said: "Whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20: 27, 28. Just how many, is only known unto Him. Paul was confident of this also for he says, "Nevertheless, the foundation of God standeth sure having this seal, The Lord knoweth them that are His." He not only knows them but He keeps them, and none is able to pluck them out of His hand. Jesus says: "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand: My Father which gave them me is greater than all and no man is able to pluck them out of My Father's hand." He also said, "Other sheep I have which are not of this fold; them also I must bring, and THEY SHALL HEAR MY VOICE, AND THERE SHALL BE ONE FOLD AND ONE SHEPHERD." "Them also" —just as I have brought others — I must bring them. "And they shall hear my voice, and there shall be one fold and one shepherded." Another witness to this is found in Heb. 2:10: "For it became Him for whom are all things, and by whom are all things in bringing many sons unto glory, to make the Captain of their Salvation perfect through suffering." Because all things are FOR Him, and all things are BY Him in bringing those

many sons unto glory. And if all things are FOR HIM, and all things are BY HIM, pray tell me what can be against Him in bringing those many sons unto glory, and if God be for those many sons, who can be against them." Another beautiful thought is: "...All things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8: 28.

Dearly Beloved, as I sit here trying to write my mind seems to be carried back to the time when I feel to hope that God caused me to see my vile and sinful condition. I was, at that time, working in a flour mill in the little town of Oakboro; pryor to that time, I felt that I was a pretty good boy. In fact, I felt that I was much better than some whose names were on the church book. I verily believed that some day after I had all the worldly pleasure I desired that I would repent, give my heart to God and be saved. I had heard others say it was that easy. But behold, I found to my sorrow and grief, that this was untrue. When at God's appointed time (I hope) I was overshadowed by some power and for the first time in my life, I felt the need of prayer. I had heard some say that we were all sinners and I did not doubt this, but never in my life had I felt so vile so helpless, and so sinful. I felt to be the most wretched sinner that had ever been blessed to breathe. "O Lord have mercy on me," was my cry. I had heard others say if you would only accept Jesus, He would save you. Dearly Beloved, I tried

with all my strength to beg for mercy but I received no relief. I turned to the law and tried to keep it, feeling that by doing so, The Lord would have mercy on me and save my poor soul. I did not know that the law made nothing perfect. I would cry time and again: "O Lord, if you will have mercy on me, I will be a better boy. I will live a better life. I will leave off these sinful things in which I have indulged, and do the things I should have done, but no relief did I find. Instead, it seemed I grew more vile and sinful each day.

I was brought along this way several months, feeling that each day would be the last for me. The only thing I could see for me, was death, and then to be cast into that lake of fire and brimstone. I could not see any hope of deliverance for me. As the poet says, How often have I thought: Why should I longer lie? Surely the mercy I have sought, is not for such as I." I could hear others in whom I had the utmost confidence tell their experiences, and how they were brought along, I could witness with them until they came to the place when they were delivered. There they left me. I had not been delivered, and could find no deliverance for such a vile sinner as I. I had failed miserably; failed to keep any promise which I had made.

"Yea, the law made nothing perfect." Yet, the law is Holy, and the commandment Holy and just and good. Therefore, the law being Holy, it required a Holy sacrifice to satisfy divine justice. And none could satisfy the law except Jesus

the Holy Son of God, this Better Hope. And if not deceived, I feel that He came to me and blessed me to feel and believe that He had paid the debt that stood against me, and caused me to hope in His mercy, and made me love Him because He first loved me and had delivered my soul from the lowest hell, set my feet upon the Rock — Better Hope — and established my going and also put a new song in my mouth, even praise unto His blessed and Holy Name.

After I received this hope, my first desire was to follow Him in baptism, but I felt O, so unworthy! to ask for a home with His little children (The Church) O, how I loved the glorious doctrine of Salvation by the sovereign grace of God! It was food to my soul. When I went to meeting, I would sit back on the seats in the rear of the church building, hoping no one would see me shed tears. I wanted to hear without being seen. O how I loved them and wanted a home with them, but felt too unworthy. I went on in this way for several months. Often I would vow that if I ever had another opportunity, I would go before them and try to tell what I hoped the Lord had done for me; but when the time came, I just could not go, and I felt that if I were ever blessed to offer to the church, I desired that it be at Smith's Grove for that is located only about one mile from my home. On a certain weekend when Clark's Grove Church was scheduled to hold their monthly meeting, I decided to visit the church, with no thought of offering to the church that day, however, when I walked into the

church, some power took possession of me, and when they announced an open door for membership, I do not remember leaving my seat, but when I came to realize where I was, I was there at the pulpit, trying to tell them what I hoped the Lord had done for me as a reason of my hope and desire to be with them, and to my joy, I was received; and on the following day (Sunday) I was baptized by Edler Eudy. I have never been able to express the joy that enveloped the soul of this poor, unworthy sinner, as I was raised up out of the water. Some people talk about going to heaven, but I feel that heaven came to me on that occasion. As the poet expressed it: "Heaven came down my soul to greet, And glory crowned the mercy seat." I feel that I can truthfully say: "Not a wave of trouble rolled, Across my peaceful breast."

I was going on my way rejoicing when a voice spake within me saying: "Comfort Ye, Comfort Ye, My people, saith your God; Speak Ye comfortably unto Jerusalem, cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." O Lord! I cried, I cannot, I am too ignorant, too unlearned! I can never stand before Thy people and try to speak in Thy Great and Good Name. The same voice spake again saying: "Thou shalt go unto all that I send thee, and whatsoever I command thee, that shalt thou speak." I very well remember the first attempt I made to speak in public. It was at Herrin's Grove Church. The pastor

asked me to open service. I said, O no, not me, I cannot do that. He insisted by saying, "I just feel like you can and that it will be a relief to you." I was afraid to say no again, and I could not say yes. So he selected a hymn and announced that I would offer prayer. At the conclusion of the song, I knelt down on my knees and for the first time in public, I tried to pray. If not deceived, I felt some degree of relief. I made a few efforts later to speak at the churches I attended, for my home church had granted me liberty to exercise within the bounds of the Bear Creek Association.

After making several attempts to speak, I came to the conclusion that I was mistaken in it all; That God had not called me to preach. I told my wife that I knew I could not preach, and everyone else knew it, and above all God knew it; and I would never try it again. For the next three weeks I stayed at home, I did not go to meeting anywhere. At the end of these three weeks, I was not able to be out because of illness, which lasted me eight weeks, and one morning a neighbor boy came to the bed where I was lying, and asked me how I was feeling, I told him I felt that I was going to die. I was in so much pain, it seemed I could not live and I could not die. Soon after he came in, a voice seemed to speak in me saying, "Why don't you pray?" Inwardly, I said, No, I cannot, I do not know how to pray. However, the burden became so heavy and the impression so strong, that I was made willing to ask them to bow with me in an effort to pray.

Dear Reader, I feel that if I have ever been blessed to pray that the Lord's will be done, that I was blessed to do so lying on my bed. After a few words, You know as much about what I said as I do. I only know that my pain was gone, and although I heard no natural voice, yet, if not deceived, a still small voice spake in me saying, You are not going to die now, your work on earth is not finished.

After the little effort in prayer, I said to my companion, I feel that I am going to get well, the Lord has a work for me to do. I feel that I was made willing to be God's anything. I began steadily to improve and the following Sunday, I was able to go to meeting, where I feel I was favored to unburden my soul. Then in March 1940, the church called for a presbytery and I was ordained to the full function of the gospel ministry. This was very much against my feelings, and I begged then not to do this, but they would not hear me. I realized that I have been wonderfully blessed in that I have been given a home with God's little children for almost thirty years, and I am trying in my weak way to serve three churches in the Bear Creek Association.

I have been accused of advocating a hard doctrine but I am thankful that I have never been accused of preaching a conditional doctrine. I do not know whether or not I am one of God's little ones; I only have a hope, but if I am, it is not by the deeds of the law, "For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God." So it is all of Grace—first, last and always.

(Elder) C. D. Whitley,
Oakboro, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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COMMENTS ON ISAIAH 7:21

Brother C. L. James, Stokes, N. C. has requested my comments on Isaiah 7:21, to which I will endeavor to comply. The words spoken by the Prophet read as follows: "It shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk they shall give, he shall eat butter: for butter and honey shall everyone eat that is left in the land." These words were spoken by Isaiah. Isaiah was a true Prophet. So these words were and are true, given of God.

God often spoke to His people by the mouth of His prophets. He communicated with them, and revealed to them the things which were according to His purpose and that would, in the fullness of time, come to pass. God spoke by the mouth of this same Prophet, saying: "The Lord of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; and as

I have purposed, so shall it stand: That I will break the Assyrian in My land, and upon My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders." Isa. 14:24

Before making further comment as to why the Prophet spoke as he did in the twenty - first verse, I will quote the preceding verses which are pertinent to the subject. It was according to the purpose of God that the inhabitants of Judah be captured. Many would be slain and others taken prisoners. Judah had become corrupt. They had departed from the law of Moses and followed the tradition of the Elders. The Prophet Isaiah said, "The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah, even the King of Assyria." Isa. 7:17. This meant that the calamity would be so great and so terrible that the towns and cities would be overturned. Not only this, but their vineyards, cattle, houses, and homes of the rich as well as the poor, would be laid waste and destroyed. Even the land which they cultivated would grow up and be a mass of thorns and briars. The destruction of Jerusalem and the inhabitants of Judah were to be accomplished with a razor that was hired: "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard." Isa. 7:20; meaning the Assyrian Monarch, whom God would use as an in-

strument in His hand to spoil and cut off the people of the Jews; who is compared to a razor for sharpness, and for the thorough work and utter ruin and destruction, he should cause to the Jews: and was called a hired one, because Ahaz, the king of Judah, sent a present to the king of Assyria, by which to prevail upon him to come and help him against the kings of Syria and Israel. See II Kings 16: 7, 8, 9. These armies beyond the river who are hired and will participate in the overthrow of their country, "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes." Isa. 7: 18, 19. The fly and bee are types, for as the bee goes into the valleys and holes of the rocks, and the fly swarms in bushes, even so these armies will extend to the remote parts of the land and root out the inhabitants and destroy their vineyards. The words of the Prophet apparently signify that little will be left, and there will be nothing more than a vast howling wilderness.

The Prophet said, "It shall come to pass in that day, that every place shall be where there was a thousand vines at a thousand silverings, it shall even be for briers and thorns." Isa. 7:23. The briers and thorns will grow up and take possession of the fields, because of so few men left

to till the ground and restock their vineyards. The 24th verse signifies that the land by reason of briers and thorns would be a hiding place for vicious animals and poisonous reptiles. It is recorded, "With arrows and bows shall men come thither; because all the land shall become briers and thorns." Isa. 7:24.

The men that will be left in the land will be so few and sparsely located after the destruction of Judah by the Assyrian, Chaldean, and Babylonian Armies, that "A man shall nourish a young cow and two sheep." By this means they can be well fed with milk and butter and wild honey, for this appears to be the food the people of the few families that were spared or who escaped, subsisted upon; after the siege by the invading armies. This was not an old cow, but it was a young cow, one that would give an abundance of milk. "And it shall come to pass for the abundance of milk that they shall give, he shall eat butter: for butter and honey shall everyone eat that is left in the land." Isa. 7:22.

Through all the famine and whatever distressed conditions the chosen few have had to endure, God through His goodness and mercy has provided food and raiment for them in time of need. The raven fed the Prophet Elijah (when he was down by the brook) with bread and flesh in the morning, and bread and flesh in the evening. See I Kings, 17:6. God replenished the meal in the barrel and oil in the cruse to feed the widow woman of Zarepath, her son and Elijah during the famine, when the heavens were shut up for three

years and six months, and it rained not. James 5:17. God fed the children of Israel in the wilderness with manna that fell from heaven, and quails that came up and covered the camp. See Ex. 16:13. They drank water that came forth from the rock. John the Baptist ate locusts and wild honey. In each instance that I have mentioned, the food of the Israelites was provided for them by the Father — God. It was especially true during the famine, caused by the long drought which lasted three years and six months. How true to our experience in this life!

When a long drought comes to our own souls, we feel so cold! so far from God and godly things! so dry! We cannot pray, we seek God, we long for Him, we try to pray, but no response do we receive! and finally there is a little dew from heaven, when we feel that we have almost despaired, and then follows the manna, and finally the quails. The manna brings a little encouragement that our God yet lives in our dry souls, but when the quails come, this is the meat sent by God, and we are again refreshed and built up. Our natural bodies require meat to bring strength and growth, as do the spiritual bodies. Manna will keep us alive, but meat gives strength and growth, and as in days of old, when the famine ceases, and food and water is again plentiful, our souls rejoice in the Lord. During the famine, the children of Israel drank water from the Rock. This water was pure and refreshing, as it is today; when we are watered with water from the Rock, we are enabled to say

with David of Old: "Rejoice the soul of Thy servant: for unto Thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. Among the gods there is none like unto thee, O Lord; neither are there any works like unto Thy works. All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. For Thou art great, and doest wondrous things; Thou art God alone. Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name. I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy name forevermore. For great is Thy mercy toward me: and Thou has delivered my soul from the lowest hell." Psa. 86:4-13.

Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. This promise applies to the natural needs of His people as well as their spiritual needs. This was true of the Prodigal son. "He wasted his substance in riotous living." See Luke 15:13. His father supplied his needs. He put the best robe on him. He put a ring on his hand, and shoes on his feet and killed the fatted calf to satisfy his hunger and the need of his body.

The best robe is an emblem of the robe of righteousness, the garment of salvation. This robe was prepared and provided by the death and resurrection of the Son of God, for the salvation of His people, and

this great sacrifice that was made for their salvation, portrayed the never-ending love so wonderfully demonstrated by God in the death of His Son for their redemption, of which the ring is an emblem. Thus clothed His people are inspired inwardly to "Be strong in the Lord, and in the power of His might; to put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The wiles of the devil, the principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places are all the principles of the humanity with which we wrestle every day within our own being for they dwell within our own flesh. This wrestling is what Paul had reference to when he said: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11. This wrestling is the warfare between the flesh and the Spirit, and is caused by the hatred our souls have for the sin that is

dwelling in our flesh, and the great love that now dwells within our hearts for the God we love and desire to serve, who has done so much for us. Our desire and prayer is to live a life that honors our God, that attests to our love for the attributes of God. We crave to live above sin, to bridle our tongues, which we find to be an unruly member. We desire that "His word may be in our tongues," and that our tongues may be used as a witness to His great and Holy name. That iniquity may not be in my tongue! and that I may not sin with my tongue! And that He would "set a watch at the door of my mouth, that I sin not with my tongue!"

A ring has no beginning nor ending. It is an emblem of the endless love of God. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 31:3. His shoes are an emblem of peace. See Eph. 6:15. The death of Jesus is portrayed in the preparation of the fatted calf. Jesus was delivered for the offences of His people and raised for their justification. It was by His death and resurrection that the redeemed family of God are favored to eat his flesh and drink his blood. Not in a natural but in a spiritual sense. They feast upon the word of God. Jesus said, "The words that I speak unto you, they are spirit and they are life." Jno. 6:63. His words are to the soul as the rain and dew are to the withered plant. They revive the drooping spirit. They are food for the hungry and drink for the thirsty.

The words of Jesus, which are Spirit and life to His people, bear witness with the spirit that is within the souls of those who are born of the Spirit of God. Paul said, "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16, and John said: "He that believeth on the son of God hath the witness in himself: He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son." II Jno. 5:10,11.

How wonderful was the demonstration of the knowledge and love of God to His scattered few in providing a source of food for their sustenance and welfare — the young cow and two sheep which supplied their need after the invading armies destroyed their towns, cities and vineyards! But this overthrow was by the command of God. It is evident that the Lord predetermined this disaster, and that it was for a good purpose, even though much death and destruction attended it. It is obvious according to the history laid down in the Old scriptures that when His people—the Israelites became a rebellious and stiff-necked people, the Lord sent calamities on them — usually these calamities were committed by other nations such as the Babylonians, Canaanites, Jebusites or by plagues, or famines, and caused great suffering among the Israelites, but they were reduced both in numbers and in their feelings. They learned from what source their blessings came

and were brought down in humbleness. This calamity proved to be blessings for the few that were left in the land. For God provided for their need. The Prophet Isaiah said, "It shall come to pass in that day, That a man shall nourish a young cow, and two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall everyone eat that is left in the land."

When the Lord took the stony heart out of the chosen vessels of His mercy, sorrow, pain and grief attended it, for the heart was the stronghold of Satan, but the removing of the hard and stony heart was for their good. Jesus put within them a new heart and a new spirit. "A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36:26.

Jesus is the teacher and leader of His people. They are poor, weak, halt, maimed and blind. He supports and cares for them through all their trials, troubles and temptations. The Prophet said, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42:16.

T. F. Adams

ELKHORN ASSOCIATION

The Elkhorn Association will be held, the Lord willing, the fourth Sunday, Friday and Saturday before in September, 1964, with the Zenith Church, Crumpler, Mercer County, W. Va. The Zenith Church

is located at Crumpler, about seven miles from Northfork. Those coming from South and East, turn right at sign "Crumpler" off No. 52 on hard surfaced road not numbered; take left fork near Ashland, go about one mile to church building. Those coming from West and North, turn left at this same point.

Ernest Branch,
Association Clerk

ABBOTTS CREEK ASSOCIATION

The One Hundred Thirty-Ninth Annual Session of the Abbott's Creek Primitive Baptist Association will convene the Lord willing with Oak Grove Church, Davidson County, North Carolina, beginning on Friday before the fourth Sunday in August, 1964, and continuing through Sunday.

The church is located on highway 150 between Spencer and Winston-Salem, near the little town of Churchland. Those coming from the west take 150 north off Interstate 85. Those coming from the east take U. S. 64 out of Lexington, N. C., to 150 turn south and go 9½ miles to church on the right. (Interstate 85 does not have an exit to 150 north coming from the east.)

We invite all lovers of the truth to come and be with us.

Calvin Harward, Clerk.

NEW RIVER DISTRICT ASSOCIATION

The New River District Association will convene with the Church at Flower Gap, Carroll County, Va., beginning on Friday before the second Sunday in September, 1964, continuing three days, the Lord willing.

The Church is located twelve miles northwest of Mount Airy, N. C., between Fancy Gap and Pipers Gap Highways. An invitation is extended to our brethren, sisters, and friends to meet with us.

Those traveling north on 52 highway, turn left near foot of mountain for about four miles to Church, and those traveling north west on Pipers Gap, go about ten or eleven miles, turn right on paved road and go about one mile to Church.

Elder J. Sebron Sechriest,
Association Clerk.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Hannah's Creek, Johnston County, N. C., the fifth Saturday and Sunday in August, 1964.

Elder D. E. Parker was chosen to preach the introductory sermon, and Elder W. D. Barbour, alternate. The Church is located on Highway 301 between Four Oaks, N. C., and Benson, N. C.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk
Princeton, N. C.

BLACK RIVER UNION

The next session of the Black River Union will be held with Harnett Church, the fifth Saturday and Sunday in August, 1964. The Church is about half way distance from Dunn to Clinton. Take #421 to the intersection of #242. Take #242 about two miles to first cross road. Church is 300 yards on right.

All lovers of the truth are invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?
Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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VOL. XCVII

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NO. 18

PROVERBS X.

Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The memory of the just is blessed: but the name of the wicked shall rot.

The wise in heart will receive commandments: but a prating fool shall fall.

He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow: but a prating fool shall fall.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

Hatred stirreth up strifes: but love covereth all sins.

In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Wise men lay up knowledge: but the mouth of the foolish is near destruction.

The rich man's wealth is his strong city: the destruction of the poor is their poverty.

The labour of the righteous tendeth to life: the fruit of the wicked to sin.

He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

The tongue of the just is as choice silver: the heart of the wicked is little worth.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AN EXPERIENCE

Dear Brother and Sister Adams,

I am sending you Sister Minnie Johnson's experience that I was telling you about at the Union Meeting. It was a great comfort to me, and I would love to see it in the Landmark if you see fit to use it. I feel it may comfort some other poor cast - down creature, too. Brother Adams, I thought when I asked you about it, I would add a short note to it, but when all is so dark and dreary, I become so despondent that I am made to wonder and fear that I am deceived in the whole matter and have deceived the dearest people on earth to me.

The older I grow, the less fit I feel to be a member of the Church of God, and the more I feel my dependence upon the Lord. I am confident that what the Primitive Baptist believe and preach is the truth and the flames cannot burn it nor the floods drown it. Solomon said: "A word fitly spoken is like apples of gold in pitchers of silver." Just a few words spoken into our souls, when they are directed by the Holy Spirit of truth, and his grace, fills an immensity of space, for we are overjoyed in our souls.

Brother Adams, I love the dear Landmark. I say dear, because it is dear to me, and it means much more since I am deprived of meeting with you dear people so much,

for certainly I am not with you as much as I would like to be. Each time it comes, I like to read it through before I lay it down.

When I read the good letters, they fill my soul with joy and consolation to know that there are some that love one another and are standing for the truth as it is in Christ Jesus. I feel so little and unworthy to be called a child of God, but the hope I have, the world cannot buy, and to be with the children of God is my pleasure and desire. May the God of all grace be with you and bless you while traversing the sunset side of life. May he sanctify and bless your efforts to His honor and glory, and the comfort of His elect.

When brought down in prayer to the throne of grace, please remember me.

Unworthily,
Elgie Collier
RFD No.3
Raleigh, N. C.

A Part Of My Life

I was born and reared by good Old Baptist Parents. My birth was March 26, 1877, and I was eight or ten years old before I had given the seriousness of life and death any thought. I esteemed Uncle Henry Stephenson as such a Good Man! I often sat and listened to him talk to Dad and Mother of the goodness of the Good Lord with him. I was so rude and full of life, I did not have but one time to die,

I way saying, when one day I said in the presence of Uncle Henry that I did not have but one time to die, and it did not make any difference when that time came, not knowing what he would say nor how I would feel. Suddenly He asked me was I prepared to die, and it seemed that I almost stopped still to consider what he had said. Surely the answer was there, but I could not speak. I have often thought of that and do until this very day.

I have a little hope that some day I will be one of that happy number. Oh, if it is the good Lord's will that I may, how happy I will be! How wonderful!

I was always such a sinner! I often heard my Dear Old Mother say, "Minnie is so rude, I cannot put as much confidence in her as I can in Mary." Mary was such a good girl! She was too good to live, so she was taken away at the age of thirteen years, and I was left to be the oldest one. I have often thought, Why was she taken and I left? I have been through with so much trouble since then. I grew up to womanhood wondering if I would ever be prepared to die. Very often my life has looked so very dark! My father was a farmer so I had to work in the house and in the field too, but it was a pleasure to me to work for I was well and healthy. In 1894, my father moved his family to Guilford County to the city of Greensboro, N. C., where we lived nine long months. I say long, because there was so much trouble for me! I had left my best friend behind, also the church that I attended, and I wanted to be back

at home with my loved ones.

I was seventeen years old at this time, and the youngest child in our family was one year old; so to add to my trouble, the baby was taken from us by death. It was buried in Greensboro. We moved back home November 1894, and I felt like my troubled mind would be at ease. I could attend Fellowship Church in Johnston County, and be with all my old friends. So I was married January 16, 1895, and we lived very happily together, but my troubles still lingered with me. Some people say they do not believe in dreams but I do believe in some of them. I dreamed I was traveling a muddy and lonely road on some kind of vehicle, and robbers and thieves were after me. I hurried on as fast as I could and soon got in sight of a large house. A man was standing in the door when I approached it, and asked me to come. I went in, thinking I would be safe, but I was mistaken. I was in a den of wild savage beasts, the most dreadful looking things I ever saw, and the large door that I had entered through, had closed behind me, and Oh! what was I to do? I would surely be destroyed by those beasts if I stayed there. I tried to pray to the Good Lord to take me out of such a place, and it seemed that almost in an instant, I was caught up like a feather and carried out through a little hole about the size of a star, and I felt to be bright like a star.

I was carried somewhere to a beautiful white sandy street, with green grass on each side, and oh, how happy I felt that I had been delivered from those terrible

beasts! It has ever been a pleasure to me to think of that bright little star I was carried through. Everything gets very unreal and indistinct to me at times, except that bright star, which still remains with me. It is a wonderful thing to remember, and reflect over.

I dreamed again, while in my troubles that I was crossing a mill pond on a muddy dam. All at once the dam began to sink, and I was so scared, I tried to cling to an old tree and it too was sinking. There being no other way for poor sinners, I began to beg the Good Lord to have mercy on me and deliver me from destruction, when suddenly, I was caught up out of that miry clay and my feet were placed on a solid foundation! How happy I was! It was too great for a poor sinner like me! Many times I have been helped out of such troubles in this way. God works in mysterious ways His wonders to perform. That the Lord is mindful of me and that I am one of His chosen few is too great for me to claim, I so often fear.

My soul was still troubled. I often thought: What would become of me? I would go to Fellowship Church, and it seemed there was a great wall between me and the members there. How I did love them, but how could they love me? I was not satisfied, I was so different from anyone else. One night I dreamed I was out in our corn field between two rows of corn trying to pray, when all at once, two white birds came to me. I stood up and watched them fly away. I felt like they had been sent to me to help me bear my troubles. I now felt better. After

that I wanted to be baptized but I was undecided where to go. Uncle Henry was with me through all my troubles and his membership was at Rehoboth, so I dreamed one night that I was in a pit between home and Fellowship, and there was fire all around me. Elder J. E. Adams came to me and spoke these words: "Blessed are they that do hunger and thirst after righteousness for they shall be filled." After this, I was satisfied where to go, but I felt so unworthy! I told Mother and Uncle Henry some of my feelings, and Uncle Henry said he hoped I would soon go to the church, but I did not think then that I would go so soon, but I felt so impressed that I prepared my clothes and it seemed I was preparing them to be buried in.

I was so burdened one night about a week before I offered myself to the church and I had a dream that I was at Fellowship Church and when conference was opened, some great power came and carried me up to the pulpit, and I was just so light that it required no effort to go. I was so happy as I went to the front! and I wondered if it would be that way, and sure enough it was.

I offered to the church at Fellowship, on Saturday before the first Sunday in May, 1899, and to my surprise they all agreed to take poor unworthy me. I felt so happy to shake hands with those good old brethren and sisters! I was baptized Sunday morning, and there I left a burden I had not had since.

Elder J. T. Coats baptized me. He was such a good man! He always seemed like a father to me.

Everything went well with me for awhile. I felt calm and satisfied! This was so different from the way I had felt for a long time, but it did not last long. I was now brought into many doubts and fears, but I never have regretted being baptized.

After I became a member of the church, my health was bad, so I had to stay at home much of the time, for we had two children. I became very depressed, and doubted my future welfare so much! but we do not have to go to church every time to be comforted for the great Lord comes to us in time of need, and raises us up out of this miry clay and establishes our goings, and puts a new song into our mouths, even praises unto Him, the Giver of every good and perfect gift. I viewed myself at Fellowship Church in a dream. I heard Elder Coats preach and saw the members of the church and I loved them. They were all tender and kind to me. I left and walked down a little path out east of the house. I went until I got tired and thirsty and I came to an open well, but it was dry. A voice over my head spoke and said, "If you are a Christian you can draw water although it is dry. So I let the bucket down thinking I would try. When the bucket got to the bottom, the water began to come in and I drew up a bucket full. I drank all I wanted and felt greatly refreshed. I then awoke rejoicing.

I was very well content to stay at home for awhile after this. Oh, if I could live like I so much want to live! but I do and say so many things that are wrong, and I cannot see it as such until it is too

late, and then I have to mourn over my sinful ways. Both my people and John's — my husband — lived near us, and they were all so good to us, They helped us out with our little family. When we had been married seven years, we moved our first time to Clayton, N. C., and as I had little children, I had much work to do, but my work has always been a pleasure to me, when I am well; and I have been wonderfully blessed with health.

I was too far away to attend services at Fellowship Church very often, but I could attend church at Clayton at that time. When Little Harvey came along, our number was increased to five children, however, he was such a good baby, it did not add much more work, and he was such a pleasure in our family. But he was too good to stay here long, and at the age of eight months, the good Lord saw fit to take him home where there is a better place prepared for such little babes. It was awfully hard to give him up, and that was our first real trouble. The Lord gives and He takes away, blessed be the name of the Lord.

We carried our little son back to the old home place for burial, and when we reached there, John's father was dying; so they were both buried the same day. This life is filled with many sorrows and disappointments, but these things tend to wean us away from the attractions of this world, and we are sometimes given a longing for the life to come.

May the Good Lord bless and comfort His children here on earth,
Minnie Johnson

GO AMONG YOUR BRETHEN

Dear Kindred in Christ:

I will try again to write you, thanking you for your card, letting you know you are well remembered in love that sometimes brings me down in tears of remembrance. Since my recent illness, I cannot remember as I did in days now past and gone. This explains why I do not write much, feeling to wait to see if my memory improves. I cannot express myself as I once did, my mind is so scattering. We both can see a difference — my wife and I — but I humbly hope God enables me to stand in defense of that wondrous doctrine of God's free grace, as in the past, even though encumbered with lack of memory. I just take what little I have left, and go among my brethren. We cannot help affliction. It is sent on us by the will of God unknown to us and we are helpless; we must bow in submission, realizing He is God, and "doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him what doest Thou?" and as one of old said: "Though He slay me, yet will I trust in Him."

I hope you are being blessed with good health, that you are going among your churches, and that you are being blessed with a continuation of good meetings such as I have witnessed in times that have passed. I still remember the sweetness of that meeting up on the mountain, when you were so wonderfully blessed to bring out Jacob's dream and show the ex-

perimental meaning thereof.

I wish my brethren could see and understand my condition, and that my failure to visit among them is not due to lack of love for them, but I am waiting to get over the effects of that stroke, for my memory to improve, if God sees fit to bless me thus. This is the reason I have not visited our associations in the recent past. God knows the love that is in my heart, and deeply felt grief, because of this shortcoming or deprivation. My doctors tell me my memory will be affected for at least a year. It is slowly improving, I humbly trust. I have tried to pray that God will one day restore me to where I was in the past, and enable me to again proclaim His great and Holy Name among men. I still go and endeavor to speak as in the past, but with only a limited amount of liberty, not often, but just now and then. Enough to keep me from giving up. I cannot refrain, though I have often tried, telling myself that God has not called me, that I have just imagined it, why bother any more? But the desire is there, with some measure of burden, and I find I cannot refrain from going. I have been blessed to pray at times, However, I just travel on in hope, trusting (with the ability He gives me to trust) God will some day bless me to carry His message to His people again. I often think of His promise: Isa. 43.2. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon

thee." Surely my faith is not in vain. I hope some day, He will restore me in memory, such as He has blessed me to have in the past. Then once again I shall rejoice, as in the days now passed and gone. I desire that you dear people be blessed to pray for me. I earnestly request that you do this, when God thus blesses you.

May God visit you both from time to time, as He has so graciously done in the past, and lift you up, enabling you to rejoice in a feeling sense of His dear presence in those mansions of love, be enabled to shed tears of pure joy, and forget sorrows for a season. Again do I especially request that you please remember me when at the blessed throne of Grace: "For the prayers of the righteous avail much."

(Elder) Layton Wingfield
Ridgway, Va. R. F. D.

CONCERN FOR ANOTHER

Dear Brother Adams,

I hope you and Sister Adams are well. Brother Adams, I am sending three dollars for the renewal of my subscription to Zion's Landmark, and am also enclosing a letter from a dear person to me. I received this letter while my son was in Watts Hospital, during last summer and if you like, you may put it in the Landmark. I hope some one will get as much pleasure from reading it as I did the day I received it.

Come to see us at
Oak Grove,
Sister Sue Adcock

My dear Aunt Allie Sue,

I have had you on my mind since yesterday, and I would, if I could, write something that would be of comfort to you this morning. I know all of it is in the hands of the Almighty God and I believe He causes His children to be concerned one for another. I have thought of you so much, and wish I could be of some help to you. I feel my lot in this life and the life to come is just as God fixed it before the foundation of the world; but it is only momentarily that I am satisfied with it. That is when I feel that I am embraced in that, that God has loved with an everlasting love. For some purpose He has caused me to love this blessed truth more than everything else in this world.

My life has been a rough and rugged one but sometimes when I feel His love and mercy, that just fills my soul, and I want to shout praises to His glory. I know of myself I deserve nothing for I am just a vile and sinful creature. Most of my time I feel like I am but a wayfaring stranger in a wilderness, longing to go home. Sometimes I have a hope that I am on that journey; then again, I feel I am a lost sinner, world without end.

I know it is nothing of myself that I have ever done that has enabled me to believe this truth, but it is by the grace of God I am what I am. He has kept me all the days of my life by His mighty power. I would be thankful, if I could, for what He has done for me; even a thankful heart has to come from our Heavenly Father. "For of Him, and through Him, and to Him, are all things: to

Whom be glory forever." Rom. 11:36.

Aunt Sue, God is not slack concerning His promises to His children, and I know your road is too rugged at times, for you to travel alone, but if it were not you would have no need of a Savior, for you could lift the load yourself, and fight your own battles; in fact, you could hinder them before they begin. God just so wonderfully works this things that He makes His children know their nothingness and His greatness. It is all for Him, of Him and by Him. When He brings His children along to know these things and then shows His tender mercy and love, don't tell me you will not praise His grand and glorious name! You do not want any of the praise for yourself for you know none is due you.

Oh, I love this blessed truth, Aunt Sue! It is my life, it is my all and all. God has blessed me with a husband that is good to me and three fine boys that I love as well as anyone could love his or her sons; but they could not and cannot reach my case in this respect. I tried to fight my battles. I still try, that is why I know I cannot.

May you feel His presence in this trial as well as all other trials, that you will be given strength and courage to face whatever God has laid out for you. That is the desire that is in my heart this morning. I know I cannot change things, but just beg: "Oh, Lord, reconcile Thy children from time to time in this life with the reassurance that one day they

will be going Home to that Great City, not made with hands, but is eternal in the Heavens.

Aunt Sue, this has been awkwardly put, as well as composed, but that is I. I hope this morning I love you for Christ's sake. I hope Nathaniel is feeling better today.

Give my love to all,
Gladys and Family, or
Mrs. Herman Clayton,
R. F. D. No. 6.
Rougement, N. C.

AWAITING THE MASTER'S CALL

Dear Beloved in Christ

Yes, Brother Adams, I am still here, just lingering along awaiting the Master's call. Why am I here? Oh! I do not know. I am no good to anyone. I feel to be an awful burden, even to my three dear children. Our blessed Lord has a purpose for my staying here and He alone knows what the purpose is.

I have been reading in Psalms and find so many good things. All are good but some verses seem to be for me and express my own words of praise and my plea by day and by night. O, I have been cast down low for so long! and am made to cry, Is the Lord clean gone forever? When shall I, (if ever) feel His sweet presence again? I beg for His return but it seems that He has forsaken me. With all my heart I desire His presence every minute of my life, yet I feel that I am most unworthy of His least notice. I think I must feel as the Psalmist did when he said, "But I am a worm and no man."

Even though I am cast down so low, and my hope (if I am blessed with a hope) seems so very little and weak, I cannot lay it by, nor

can I praise Him enough. I know that if I am one of His children, He will never, no never forsake me, and that He will visit me again. Yes, from through or beyond the dark clouds the sun will break forth and shine again, revealing His sweet smiling face. He will reach down and lift me up and place me on mountain tops for a season. Oh, if I could praise Him as I ought!

I did not mean to write so much, nor as I have; I hope you will forgive me. I only meant to say a few words, and that I am sending a letter that Sister Effie Parke of Chehalis, Washington gave me permission to send you. If you think it worthy of space in Zion's Landmark, I feel sure she would not object to the publication of it either. I judge so from the way she has it spaced. If published, one or both, please send Sister Parke a copy of the issues.

Sister Parke and I have corresponded many years. Her letters are a source of comfort to this old sinner. Her address is 1360 1st St., Chehalis, Washington. 98532.

As you will see I have moved. I could not be alone longer. I am with my son. Pray for me and may God bless you all.

With love, from a sister, I hope.
Harriett Little Gray
7015 Gonzales St.,
Houston, Texas, 77020

OBITUARY

Brother S. L. Kearney, son of J. J. and Celia H. Kearney, was born Oct. 18, 1888, and died February 25, 1964. He was first married to the late Lola Mae Ham Kearney December 17, 1906, and to them were born the following daughters and sons: Sister

Emma Rouse, Mrs. Robert Cunningham (deceased), Mrs. Marie Harris, Robert, Albert, Fred and Lyman. His last marriage was to Sister Lillie Coats who survives, along with a number of grandchildren, great grandchildren and step-children.

Brother Kearney united with the Church at Mewborn's the second Sunday in August, 1924, and was baptized by the late Elder W. B. Kearney, his brother. On the second Sunday in June, 1926, he was set apart as deacon for the church, which office he filled usefully and wisely. Brother Kearney his advise in spiritual as well as natural was a wise counselor, and many sought affairs. He is greatly missed in this respect, as well as by all who loved him, but we are made to realize that God in His own way and time is able to raise up others upon which to place this mantle. He was blessed with a good bass voice, and appreciated good singing in the homes and churches.

Those who knew and visited in our brother's home will long remember the patience, long suffering, and the enduring humble spirit he was blessed to manifest for the ten years from 1950 until 1960 when Sister Kearney was an invalid. This affliction was a great trial for Brother Kearney and his family. Through it all, we never heard him murmur nor complain, as it was with Job who sinned not with his lips, neither did he charge God foolishly. See Job 1:22.

Brother Kearney was a farmer and merchant for many years, and was a good provider to his family. The Lord blessed him to accumulate worldly values to the extent of providing each of his children with a natural home. In all of this he was meek, and manifested a humble spirit.

His funeral was conducted by Elders T. F. Adams and J. M. Mewborn, on February 27, 1964, the latter in the absence of his pastor, Elder J. E. Mewborn, who was unable to attend because of illness, after which his body was laid to rest in the Mewborn Church Cemetery beside Sister Kearney to await the resurrection when corruption shall put on incorruption and the bodies of His saints shall be changed and fashioned like unto Him who liveth and abideth forever.

Written by the request of the church
March 14, 1964.

J. E. Mewborn,
J. M. Mewborn,
Committee

NOTICE

Brother and Sister Paul C. Rohrbaugh have been transferred by the U. S. Army from Louisiana to Germany. Their new address is:

1st Sgt. Paul C. Rohrbaugh,
B-Btry. 1st MSL. BN. 67th ARTY.
A.P.O. 800 N.Y., N.Y.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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COMMENTS REQUESTED

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, worketh death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7: 12-14.

When a man testifies in court, he is sworn to tell the truth, the whole truth and nothing but the truth. Here the Apostle Paul was not speaking as an unregenerate man, but as one that was regenerate, and therefore born of the Spirit of God. His testimony was in giving an account of the thing which he had seen, tasted and felt of the Word of God. See I Jno. 1:1. His eyes were opened and a new heart given to understand the things of the Spirit of God. The experience of the Apostle which

enlightened him to see and understand the truth of God's word, was not for him only, but for the comfort and edification of those of like precious faith.

In the preceding verses and the verses following, the Apostle has been discoursing upon the law; the purpose of it, and the effect it has upon the soul when it penetrates the inward part of man. It has little or no effect upon those who are dead in trespasses and in sin. When the soul is quickened by the Spirit of God, the law enters and reveals to the sinner the enormity of his sins and transgressions. The law is not the cause of sin any more than a line stretched upon a log is the cause of it being crooked. The line reveals the crooks in the log. Even so, the law has nothing to do with making a sinner straight who is condemned by it. The objector may ask the question, "What is the purpose of the law if it does not give eternal life? does not bring salvation, and men are not justified by it?" The Apostle Paul tells us: "By the law is the knowledge of sin."

The Apostle has previously said, "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7:5,6. Those who wished to dispute the doctrine which the Apostle affirmed, would say that he taught that the law was sin. Paul did not say that the law was sin, but he said, "The motions of sins which

were by the law, worked in our members to bring forth fruits unto death. He meets this objection by saying, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." It cannot be said that the law is sin. It was the transgression of the law that brought woe and misery into the world and not the law. Paul said, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. The law says, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt love thy neighbor as thy self." Matt. 19:18,19. All men would have to acknowledge that this is a good law. It is only those who have felt the condemning power of it in their souls because of sins and transgressions that can witness with Paul, who said, the law is holy and the commandment holy, and just, and good.

Sin lies dormant in the soul, so far as our spiritual knowledge is concerned or even our consciences, until it is uncovered by the law, yet it is not the law that makes a man sin. The law discovers or reveals sin and it reveals to man what he is by nature. The law says, Thou shalt do no murder. Many murders are committed at heart through malice, that are not actually ever committed. When David, as king, had Uriah placed in the forefront of the hottest battle, that he might be smitten and die; the law of God entered into his soul and uncovered his sin to him, to the extent that David confessed

that he had sinned: "I have sinned against the Lord." One of the thieves on the cross crucified with Christ, acknowledged the justice of the law. He said to the other thief, "We indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Luke 23:41.

Paul said, "For I was alive without the law once: But when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." Rom. 7:9,10. The carnal mind cannot comprehend the true meaning of the Apostle's experience. It sounds unreasonable to the unregenerate for Paul to say that he was alive once without the law, but when the commandment came, sin revived and he died, and that the commandment which was ordained to life he found to be unto death. When Paul said he was alive without the law, he meant that he felt no guilt of sin within, all was well with him, he had no sense of guilt for anything he did. He lived in a state of innocence, and state of holiness and righteousness so far as his conscience was concerned. He observed the law of nature according to his rearing for he was brought up and was more perfectly instructed in it than the common people were. He was also taught a moral law which he evidently obeyed, for he said, "After the most straitest sect of our religion I lived a Pharisee" Acts 26:5; however, when he transgressed the laws he was a subject of or to, there was no sense of guilt before God in his soul. Paul was a Jew and they had a law re-

ligion which included circumcision, sacrifices, and the other several duties attendant or pertinent to their worship. So Paul was alive without the law. He had no condemnation for sin. He was a Pharisee of "The most straitest sect," so says the scriptures. He was born under the law of Moses, and he was brought up, and more perfectly instructed in it than the common people were, and was a strict observer of it, yet he was without knowledge of the spirituality of it; he, as did the rest of the Pharisees, thought it only regarded the outward actions, and did not reach the spirits and souls of men, the inward thoughts and affections of the mind.

There are many men and women of today who know the law only in the letter, not in the spirit. There is no guilt of sin before their eyes, no repentance in their hearts, for they feel nothing to repent of. But when the commandment came into the heart and conscience of the Apostle, with power and light from above, sin revived, and as never before, Paul came to see and know himself as a wretched, desperate sinner. He was exceedingly sinful, a thing he did not know before because he had not felt it in his very soul. Now he knew himself to be corrupt from the sole of his feet to his head. Paul of course, was truly no more sinful than before, but he was now aware of his condition, he was apprehensive of his vileness before God. He said: "And I died." He now saw himself dead in sin, dead in the law, under a sentence of death, which he felt so vividly in his

heart. He saw he was deserving of eternal death, and all his hopes of eternal life by his obedience to the law of works died immediately. He was taught through experience that there can be no justification of a sinner by the deeds of the law, since by it is the knowledge of sin. Therefore he says: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8,9,10.

This is strange language to the carnal mind, therefore men deny this doctrine, and object to it, and have objected to it since the coming of Christ, but Paul said, "Was then that which is good, (meaning the law) made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; (the law) that sin by the commandment might become exceeding sinful." Rom. 7:13. Is it not clear to see that the law made the discovery of sin, and sin by the commandment (law) worked death in Paul? "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:15.

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14. Yes, we know that the law is spiritual, because not until it was applied to our souls and hearts, did we know that we were carnal by nature, and were exceedingly sinful. Certainly nature did not teach us this great truth or we would have known it

before the law of God was applied to our hearts, but we did not know it until then. We, in nature are still carnal, that is why we have this continual warfare, that is why we hate the evil that we see within ourselves; that is why we fear evil. Solomon said: "The fear of the Lord is to hate evil: —" Prov. 8:13. Again he said: " — By the fear of the Lord men depart from evil." Prov. 16:6. Paul further said he was sold under sin: and so is everyone in nature. This happened when our forefather Adam partook of the forbidden fruit. He went down into death and with himself, he carried his posterity, and in our nature we are still contaminated with the sin cursed earth — our nature, our carnal nature, which harasses the inward man, the spiritual man every day of our lives, this is why we are exceeding sinful. When the light of God's Spirit shined in the Apostle, he saw himself to be the chief of sinners. He knew he was too vile and corrupt to keep the law or the commandments of God. The law of God which came by Moses, did not promise eternal life. A convicted sinner may strive, labor, with an endeavor to work out a righteousness which will be acceptable to God. When he has exhausted every effort to improve his condition, but to no avail, and is brought into a hopeless state, then the Savior comes to His rescue and he is given a hope through Jesus Christ, he will then know the truth of what Paul said, "By grace are ye saved."

Grace is a free gift bestowed upon an unworthy sinner. He will

never again believe in the works of his righteousness, nor the works of any man. He can now read the testimony of the Prophet and understand his prophesy. "All of our righteousnesses are as filthy rags." Not just rags, but filthy and corrupt. God revealed this to Job, as he does to every one of His; and Job said, Behold I am vile," and his words are still fitting to describe our state of being, even though these words were spoken many hundred years ago. They are for our comfort. Paul said, "For whatsoever things were written aforetime, were written for our learning that we through patience and comfort of the scriptures might have hope. Rom. 15:4. Now the children of God do have a righteousness, but it is the righteousness of Jesus Christ, implanted in the souls of everyone of His redeemed for whom He died.

Eternal life is not promised by the law of Moses. Paul said, "If there had been a law given which could have given life, verily righteousness should have been by the law." It remains to be seen that if man could have been justified by the law, verily righteousness would have been by the law; it therefore would not have been necessary for Jesus to have come into the world to suffer, bleed and die. But it is written, "Therefore, by the deeds of the law shall no flesh be justified in His sight for by the law is the knowledge of sin. Rom. 3:20. God's law was good, it was Holy, it was given by God. Sinful man was too vile and corrupt to keep this law. Paul acknowledged his failure to meet its demands by saying, "I am carnal sold under sin."

God's law required perfect obedience. Sinful man could not meet its demand. God's law must be honored and His people redeemed from their sins, but after the transgression Jesus Christ was the only one that could fulfill the demands of this law, and this He did by taking upon Himself a body of flesh, made like unto His brethren, yet without sin. He went into death, and by so doing he destroyed him that had the power of death, (the devil) and delivered them, who through fear of death were all their lifetime subject to bondage. See Heb. 2:14,15.

Jesus Christ brought in everlasting righteousness to the chosen vessels of His mercy. Having abolished death and set the captives free, he put a new law into their hearts and mind. This was embraced in the new covenant. He took away the first (the broken law by man) and established the second. This new law which God put into the hearts and wrote in their minds, is a law that is impossible for them to break. It is the law of love. Jesus called this a new commandment. He said, "A new commandment I give unto you, that ye love one another. As I have loved you, that ye also love one another." Jno. 13:34. This love of God which is shed abroad by the Holy Ghost in the hearts of the redeemed family of God is the best evidence that they are born of the Spirit of God. John said, "Everyone that loveth is born of God." I Jno. 4:7. Jesus said, "By this shall all men know that ye are my disciples if ye have love one to another." Jno. 13:35. Paul said, "Let broth-

erly love continue." Heb. 13:1. This word "Let" is not a conditional word, not a word that indicates choice; but this expression was used by the Apostle Paul, and the expression indicates a state of being, and was dictated by the Holy Ghost. It carries with it force and power: as it did when God said, "Let there be light and there was light." Gen. 1:3. A similar expression was used by Jesus to His disciples when they were in trouble. Jesus was going away. This was before His crucifixion. He said: "Let not your heart be troubled, ye believe in God believe also in me." Jno. 14:1. When the souls of God's humble poor are in distress, and these words are read to them, which is often done at funerals, the distressed do not receive the desired comfort, but when Jesus speaks these words into the troubled souls, they bring relief and comfort. Why is this true? It is because Jesus is speaking these words into the hearts and souls of His little ones, and they of necessity bring relief because they are applied by the Father in Heaven, and they accomplish that which was meant for them to accomplish. Jesus said, "The words that I speak unto you, they are Spirit, and they are Life." Jno. 6:63. If by reading the written word, one could bring joy and peace, when we are in trouble, there would not be any need for Jesus to speak in the court of the conscience. There may be many that cannot read the Holy Scripture yet Jesus speaks to them when they are in trouble. David said, "God is our refuge and strength, a very present help in

trouble." Psa. 46:1.

To those who have been in trouble, may I ask, Has Jesus ever spoken a word to you that brought joy and comfort? Did He say, "Come unto me all ye that labor and are heavy laden and I will give you rest?" Did He say, "Look unto me and be ye saved all the ends of the earth?" Perhaps some other words were applied to your soul that brought joy and comfort.

Paul recorded much of his experience. This was written for our comfort. If your experience is in accord with his, it is evident that you are born of the Spirit of God. Paul said, "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16. This love of God, is felt in the souls by those who are redeemed by the previous blood of Jesus Christ. It is shed abroad in the heart by the Holy Ghost. This is the evidence that they are born of the Spirit of God. John said, "Whosoever believeth that Jesus is the Christ is born of God, and everyone that loveth Him that beget, loveth him also that is begotten of Him." I Jno. 5:1. This love cannot be favorably compared with the natural love. It is the love of God which is shed abroad in the heart by the Holy Ghost. It continues in the heart of those who have felt the force and power of it.

Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you and pray for them which despitefully use you, and persecute you." Matt. 5:43,44. When the subjects of His grace are overshadowed

with the great love of God they will love their enemies through pity and compassion. Stephen's accusers stoned him while he was "Calling upon God, and saying, Lord Jesus, receive my spirit, and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." When Christ and the two malefactors were crucified, He said, "Father, forgive them; for they know not what they do." When the Lord opens our eyes to the extent that we realize they are more to be pitied, than blamed for their actions we realize it is through ignorance or the lack of understanding that they criticise, ridicule or persecute the doctrine of His people.

When the enemies of Stephen were in the process of stoning him to death, his heart was filled with pity and tender compassion, as he cried to the Lord in their behalf.

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY OF SISTER CORA JACKSON

Sister Cora Jackson was deceased April 18, 1964. She is survived by her husband, George W. Jackson; two sons, C. R., and G. R. Jackson; and two daughters, Mrs. Estelle Olsen, and Mrs. Helen Allen. She was the former Cora E. Hartley.

Sister Jackson was baptized into the fellowship of the East Atlanta Primitive

Church, Atlanta, Ga., the third Sunday in October, 1954. She loved the doctrine, but because of ill health, she was unable to attend her meetings for a number of years.

Funeral services were held at Howard L. Carmichael's Chapel with Elder Jerry Hunt officiating. Interment was in Hill Crest Cemetery.

Sister Popie Garner,
Sister Alice C. Morgan,
Committee

RESOLUTION OF RESPECT IN MEMORY OF BROTHER RUFUS OAKLEY

God has seen fit to remove from us by death, our beloved Brother Rufus Oakley. Therefore Be It Resolved:

First, That we bow submissively to God's Will, knowing that He is too wise to err and too good to be unkind; our sympathy goes out to the bereaved family.

Second, That the church has sustained a great loss in such a true and faithful member, who was usually present to fill his seat as long as he was able. Brother Oakley as a member of Surl Church two years.

Third, That a copy of this resolution be sent to Zion's Landmark for publication, a copy to the bereaved family, and one recorded on the church book.

Done by order of the Church at Surl, this the January meeting, 1964.

Elder L. P. Martin,
Moderator
Brother J. E. Dean, Clerk

MATES CREEK ASSOCIATION CONVENES

The Mates Creek Association of the Primitive Baptist Faith and Order is appointed to convene, the Lord willing, with the Indian Fork Church at Culloden West Virginia, beginning on Friday before the first Sunday in September, and continuing through the following Saturday and Sunday, September 4th, 5th, and 6th, 1964.

Those coming from the south and east, take the West Virginia Turnpike to Kanawka City Exit, then take Highway #61 to Highway U. S. #60. Follow U. S. #60 west about twenty-five miles to Culloden. There is an elementary school on the right side of the Highway in Culloden. Turn left at this school and come about one-fourth mile to the church.

All lovers of the truth are invited to come and be with us.

N. E. Stanley, Clerk
Mates Creek Association

ASSOCIATION NOTICE

The Salem Association will convene with Sardis Church on the 3rd Saturday, Sunday and Monday in September, the Lord willing. Sardis Church is located on Highway #220, 18 miles west of Greensboro, N. C.

Sardis Church has arranged with the Madison and Mayodan School for use of the school building for Saturday and Sunday in case of inclement weather. This school building is on highway #704, just a little way out of Madison toward Mayodan, N. C.

On Monday we hope to meet at the church. We hope that all who have a mind and a way can be with us. We welcome you.

Elder A. B. Barham,
Association Clerk

UNION NOTICE

The next session of the White Oak Union is appointed to be held with the church at New Port, N. C., in Carteret County, the fifth Sunday and Saturday before in August, 1964. All lovers of the truth are cordially invited, and a special invitation is extended to the Brethren of the Ministry.

Elder H. A. Young,
Union Clerk
Jacksonville, N. C.

LOWER MAYO UNION

The Lower Mayo Association Union will be held with Matrimony Church, located on unmarked road about halfway between Leaksville, N. C., and Price, N. C., beginning at two o'clock on Saturday before the fifth Sunday in August, and continuing through Sunday. Inquire at Leaksville for road to Price, and follow to Church. All lovers of the truth are invited to meet with us.

For further information contact the undersigned.

Elder James G. Gardner, Stoneville,
N. C., or Sam L. Gilbert, P. O. Box
2629, Winston-Salem, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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AT
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VOL. XCVII AUGUST 15, 1964 NO. 19

PROVERBS X.

The lips of the righteous feed many: but fools die for want of wisdom.
The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

The fear of the Lord longeth days: but the years of the wicked shall be shortened.

The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.

The righteous shall never be removed: but the wicked shall not inhabit the earth.

The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

PROVERBS XI.

False balance is abomination to the Lord: but a just weight is his delight.

When pride cometh, then cometh shame: but with the lowly is wisdom.
The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**DISCUSSION BETWEEN DR.
HOOPER AND ELDER P.D. GOLD**

TO ELDER P. D. GOLD

Dear Brother Gold:

Your defection from us and your going over to the party of those styling themselves "the old side, or Primitive" Baptist, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not with a good conscience remain among them, it seems to justify them in asking your reason for taking this step. No one questions your right to follow your best judgment and the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable division of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the the name of "Missionary Baptist" — a distinction unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we

should think the unwelcome appellation of "Anti-Missionaries." I believe we, "the Missionaries" wish to do right and if by mistake or infirmity we go astray, the well-meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller whose works have been a standard authority for Baptists both in England and this country, ever since they appeared. They recognize and set forth prominently Gods' elective love, effectual calling and preservation of his saints unto final salvation — the sinner's guilt and helplessness and his entire dependance upon God "both to will and do His good pleasure." But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be Christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength and zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the

earth. Every true church must therefore be a missionary church and the very doctrines which we preach and the practice resulting therefrom are what set in motion the Christian world towards the end of the last century, and gave the Baptist the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed of God by conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a reaction on the contrary direction, and made them averse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the scriptures and take for granted that the meaning adopted for every preacher that can read the English Bible is the teaching of the Holy Spirit? and does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the

food appointed by Christ for the nature of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies of the truth and recreants to the good old Baptist doctrine. — In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the "Anti-Missionaries" many truly pious people and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren the error of departing from Scriptural precept and example by preaching the doctrines of predestination and election in such an unguarded manner and disproportionate quantity as to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with reproach of helping God to achieve His purpose by our puny hands. Yet God does not cern our

fellowship in His work — Are we not called “workers together with Him?” The truth is, God carries on all His operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who used the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy’s hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessalonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethen styling themselves “Old School” can fail to see it and act upon it as we do. But may be our opponents will say: We don’t object to your working but you don’t work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work. “Show us a more excellent way,” and we will all heartily thank you, if you can suggest some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrine or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me if your intercourse with this class of Christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apolo-

gy for being the one who takes the liberty of asking for this explanation from you, except my age as so seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

Wm. Hooper

TO DR. HOOPER

My Dear Sir:

A communication addressed to me appears in the Biblical Recorder of April 27th, 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptist. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates as if he felt himself to be their champion. But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write to needlessly offend no one, neither arrogating and superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching brought to my view in experience, and let all who are disposed to

consider my views try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against" as any one of your number and verily thought such a course was doing God service. I embraced the Andrew Fuller system, and was under teachers of theology—was sincere in thinking salvation was offered and only offered to all men—that it depended on the creature's own will whether he be accepted to or not—that Sunday school teaching was a wonderful help in the Lord's work—that missionary boards were a happy organization for spreading the gospel that theological teaching was a wise provision for training a man to preach—that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however continued unabated; but the task began to increase.

Suddenly corruptions arose every

where within me with a fierceness uncontrolable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall He not with him also freely give you all things." Since then Christ is my only hope, and all human rightness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles, out of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in began to arise. Salvation must be either by works or of grace, and not by blending them; but your people, it seemed were trying to blend the two systems. That it is by grace both the Bible and my own experience taught: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." "If it is of grace it is no more of works," etc. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam stood in nature for

his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in him righteous in his obedience; and though the law is given that the offense might abound, this affects not the covenant, for where sin abounded, grace did much more abound — that the names of his children were all written in the Lamb's book of life, from the foundation of the world — that they were the Father's who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for Christ to die, as he was surety for their ransom. It was necessary for a people actually under sentence of death. When he, the Shepherd is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and blotting out of sin; Jesus rises from the dead and the church is justified; "He was delivered for our offenses, and raised again for our justifications." to make manifest unto them their salvation, Jesus is exalted a prince and Saviour to give repentance and remission of sins unto Israel; God carries out his own counsel according to the purpose of foreordination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and

will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost? will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied?

Shall God, who commits his love to us while we were yet sinners, by giving his son for us, in whom we are reconciled through his death, fail to draw any to Christ, since none would come without the drawing of him whose love is everlasting. Is what Jesus said true, "Glorify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him?" I am free to say, that all blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that he may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that?

Will all that the Father gave to Christ come to him? "All that the Father giveth me shall come to me." Will any others? "No man can come to me, except the Father that sent me, draw him." "But ye believe not, because ye are not of my sheep." Human nature, which cannot help to bring the sinner to Christ cannot prevent it in the day when "shall come" makes him willing. Such questions were sweetly answered in scriptural assurance, powerfully enforced — that God, who declares the end from the beginning, and

whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children that God hath given me;" it also convinced me that no goats would appear with the sheep, no chaff with the wheat, no bastards with the children.

Mankind is ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on ground of foreseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy, "He will have mercy on whom he will have mercy, and whom he will he hardeneth." He is not the author of sin, nor does he tempt any man to sin, nor can he be tempted with evil. He made man upright, but Adam the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power of this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessel of mercy to glory beforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only

to destruction and the very blessings he sends on them they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What election love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should have ever chosen him, and not why he should have left him out. He never can see any good thing in himself as a reason why he should be saved. The sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus — The apostle's

reason suits me: "That we should be to the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent and power of the atonement, knowing that your denomination seem to regard it as universal, and hold to a very general, uncertain, and indefinite application of it, reconciliation with man's natural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed by nature are children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was by what power can these dead sinners be quickened and made sensible of their lost condition? and, who shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is, they must not only be redeemed, but they must be born of the Spirit, or born of God — that one cannot see the kingdom of God until he has a spiritual birth. What power produces this birth? "The Spirit quickeneth whom he will; The spirit giveth life." Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever blessed Trini-

ty are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord by the Holy Ghost."

What shows the sinner that he is lost: no human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and demands of the law of God and then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation. A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?"

It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of salvation was communicated; as the Lord gave to every man. The apostles were commanded to go into all the world and preach the gospel to every creature and he that believed, etc, shall be saved. Let it be observed, that faith is indispensable, and so also repentance the gift of God.

(Continued In Next Issue)

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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VIEWS ON MATTHEW 12:20

Dear Brother Adams,

I have been thinking for some-time, that I would ask your views on Matthew 12:20. I hope this will find you and yours in the best of health. If my wife and I live until July 6th, we will have been together fifty-eight years, and we are blessed with health to do our work in the house, garden and yard; we also attend church most every weekend.

Love to you and yours,
a brother, I hope,
C. L. James
P. O. Box 95,
Stokes, N. C.

Matthew 12:20 reads as follows:
"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." These words are recorded in the Old Testament scriptures as well as the New Testament, and were spoken by the Prophet Isaiah. (also known as

Esaias). They were dictated by the Holy Ghost. "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1,2.

The wording by the Prophets is slightly different from the New Testament recording, but the meaning is essentially the same. "A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto victory." Isa. 42:3. These words are like many others used in the scriptures, they are spoken in types and shadows of things to come. Here the convicted sinner who is quickened by the Spirit of God and made alive to righteousness is likened unto, or is represented, by the bruised reed. This was not a reed that stood stately and strong with no scars or blemishes, but it was a bruised reed, one whose strength had been much impaired. They often travel with a heavy heart and a contrite spirit. They go mourning and groaning. Grief and sorrow is their portion much of the time. They are needy, they are heavily burdened, and are brought low and humble. Their very breathing is, Oh Lord, have mercy, be pleased to deliver my poor soul, O God! Lift me out of the quagmire of sin, place my feet upon a Rock, (Jesus). And restore my soul! This poor broken reed fears eternal destruction. This is especially true of the young converts, that is, those who are of first awakenings of their vileness, and never having known the need of a

Savior before, who, like a bruised reed, one that is in some measure broken, or near being broken to pieces, are wounded in spirit; their hearts are broken and contrite under a sense of their sinfulness, vileness, weakness and unworthiness; whom Christ is so far from breaking and destroying, that He binds up their broken hearts, heals their wounds and restores comforts to them. These comforts are seasonal or intermittant; their light grows dim and is likened unto the smoking flax. It is as a smoking lamp, meaning the wick of the lamp, being just lighted; seems ready to go out, which causes it to smoke.

One purpose of flax in olden times was to make wicks. These wicks were put into lamps which contained oil. When the oil was low and almost consumed the light began to flicker, and the flax began to smoke, but before the light was out, the lamp was supplied with more oil. How true in the experience of God's humble poor. They are given a little grace to see that Jesus Christ is the way, the truth and the life. They rejoice in their Savior's love. The life of Jesus is their light. John said, "The life of Jesus is the light of His people." This light is brighter at times than others. When the light grows dim, and they are surrounded with darkness, they wonder if they will ever see the light again; and they begin to wonder if they have ever seen the true light. They often fear that the little evidence which was given to them is a myth and imagination. They are like the smoking flax when the oil is almost consumed. They fear that their light

will completely go out.

God has left a promise, that the smoking flax shall not be quenched until He, (God) through His Son, Jesus, shall bring forth judgment unto victory. Neither the lamp nor the light have the power to add the oil when the flax or wick begins to smoke, but the oil in nature is added by some one when the light begins to flicker. That which is true in nature is also true in grace. In grace, the oil is made manifest by Christ. Men cannot add grace, any more than the smoking flax can add oil, to the flickering light.

Jesus Christ is the possessor of grace. This grace was treasured up in Christ Jesus before the world began. It is meted out to the recipients of His love in time of need. Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil 4:19.

The convicted sinner is like the bruised reed which has no power to cure the bruises. The purpose of Jesus' coming into the world was to heal the sick, unstop the deaf ear and open the eyes of the blind. Jesus said, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." Luke 4:18, 19.

Judgment was brought forth unto victory when Jesus was delivered for the offense of His people, and arose for their justification. It was

by His death and resurrection that He put away sin by the sacrifice of Himself and set the captives free, which includes everyone for whom He died.

T. F. Adams

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Editor

OBITUARY OF SISTER DAISEY MAUDE CLAYTON

It has pleased our Lord and Savior to remove from our midst, Sister Daisey Maude Clayton, who departed this life May 21, 1964. Sister Daisey was born January 9, 1881, making her stay on earth 83 years 3 months and 12 days. She was first married to Mr. John Thomas Clayton and then after his death, several years later, she married Brother John Coleman Clayton, who has also departed this life. Sister Daisey united with the Church of Stories Creek September 19, 1948, and was a faithful member to the end. Although she was in bed, in later years, afflicted and could not attend her meetings, her mind was upon the church, wanting so much to be able to come back again.

In visiting Sister Daisey on many occasions, I often heard her speak of how good God had been to her and how she loved her church. She would sit in her chair and sing in a low tone the songs of Zion.

Sister Daisey's funeral was held at Stories Creek Primitive Baptist Church by her pastor, Elder A. B. Barham assisted by Elder L. P. Martin. She was laid to rest in the Clayton family Cemetery under a beautiful mound of flowers to await the Morning of Resurrection where she had a hope of being raised in His Glorious Likeness. That I also believe was her hope.

Sister Daisey is survived by her children, Mrs. Lillian Clayton, Mrs. Hettie Carver and Mrs. Odessa Clayton, all of Roxboro, Route 1. Two sons, Dewey and Luther Clayton, also of Roxboro, Route 1. Two step-children, Mrs. Gladys Nutt and Mr. Pros Clayton. Three half-sisters, Mrs. Ida Brooks and Mrs. Ola Harris of Prospect Hill, North Carolina and Mrs. Minnie Lee of Graham, North Carolina. Four half-

brothers, Mr. James H. Clayton of Route 1, Roxboro, Earl and Hubert Clayton of Prospect Hill, North Carolina and Algie Clayton of Danville, Virginia. Therefore be it resolved that we the members of Stories Creek Church extend our heart-felt sympathy to the bereaved family and may the God of all Grace reconcile hem to His Glorious Will.

Therefore, we resolve that a copy be placed on the church records, a copy be presented to Zion's Landmark for publication, and a copy be given to the family.

Written by the order of the church in conference June 20, 1964 by a brother. I hope in Christ Jesus.

Wallace Oakley

Elder A. B. Barham, Mod.

L. B. Fox, Church Clerk

IN MEMORY OF ELDER GOLDEN HARRIS

At the request of Indian Creek Church, we are, with sad hearts, attempting to write in memory of our Beloved Pastor, Elder Golden P. Harris, who passed away January 19, 1964, at the age of sixty-six years.

Brother Harris was united in marriage to Sister Josephine M. Duncan, March 28, 1917, who passed away December 13, 1960. He leaves to mourn his passing, two daughters, Mrs. W. C. Turpin, Radford, Va., Mrs. W. R. Dobbins, Radford Va.; two sons, Friel Harris of Christianburg, Va., and Irvin Harris of Radford, Va.; and his faithful second wife, Sister Nannie E. Royal, to whom he was united in marriage, December 16, 1961. Sister Nannie tenderly cared for him during his feeble health and illness, and was by his bedside almost constantly through his last days.

Brother Harris united with the Indian Creek Primitive Baptist Church October 29, 1921, and was baptized by Elder J. M. Dickerson, October 30, 1921. He was liberated to speak in public in the bounds of Indian Creek Church on Saturday before the fourth Sunday in March, 1922, and in April 1923, he was licensed to preach and make his own appointments where God in His providence cast his lot. He was ordained and set apart to the full work of the Gospel Ministry, October 8, 1923.

Words fail us in our effort to express our sorrow because of his passing; also our gratefulness to our God for such an able gift as Brother Harris was, and the example of spiritual strength and understanding he was enabled to display. He was able both in faith and doctrine. He was a wonderful pastor, faithful to the churches that he was called to serve and the doctrine he so ably proclaimed. Those who hungered for the truth, were often enabled to feed almost spell bound under his edifying ministry. We can but wonder why he was taken! His humbleness and the love he felt for his God and the Church is indescribable. Those who were blessed to hear him preach know what a wonderful expounder of the scriptures, and able defender of the doctrine of

election, predestination and resurrection of these bodies he was, as set forth in the scriptures.

Brother Harris became physically unable to stand while preaching during his last services, so he occupied a chair; but the faith that was given in God so strong that what appeared to be impossible, was accomplished. The church at Indian Creek desires to express and extend their sincere heart felt sympathy to the bereaved family, may it please the Lord to comfort and console them in their hours of sorrow. We can say of our dear Brother as the Apostle Paul said of himself, He has fought a good fight, he has finished his course he has kept the faith. Therefore we believe there is a crown of righteousness laid up for him.

On January 21, 1964, at two o'clock in the afternoon, Brother Harris' funeral service was conducted at Indian Creek Church by Elders J. S. Sechriest, Elder Troy Hill, Elder Harvey Jrilaman and a number of others.

Elder Harris was the moderator of the New River Association, and was held in very high esteem, so naturally there was a very large number of members and friends both at home and abroad, for many of our Sister Associations were represented at the funeral and burial. His body was laid to rest in the Church Cemetery beneath a beautiful mound of flowers.

Our loss is great, not just our church and association, but the loss is great to all lovers of the truth, who were blessed to sit under the sound of the sanctuary when he was blessed to extol the cause of the church, and the name of its great Power-God the Father-God the Son, and God the Holy Ghost or Spirit. We believe our loss is certainly his gain, and that he is at rest, and in peace in the Paradise of God. Troubles, trials and sufferings of this life are no more with him. His body is patiently awaiting the second coming of the Lord Jesus Christ who will raise these bodies, and fashion them like unto His own glorious body. (See I Cor. 15:42.)

Be it resolved that a copy of this obituary be recorded in our Church Records, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by order of the church while in conference Saturday, March 21, 1964.

Norman H. Quessenberry, Clerk
 Brother Early C. Quessenberry
 Sister Susan Quessenberry
 Sister Nannie E. Harris
 Committee

OBITUARY OF ELDER E. L. FERGUSON

It is with deep sorrow that we record the passing of our beloved brother and Pastor, Elder E. L. Ferguson. His fellowship and friendship is a treasure we will always remember. He was a faithful servant, visiting the sick and afflicted when-

ever he was permitted to do so, always speaking comforting words to those who were less fortunate than he.

Elder Ferguson was born October 21, 1898, and died November 24, 1963, making his stay in this unfriendly world, 65 years, 1 month, and 3 days. He was married early in life to Miss Eula Simmons; and to this union was born four boys and five girls. His wife and two sons preceded him in death.

In 1948 he was married to Mrs. Ellen McLean Reardon, who, together with his children and grandchildren, is left to mourn his passing. He first united with Malmason Church in Staunton River Association in Virginia. The second Saturday in January, 1952, he moved his membership by letter to Mingo Church of the Seven Mile Association. The second Sunday in February, 1955, he was ordained to the full work of the Gospel Ministry and lived a faithful member and servant thereafter. At the time of his death he was serving Mingo Church of the Seven Mile Association, and Helena Church of the Lower Country Line Association.

The Lord blessed him with a wonderful gift to preach the gospel of Jesus Christ which was food and comfort to God's little ones. Bother Fegerson was a firm believer in the doctrine of salvation by the Grace of God. He believed that God has all power and that all powers are ordained of God, and he taught it that way. He also taught, and believed in the predestination of all things and that God is supremely ruling according to His blessed will, "in the army of Heaven and among the inhabitants of the earth," declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand and I will do all My pleasure."

His funeral was conducted by Elders B. L. Godwin; T. F. Adams, and J. M. Mewborn. He was laid to rest in the Angier Cemetery by the side of his loved ones, who had gone on before, beneath a beautiful display of flowers, to await the second coming of our Lord and Savior, Jesus Christ, when He shall come to receive the whole redeemed family of God unto Himself.

Therefore, Be It Resolved:

First: that we bow in humble submission to the will of our Heavenly Father, although we feel a great loss in the passing of our dear Brother and Pastor, but we hope our loss is his eternal gain.

Second, that we place a copy of this obituary and resolution in the records of our church book.

Third, that we send a copy to Zion's Landmark for publication, and a copy to the family.

Done by order of the church in conference.

Elder B. L. Godwin, Moderator
 Committee:

Elder B. L. Godwin
 Sister Lalon Lee McCullen
 Sister Lettie McLamb

IN MEMORY OF SISTER LUCY VIA

Sister Lucy Bryant Via was called from our midst by death, Sunday January 5, 1964, at the age of seventy-seven years; after four years of declining health.

She was the wife of Deacon S. G. Via who preceded her to the grave in 1945. She was the daughter of the late John Washington and Sarah Akers Bryant. She is survived by four sons, Buren, Lauren, Coy and Vernon Via all of Fieldale, and five daughters: Mrs. Elsie Janey; Mrs. Addie Hylton; Mrs. Ray Joyce; Mrs. Ocie McAlexander and Mrs. Noel Tilley also of Fieldale; three brothers and four sisters, 24 grandchildren, and 13 great-grandchildren.

Also to mourn her passing are many brethren, sisters, and friends in the Lord. But I believe the great loss that is felt in the home and church is her eternal gain. Sister Via made her home with Deacon and Mrs. Noel Tilley several years before her death. She was a devoted mother and was loved by all who knew her.

Sister Via was a faithful member of River Side Church and was a member of the Primitive Baptist Faith fifty-four years. She was a strong believer and lover of the doctrine of Salvation by grace. She always attended her home meetings as well as many other places even in her last afflicted months. Sister Via has now walked out her appointed days upon this earth and as she traveled the uneven journey of life, no doubt but that she met with many troubles, disappointments, trials, and sorrows. But by the Grace of God, she was blessed to endure to the end. Never departing from the faith, neither turning from the true paths of peace. I feel the testimony of the Apostle Paul could truly be applied to this our sister, when he said, "I have fought a good fight, I have kept the faith, Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give in that day, and not to me only, but unto them also that love His appearing."

Sister Via's funeral was conducted at River Side Church, Tuesday, January 7th, at 2:00 o'clock, by Elders H. D. Prillaman, J. G. Gardner and the unworthy writer. Her body was laid to rest in Roselawn Burial Park. There to await the morning of the Resurrection, when Christ shall bid it "Rise".

In memory of Sister Via and the family; and submitted by request. Written by Elder Frank Pegram.

OBITUARY

Sister Hettie D. Pearce was born April 20, 1891, and departed from this life on February 22, 1964, making her stay here seventy-two years, ten months, and two days. She was the daughter of the late Dock and Martha Caroline Daughtry. She was married to Hardy Pearce on February 24, 1907, and was buried on their 57th wedding anniversary. To this union was born five sons and four daughters.

Sister Pearce united with the church at Old Union by experience in May, 1930, and was baptized by the Pastor, Elder E. F. Pearce. She was a faithful and loving member. Her chair is empty now, but we, the members at Old Union Church will never forget her sweet smile and warm handshake. Sister Pearce was blessed with a wonderful experience that enabled her to say only a short time before her death that she felt and hoped there was a better place for her to go and she was ready. We feel God gave her that peace which comes to all of His children when their time is near. We believe she could say with the Apostle Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. And not to me only, but unto all them also that love His appearing." II Tim. 4:6-8. Her family, the church and the neighborhood have suffered a great loss, but we feel our loss is her eternal gain.

Funeral service was held for Sister Pearce at Old Union Church by her pastor, Elder Calvin Harward and Elder T. Floyd Adams. Many friends and loved ones filled the church. She was laid to rest beneath a beautiful mound of flowers in the Pearce family cemetery near Princeton, N. C.

Therefore, be it resolved:

First, That we bow in humble submission to an all wise God who doeth all things well. Second, That we extend our heart felt sympathy to her husband, children, and grandchildren. May God keep them in His love and tender mercy. Third, That a copy of this obituary and resolutions be recorded in our Church Records; a copy be published in Zion's Landmark, and a copy be sent to the family.

Done by order of the church in conference, the second Saturday in May, 1964.

Elder C. T. Harward, Mod.
 Brother Lester Thompson,
 Brother Gilbert Thompson,
 Sister Myra Jean Thompson,
 Committee

SISTER ROXIE CASSELL

We, the church of Goodwill, bow our heads in submission to the will of our Heavenly Father in removing from this world of tears and heartaches on October 29, 1963, our beloved sister, Roxie Cassell. She will be greatly missed by the church, for to know her was to love her. She was faithful to her church, and she always filled her seat there until about two years before her death; when she suffered a heart attack and was not able to attend her church very many more times.

Sister Roxie was born May 13, 1878, near Patrick Springs, Virginia. At the age of five years, in the year 1883, she received a hope in Christ, and was received

into the fellowship of Green Hill Primitive Baptist Church the second Saturday in May 1904, at the age of twenty-six years, and was baptized the Sunday following. Later on in years, she moved her membership to Goodwill Church where she remained a loving sister in the fellowship of the church until her death.

Sister Roxie was married to Brother Billie Cassell in 1891, and to this union were born thirteen children. She is survived by twelve children, ninety-eight grandchildren, sixty-five great-grandchildren, and seven great-great-grandchildren.

Her funeral was held at Old Center Primitive Baptist Church, and was conducted by Elders Layton Wingfield; H. C. Prillaman; A. A. Doss; B. H. Martin; B. N. Clifton; N. G. Hutchens; L. G. Stewart; and Leonard Cassell.

Her body was laid to rest in the church cemetery beside her husband, and beneath a beautiful display of flowers; there to await the resurrection, when Christ "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:21.

We desire that a copy of this obituary be sent to the Zion's Landmark for publication and one to be sent to the family.

Done by the order of the church in conference on Saturday before the first Sunday in February, 1964.

Written by Elder L. G. Stewart, Church Clerk.

OBITUARY

It is with a sad heart that I attempt to write of the death of a dearly loved one—my mother—Mrs. Mary C. Dean who departed this earth for the Great Beyond July 23, 1954. Her stay on earth was sixty-nine years, three months and twenty-three days. Although it has been a long time, the memory and sadness of finding her cold in death at her home, is still with me, just as it was the day it happened. She was born April 10, 1885. She and my Father were married January 18, 1900. To this union were born two children, a daughter and a son. She was stricken with a heart attack and died suddenly.

A dear one from us is gone,
Her precious voice is still;
She leaves a vacancy in her home
That never can be filled.

She was such a wonderful mother, neighbor and friend. She was always willing to lend a helping hand to those who were in need, especially when someone was sick and needed help. She was afflicted with arthritis and was almost an invalid for twenty years.

She would always meet us with a smile when we would go to see her. She bore her suffering with such courage, and will-power to continue to carry on as best she could. I feel that she surely must have been one of God's children. She was an

ardent believer in an all powerful God. David said: "Precious in the sight of the Lord, is the death of His saints." She and Father were very devoted to each other, as were they and their two children. This life seems as a fleeting breath, so to speak. It is so hard to give up our loved ones. But all of us will soon have to say, "Vain world adieu," and so to meet our reward. Our crave and earnest desire is to meet our loved ones in that Celestial land where we will have no separation.

The suddenness of Mother's death brought to us such a shock; but God has a purpose in all things. But we do feel that her suffering was not for long.

May the Lord direct our lives, and enable us to live a life of sacrifice, humility and service to our fellowman such as she lived. Our anxiety is allayed by our assurance to her devotion to her Lord and Master, whom she endeavored to serve, while here on earth, for we rest assured that she is asleep in Jesus. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Job 1:21.

Written by her daughter, Mrs. W. T. Adcock, Sr.

IN MEMORY OF SISTER OCIE OPHELIA FRYER

On January 3, 1964, Sister Fryer answered the call of the death angel by falling asleep quietly and peacefully in the arms of her Lord to await that day of all days when she together with all the saints will awake with the likeness of the blessed Redeemer and forever be with Him. Sister Fryer was received into the fellowship of Story's Creek Church about five years ago. She was baptized by her pastor, Elder A. B. Barham. We feel that she was a good mother, a faithful member to her church, and a good neighbor.

She leaves to mourn her passing, five children: three sons, Richard H. Fryer, Evansville, Ind., R. R. Fryer, Eureka, Mo., and Ruby L. Fryer, Long Beach, California. Two daughters, Mrs. Charlie Jemley, Harlan, Ky., and Mrs. Rainey Clayton, Roxboro, N. C. Three brothers, Mr. Frank Smith, Mr. Kelly Smith, Mr. Maucer Smith, and a large host of friends.

Sister Fryer passed away at the age of 76 years, 11 months, and 23 days. We feel our loss is her eternal gain. May the Lord, if it be His will, comfort and strengthen all that are made to mourn the passing of Sister Fryer. She was laid to rest beneath a beautiful mound of flowers in Storey's Creek Cemetery. Her funeral was conducted by Elders E. H. Birchett and A. B. Barham.

We feel that a copy of this memorial should be sent to the family, one to the church, and one to Zion's Landmark for publication.

Done by order of Church while in conference.

A. B. Barham, Moderator
L. B. Fox, Clerk

DAISY BELLE GRIFFIN

Daisy Belle Griffin was born on February 18, 1882, in Mississippi, and departed this life on May 8, 1954, at Torrance, California, making her life on earth 82 years, 2 months and 20 days. She was the daughter of Elder W. W. and Ellen Hawkins Slaughter (deceased), of Texas. At an early date she moved with her parents to east Texas where the family became one of the outstanding families among the early settlers, serving their country from the common walks of life to the Congress of the United States. At this time, her nephew, Mr. Beckworth, is a Congressman from Texas.

In June, 1899, she was married to Joseph Lee Griffin at Canton, Texas. To this union were born six sons and four daughters, four of whom are deceased. Those surviving are Willis Ivy, Oran S., William W., Tillman D., E. R. Griffin, Birdie Kuhlman, and Mary O'Hara, all of California. She and her husband moved to California in 1942 where he died on March 12, 1946. She joined Seclusia Old School Predestinarian Baptist Church, Compton, California, and was baptized at the annual Union Meeting at Bakersfield on Saturday before the fifth Sunday in September, 1960, by Elder John Simpson. She loved her church and seldom missed a service. The Lord blessed her with a wonderful voice (high tenor.)

At her funeral the brethren sang, by request of her family, "Amazing Grace" and "Jesus, Thou Art the Sinner's Friend." She was indeed a true believer in the sovereignty of God who worketh all things after the counsel of His will. She believed that the salvation of God's people was by grace both in time and eternity. Seclusia Church has lost one of her most humble and loyal members. Her dear children have lost a wonderful mother. Her kind, gently voice will not be heard any more in this time world, but from the fruits she bore (we are made to feel that she is at home with Jesus. Yes, indeed, our loss is her gain. May it please the dear Lord to reconcile us all to His will. Her body was taken back to Edgewood, Texas, and laid to rest beside her departed husband to await the coming of the Lord. The writer tried to speak words of comfort to her children, relatives and loved ones, but words failed me. We are thankful, dear Lord, for giving her to us. She was a source of inspiration in this life to her church.

Written by her pastor,
(Elder) T. R. Jefferson

Read and approved by Seclusia Church.
Walter Wilson, Clerk

IN MEMORY OF

MRS. OPHELIA WOODARD

In memory of my precious mother who departed from this world of sin and sorrow on November 15, 1962, at the age of 82 years. She was a devoted mother and

loving friend to all who knew her from far and near. She was loved as much by her step-children as she was her own children.

Mother united with the Church at Upper Black Creek, but later moved her membership to Scott's Church. During her last husband's lifetime she moved her membership to Memorial, and after he passed away, she moved her membership back to Scott's where it remained until her death. She loved her church and went as long as she was able, and sometimes when she was not physically able, but she wanted to fill her seat.

During her last days here, part of the time she did not know where she was, and she was talking about wanting to go home. I do not feel like she was talking about this natural home, but I feel like she was talking about that Spiritual home. And I feel that if any one has ever had a home in heaven that she has.

I had a dream about her after she passed away that has been a great comfort to me—not that I had any doubt whatsoever about her, but it was so reassuring. In this dream I thought that she was in a pond of water, about to be drowned, and I knew she could not swim, so I turned around and called for help to get her, when I turned back she was walking on top of the water just like Jesus did, and she was dressed in the prettiest gown that I have ever seen, and she was going up toward heaven.

So, sleep on dear mother, we would not have you back in this world of chaos and confusion, even though we miss you more than tongue can tell.

Written by her daughter.

Mrs. Paul Lamm

MEMORIUM

In memory of our Aunt, Mrs. Ella Barefoot Stephenson, who was a faithful member of Fellowship Church, and departed this life on July 30, 1963.

Always so true, unselfish and kind
A few in this world her equal, you'll find.
A beautiful life that came to an end—
She died as she lived, everyone's friend.
Memories are treasurers, no one can steal.
Parting leaves heartaches no one can heal.
Till memories fade and life departs
You will live forever in our hearts.

Written by her niece, Sallie H. Johnson
and Brother Corby Johnson.

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Fremont Church, fifth Saturday and Sunday in August, 1964. The Church is located in Fremont about four blocks east of 117 highway. Turn at the stop light and go through the main business part of town, to the church.

Elder W. G. Pate is to preach the introductory sermon and Elder Paul Lamm, his alternate. We wish to invite our brethren, sisters and friends, and a special invitation is extended to our ministering

brethren.

J. B. Williams, Clerk
225 Braswell St.
Rocky Mount, N. C.

WHITE OAK ASSOCIATION

The White Oak Primitive Baptist Association will convene, the Lord willing, on Saturday, October 17, and will continue through Monday, October 19, 1964.

Due to a building program and repairing of the Sea Level Church, where the association was scheduled to be held, it has been agreed to hold the association with the church at Northeast. The Northeast Church is located about three miles off U. S. Hwy. 17. Those coming from the South or West will come to Jacksonville, N. C., and take Hwy. 17 North. Go 5½ miles North to Pumpkin Center, turn right on a paved road, and church is three miles. Those coming from the North will turn left at Pumpkin Center. Those coming from the East on Hwy. 24 will turn left at Piney Green and go about three miles to the church.

We invite all lovers of the truth to meet with us. A special invitation is extended to the brethren in the ministry.

M. M. Gray, Clerk

CHANGE OF MEETING TIME OF ATLANTIC CHURCH

Please publish for the benefit of the brethren that the meeting time of Atlantic Church has been changed from the first Sunday in each month to the fourth Sunday in each month. Our services, the Lord willing, will be monthly on the fourth Sunday, but Saturday meetings will be quarterly only in March, June, September and December.

We have called Elder J. B. Pollard of Jacksonville, N. C., as our pastor. Services will be at 11:00 a.m. for both Saturday and Sunday, our usual time.

Eva M. Hamilton for
Deacon John Smith
Atlantic, N. C.

SEVEN MILE ASSOCIATION

The Seven Mile Association is to be held with Harnett Church, Sampson County, N. C., beginning on Friday before the third Sunday in September, and will continue, the Lord willing, through Sunday.

Those who come from the north and west come to Dunn, N. C., and take Route 421 towards Clinton. Turn right on Route 242 in the direction of Salemburg for about two miles to first crossroad. Turn right and church is 300 yds. Those who come

from the east will come to Clinton and take Route 421 towards Dunn. Turn left on Route 242 in the direction of Salemburg for about two miles to first crossroad. Turn right and church is 300 yds. Those from the south follow Route 242 to the above point.

We extend a welcome to our brethren and friends, and hope they will visit us in this session.

B. L. Godwin, Clerk
Coats, N. C.

LITTLE RIVER ASSOCIATION

The Little River Association will be held, the Lord willing, with the Church at Hannah's Creek, Johnston County, N.C., beginning on Friday before the fourth Sunday in September, 1964, and will continue through Sunday.

Owing to no parking facilities and inadequate room to hold the association on Hannah's Creek Church property, it has been decided and agreed to hold the association in the building and on the grounds of Sandy Grove Church, which is approximately three miles east of Angier, N. C., just off Highway 210, near the Johnston and Harnett County line.

All lovers of the truth are cordially invited to be with us.

C. L. Ogburn, Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pee Dee, Saturday and fifth Sunday in August, 1964.

Pee Dee Church is located in Horry County about ten (10) miles west of Conway, S. C. Visitors come to Conway, S. C., leave Conway westerly on Highway 701. Travel 701 about one and one half miles after going under the underpass. At curve of 701 turn on paved road. Travel about four and one half miles and turn square to the left continue on paved road to the Church.

Services 11:00 A.M. on Saturday and 10:30 A.M. on Sunday.

E. L. Vaught
Union Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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AT

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PROVERBS XI.

Riches profit not in the day of wrath: but righteousness delivereth from death.

The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

The righteous is delivered out of trouble, and the wicked cometh in his stead.

A hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

A gracious woman retaineth honour: and strong men retain riches.

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**DISCUSSION BETWEEN DR.
HOOPER AND ELDER
P. D. GOLD**

(Continued From Last Issue)

Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace." etc. Faith is a fruit of the Spirit. "We through the Spirit wait for the hope of righteousness which is by faith." Faith sees God's way of saving sinners and rest the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does hearing come? "By the word of God." The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles and others called of God were sent forth, and they preached not a round of human works, but Christ, which is the gospel of God's wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from beginning, and ordained the means for it. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can comprehend that eternal spiritual right-

eousness that justifies a sinner, and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends these laborers into his harvest, and they reap wheat. It pleased God, by the foolishness of preaching, to save them that believe—Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord? The Holy Ghost endows men to preach and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were embued with power from on high before they went to preaching. Who sent Paul to preach to heathens? "And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them." Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then seems to be the appointed means — not of making sheep but of feeding them after gathering them into the fold, and for his high purpose certain ones are called and endowed by the Holy Spirit that guides them and is their mouth and wisdom, and

seals the heirs of salvation: and who is sufficient for these things, if his sufficiency be not of God? Who makes him an abler minister of the New Testament? The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the wards are powerful and searching and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to every one that believeth, and then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me; that the human will never wants Christ and never comes to him.

But how can one preach except he is sent? Some of your people say that boards send them, and that they cannot go without money secured after your way of ob-

taining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as his people and the preaching and interpretation are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, then they are no longer under tutors, but Jesus teaches them.

But say you, cannot the schools aid in training, and fitting one to preach, cannot colleges which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation, nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declaration, that he was not taught by man, but by revelation, insist that he went into Arabia to school for that purpose, was such a stumbling block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus three years before they began to preach? Yes, and if they are not with him all their lives what is their preaching worth? Are

the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ.

But say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any can give for them. Do any of them ever tell us that they were called out of school, or ever called to go to any such place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But say you, will not human learning aid man in preaching the gospel—will not it give him words and power over men's minds and enable him to present the gospel in a more attractive form? I am free to admit the value of human learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say

those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind helpless sinner, knows nothing about it.

When a man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many) that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouth of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the Scriptures in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But we do not need men of human learning to preach to intelligent Christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But, say you, after one is certainly called to preach, cannot the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning. Tell me, from scripture where one ever tried it, or where it was ever authorized? How much pride do you think is necessary to influence man to presume on such

task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom and are not all appeals to the base passion of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of the world." If a natural man cannot discern the things of the Spirit because they are foolishness unto him does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delights man's pride?

It seems to me that the scriptures make some allusions to such schools though in the way of alarm. "But the time will come when they will not endure sound doctrine, but will after their own lust heap to themselves teachers with itching ears." Music as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead men's brains that will make them sick enough if God should teach them where their dependence lies — How do these schools heap up teachers? They afford opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble at-

tending the road; and, if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accented. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God, for their message, their success, and their bread, they must follow the cunningly devised fables of men. The fables are powerless unless cunningly devised; the wolf of course coming in sheepskin, the messenger of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? So do all other denominations in their way no doubt all thinking they are right. But how are they detected? If they are not of the truth they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's performance of his duty, it is of works in some sense. He brings in the modern Missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the Bible and to Baptist, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange and new Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostle's ways, abiding in their doctrine, as Baptists had done up to that

time, were such as you now call Anti-Missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles, which they accept for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the offspring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, since man has so much to do, and can do it so well, he must prepare these teachers and so theological schools are brought forth. In as much as money is so good here, in equipping them and upholding the enterprise; a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to, our measures and religion where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday schools rise up as a wonderful means for this work — the nursery and right arm of the church. Human knowledge becomes the handmaid of religion and how sweetly they walk together. Some man must hold the hand of the Missionary while he goes down in the wells, and he must see how his bread comes before he goes and your churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise

system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "great is Diana of the Ephesians."

In this system, salvation is somewhat dependent on what man does of himself, it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining Missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's Prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children — a practice condemned by your people yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to place their dependence for support on yourselves it looks like taking it away from proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the anxious seat, no apology is made that does not suppose some power in the

preacher, time, place, or occasion to aid in conversion. Your preaching too savors of the idea that is the means of procuring new birth. If you say these are important means and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles who are the twelve judges in the church proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money and making gain of godliness, enough to cause one to beware of covetousness? See, too, how pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher like Paul, the true Missionary, labors night and day working with his own hands for the support of him self, and those with him, coveting no man's money or apparel, rather than be burdensome to the churches for Paul tells the preachers of the Ephesian church he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness, seeks first the kingdom of God and his righteousness, resting the matter of his support with him who feeds the sparrows and clothes the lilies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders it so while

true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free cheerful contributions of Christians and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association or conventions. What a gathering place for agents, appointed to raise money, artful men trying to make such good impression that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them are urgently made. When fever heat is attained, and the coveted moment for casting in the money drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are

held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort of charity falsely so called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people that cannot see afar off, just look around their own homes and in their own country to see the fruits of your system.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offenses contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children but of calling them out of the world and feeding them and that the government of this family rests upon the shoulder of the wonderful Counselor of the increase of whose kingdom there shall be no end — that he holds the preachers or angels in his right hand and walks among the candlesticks and that he as much directs and pro-

tests his people as he ever did chastening them for their wanderings and bringing them back. It is as much their duty to obey their king on the holy hill of Zion and keep themselves from idols as it ever was. The Lord gives his people a new heart and works in them both to will and to do of his good pleasure making them willing in the day of his power and hence they are careful to maintain good works. They are dead to the love of sin they see nothing pleasing in the world and the world sees nothing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people to save themselves from the untoward generation and every evil way while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one to examine himself and see whether he has a hope of a well grounded nature to watch and fight the good fight of faith.

We think the gospel is preached to every creature but do not understand that the world is ever to be converted — that wanders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality or partnership? No more than there is between the ploughing and the plow. The Lord, it seems, calls, sends forth, goes with and works in his people by his Spirit and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers, out of his hand, or put it in their

own.

You lament my association with a people who do not rely on human helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge if at all, the Old School Baptist preachers study the Bible more and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way of the love of God in Jesus, who is the way, the truth, and the life. If one come bringing not this gospel, neither receive him into your house, nor bid him God speed. Let each one walk worthy of the high vocation wherewith he is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the

work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy, the flesh, which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying know the Lord, for all shall know me from the least unto the greatest." One can find the heathen here all around him: but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold — but his precious blood and he will not leave a hoof behind. He just as much brings the last stone as the first in his building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him — no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and raising the beggar from the dung-hill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious saving those that wait on him,

such as hope in his mercy, and call on his name. Oh, who will not fear before God, for marvelous are his works and just and true are his ways, who is king of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But, many of the people I was with objected; some saying there was a disproportionate quantity of election; others said, let us have more works — and if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the "hardshells." There was confusion like the number of the "Recorder" in which your inquiry appears wherein one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you, there was an improper resort to the world for its good will, and many evils I felt to be inconsistent with Christ's church. I could not endorse your pet measure, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one abiding steadfastly in the

apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers but dwelling to themselves, separate and from the nations, and were content to heartily receive in their fellowship all poor sinners which the Lord sent them. The Old School Baptists seemed to be that people, and I loved them. There were many people among you I loved as Christians, and I hated to wound the feelings of any by leaving them: but the Bible said pointedly to me — "come out of Babylon:" "Be ye separate, saith the Lord, and touch not the unclean and I will receive you." Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and offering myself to them, to avoid the things which you are complaining. But at length an open door is given me. And I am made willing in the face of all the reproach to go where I have gospel peace, rest and fellowship worth more than all the world. Whenever any of your people become dissatisfied with burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls. It is not

my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve
P. D. Gold

We consider it proper to present Dr. Hooper's reply to my answer to his inquiry, and to give my rejoinder. Consider the case. Dr. Hooper fairly presents the missionary side of the question.

P. D. G.

(Continued In Next Issue)

AN EXPERIENCE

A Canadian reader writes about his experience of a psychic nature: "Some years after my mother's death I was faced with a problem which if not solved correctly would ruin my life. One evening I was lying on my bed, greatly worried, when my mother appeared before me and said, 'Son, you are in trouble.' To this day I am not sure if I had fallen asleep and was dreaming or if I actually saw my mother standing there in the room with me. She told me what course to take. Then she was gone. I followed the advice and it led to the right solution. If this was a dream it was the most vivid one I ever had. In my opinion there is only a very thin veil between us and those who have passed on."

Writer, unknown
T.F.A.

BACK ISSUES WANTED

Elder T. F. Adams
Dear Sir:

I am trying to compile a gene-

alogy of my family. There are listed in some of your back issues of Zion's Landmark the obituaries of some of my relatives.

I am wondering if I could place a notice with your readers to see if I could get some of these volumes. Also I would like to hear from anyone who could give me any information about my Great Grandfather, Elder C. C. Brown of Sneads Ferry, N. C.

The volumes I would like are:
Vol. 35, No. 13, May 15, 1902;
Vol. 37, No. 11, April 15, 1904;
Vol. 37, No. 16, July 1, 1904;
Vol. 38, No. 20, September 1, 1905;
Vol. LIV (54), No. 7, Feb. 15, 1921;
Vol. LV (55), No. 11, April 15, 1922;
Vol. LXXVI (76) No. 21, September 15, 1944.

I thank you very much for any help you can give me.

Sincerely,
Royall Brown
1510 Rio Vista
Tampa 3, Fla. 33603

We hope that some of our readers can assist our friend in getting the desired information.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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VIEWS ON MATTHEW 19-30

Bro. J. W. Allen, Roxboro, N. C.,
requests my views on Math. 19-30.
"But many that are first shall be
last; and the last shall be
first."

The Jews were first in the favor
of God. The Holy commandments
were delivered unto them. They
had the law and the prophets.
They had many privileges as a
nation. The promises were unto
Abraham and his seed. Abraham
was a Jew and so were his seed.
As a nation they came to be know
as Israel. The Lord fought their
battles and conquered their
enemies. But they became proud
and boastful. Their hearts were
hardened. They were stiff necked.

They departed from the holy
commandments of God. "They
changed the truth of God into a
lie, and worshipped and served the
creature more than the creator."
They followed the tradition of the
elders, rather than the true and
living God. They built the high

places of Baal, which are in the
valley of the son of Hinnon, to
cause their sons and daughters to
pass through the fire unto Molech,
which was not written in the law
of Moses. "Wherefore God also
gave them up to uncleanness
through the lusts of their own
hearts." Paul said, "Blindness in
part is happened to Israel, until
the fulness of the Gentiles be
come in."

"But many that are first shall be
last; and the last shall be first."
These words of Jesus are not to
be understood to apply to individu-
als, but as a nation. Israel as a
nation was the first to receive the
special favor of God under the
legal dispensation. As a nation
they did not receive Jesus as the
true Messiah. A few of them did;
but the gentiles were not the re-
ceivers of the old covenant under
the law; yet they were first (together
with a few Jews) to embrace
the Messiah in the gospel dispensa-
tion. The Jews as anation rejected
the word of God. His favor was
turned to the Gentiles. "Then Paul
and Barnabas waxed bold, and
said, it was necessary that the
word of God should first have been
spoken to you: (meaning the Jews
but seeing ye put it from you,
and judge yourselves unworthy of
everlasting life lo, we turn to the
Gentiles. For so hath the Lord
commanded us, saying, I have set
thee to be a light of the Gentiles,
that thou shouldest be for salva-
tion unto the ends of the earth."
Acts. 13:46, 47.

The Jews were dispersed as a
nation, and will continue to be so
"until the times of the Gentiles be
fulfilled." Jesus said, "And they

shall fall by the edge of the sword and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. The Gentiles are the other sheep to be brought into the Spiritual fold. Jesus said, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

Notwithstanding the Gentiles together with a few believing Jews were first to receive the Messiah in the gospel dispensation, yet the covenant that God made with Abraham shall never fail "If His children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn of my Holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in Heaven." Psalms 89: 30 to 37.

The promise that God made to Abraham and his seed can not be disannulled. This promise or covenant which God made to Abraham did not embrace all of his natural posterity, but the seed of Christ. To make sure that the Apostle might not be misunderstood, he

adds, "Now to Abraham and his seed were the promises made. He sayeth not, unto seeds as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Again he said, "For the promise, that He should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

God has a Spiritual seed among the nation of the Jews, as well as a Spiritual seed among those of the nation of Gentiles that will be brought together into one fold. Peter said, "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts. 2:39. The Gentiles are those who were afar off, which is observed by the Apostle. "Wherefore remember, that ye being in times Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh, the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; And that He might reconcile both into God in one body by the cross, having slain the enmi-

ty thereby; And come and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father." Eph. 2:11 to 18.

"But many that are first shall be last; and the last shall be first." The last that shall be first are the Spiritual seed of the Gentiles. They were aliens from the commonwealth of Israel and strangers from the covenants of promise. While they were considered the off scouring of the earth and cast outs, by the Jewish nation, yet they, together with a few of the Jews, were the first to embrace the Messiah and the gospel. The many that "are first shall be last" and the Spiritual seed of Christ among the Jews who will be brought in last. Paul said, "God hath not cast away His people which He foreknew." Some of the branches were broken off. The Gentiles were grafted in. "Now if the fall of them be the riches of the world, And the diminishing of them (Jesus) the riches of the Gentiles; how much more their fulness." Rom. 11:12. Add to this testimony the Apostle said, "For if the casting away of them be the reconciling of the world, (Gentiles) what shall the receiving of them (Jews be but life from the dead." Rom. 11:15. The Apostle warns the Gentiles not to boast against the natural branches, nor be highminded, but fear "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branch-

es be grafted into their own olive tree?" Rom. 11: 24. The young ruler who glorified in his riches, trusted in his own righteousness for life and salvation, may be at least a hint that he is a representative head of the Jews who will be grafted into their own olive tree. It is recorded, "Jesus beholding him loved him." Mark 10: 21.

To make sure that the Gentiles were not ignorant of the things which he had previously recorded, he said, "For I would not, brethren, that ye should be ignorant of this mustery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25. It is evident from the teaching of the Apostle Paul that the seed of Abraham, who are born through the righteousness of faith, shall be saved, a remnant of which will be brought to a saving knowledge by grace at the latter times when the fulness of the Gentiles be come in. He verifies this by saying, "And all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Father's sake." Rom. 11:26, 27, 28. The Jews were first the favored people, this was under the law covenant but when blindness in part happened unto them, the Gentiles were brought in and became the first to receive the

gospel covenant. Thus "Many that are first shall be last; and the last first."

T. F. Adams

REQUEST FOR CHURCH RULES

A friend has written to us and has requested publication of the rules which govern the Primitive or Old School Baptist Churches. With knowledge that the Rules of Decorum, Church Covenant and Articles of Faith of our churches are basically the same in meaning and intent, but at the same time with understanding that there are minor differences in wording, sentence construction, etc., we are publishing as a response to this request the Rules of Decorum as adopted by the early churches that afterwards composed the Kehukee Association. See Hassell's History, pages 695-696. It will be recalled that at one time the Kehukee Association boundaries reached from the State of Virginia to the South Carolina line, and out of this large body, owing to various conditions which arose in those days, came the White Oak, Contentnea, Little River, and Black Creek Associations, as well as several others. The Kehukee Association was organized in 1765. The latter ones were organized around the years 1830-32.—Editor.

RULES OF CHURCH DECORUM

PREAMBLE. From a long series of experiences we (who hope we are) the Church of Christ at _____, are convinced of the necessity of coming together as often as may be in order to hold Conference, and to discharge our duty in watching over each other as Christ hath commanded.

Ordered therefore that the following Decorum be a rule for the church to conduct herself by in her future Conferences. We will not forsake the house of God, or the assembling of ourselves together. Neh. X.39; Heb. X.25.

ARTICLE I. The Conference shall be composed of the members of this church, together with any members of sister churches, that are present in fellowship, of the same faith and order, who have liberty to seats with us. Act. IV.23; XV.6.

ARTICLE II. Conference shall be opened and closed with prayer to Almighty God. I Tim. II. 1; I Thess. V.17, 18.

ARTICLE III. One shall be chosen to preside, who shall be addressed under the appellation of Brother Moderator; and to whom every speech shall be particularly directed. I Cor. XIV. 26-40.

ARTICLE IV. The members' names, being regularly enrolled, shall by the Clerk be distinctly called over, and a significant mark put to the names of all absent members. Acts I. 15; Neh. II. 18; IV. 20; V. 16.

ARTICLE V. A door shall be opened (when thought necessary) for the admis-

sion of new members into this church; but none shall be admitted but by unanimous consent, and who shall first verbally relate their experience, or give an account of the work of God on their souls; and secondly, of their faith and principles (if the church shall require it); and thirdly, the church shall make diligent inquiry respecting their moral conduct, and when full satisfaction shall be obtained, the Pastor, Deacon or Moderator shall manifest the same by giving them the right hand of fellowship, thereby receiving them in form. I Peter III. 15; Gal. II. 19.

ARTICLE VI. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII. 15-17.

ARTICLE VII. Every motion made and seconded shall come under the consideration of the Conference unless withdrawn by the member who made it. I Cor. XIV. 40.

ARTICLE VIII. Every query presented shall be thrice read; and before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not. But the querist may withdraw it at any time—provided also that no intricate query shall be imposed or asked.

ARTICLE IX. If the minority shall be grieved, at any time, at the determination of the majority, they are hereby directed to make the same known immediately to the church; and, if satisfaction cannot be obtained, it may be necessary in that case to call for helps from sister churches.

ARTICLE X. All the business of Conference shall be recorded by the Clerk, and, before Conference rises, the same shall be distinctly read and corrected, if need be.

SECTION 1. Any member refusing to attend Conference, the same is Disorder.

SECTION 2. Any member absenting him or herself from Conference without leave, the same is Disorder.

SECTION 3. Any member whispering or laughing in time of a public speech, the same is Disorder.

SECTION 4. If two or more shall speak at one time, or any member speak without rising up and addressing the Moderator, the same is Disorder.

SECTION 5. Any member speaking more than three times to one subject, without leave obtained, the same is Disorder.

SECTION 6. Any member being grieved at anything done in Conference, and shall hold his or her peace, and shall not let the same be known until Conference rises, and shall afterward speak of the same, as it manifestly tends to confusion it is hereby deemed Disorder.

SECTION 7. Any member speaking or acting in wrath or anger, or in a threatening, degrading manner, as it shames religion, wounds the cause of Christ, and grieves true Christians, it is hereby deemed Dis-

order.

SECTION 8. If the Moderator shall neglect to plainly and timely reprove any member transgressing any of these rules, or in behaving in any manner irreverently in time of Conference, the same is Disorder in him, and himself is for the same liable to be reprov'd.

SECTION 9. The woman hath not a right by the laws of Christ to usurp authority over the man, and therefore ought not to speak in the church, only in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

SECTION 10. Amendments to these rules may be made at any time when Conference shall deem it necessary.

IN MEMORY OF

SISTER NORA B. JOYNER

Sister Nora B. Joyner, the wife of I. H. C. Joyner of Jarratt, Virginia, departed this life October 14, 1963. She was born May 26, 1893, in Halifax County, North Carolina.

Sister Nora joined the Primitive Baptist Church at Rocky Swamp in May of 1909. She moved her membership March 1959 to Rosemary Church at Roanoke Rapids, North Carolina.

She left a husband, four brothers, and three sisters. The funeral was conducted by Elder B. D. Handy and Elder Johnnie Joyner in Branch Funeral Home in Enfield, North Carolina and she was buried in Enfield Cemetery.

The Church at Rosemary in conference the first Sunday in March, 1964, resolved that Rosemary Primitive Baptist Church bow in humble submission to the will of an all wise God who doeth all things well.

Done by order of the church in conference the first Sunday in March of 1964.

Elder B. D. Handy, Mod.

L. H. C. Joyner,

Church Clerk

NOTICE

I have on hand at this time a limited number of the Durand-Lester Hymn & Tune Book with shaped notes. They are \$3.00 a piece. These books are hard to obtain, and I would advise those who are interested to let me know right away. Books will be dispensed on a first come first served basis.

F. D. Long

Route #1,

Roxboro, N. C.

Telephone Roxboro 4999

UNION MEETING

The Lord willing, the Union Meeting of the churches of the Predestination Old School Baptists of California will be held with the Bakersfield Church on Alpine Street, near Baker Street and California Avenue in the Oddfellow's Hall, on October 30, 31 and November 1, 1964.

For information call Sister Bertha Wright, 108 Circle Drive, Bakersfield, Phone EX 90429.

Walter Wilson, Clerk

BEAR CREEK ASSOCIATION

The One Hundred and Thirty-Second Fall Session of the Bear Creek Association will convene, the Lord willing, with the Smith Grove Church, Stanley County, N. C., the first Sunday, Friday and Saturday before in October, 1964. The church is located on paved road between Oakboro, N. C., and Aquadale, N. C. The church is about 3 miles east of Oakboro, N. C., and about 3 miles west of Aquadale, N. C. All lovers of the truth are invited to attend, especially the ministering brethren. For further information contact Brother Claude Coble, Oakboro, N. C., or undersigned.

Troy A. Williams,

Association Clerk

Route #7, Box 624,

Monroe, N. C. Phone 753-1414

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene the Lord willing, with the Church of Russell Creek, beginning on Friday before the First Sunday in October, and continuing three days, October 2, 3, 4, 1964.

Russell Creek Church is located in Patrick County, Virginia, about ten miles South of Stuart, Va., and about one half mile East of Highway #8. Those coming from the east, follow #87 to Reidsville, take #65 out of Reidsville, follow to junction #704. Follow #704 to #8, turn right and cross Virginia and North Carolina State line, turn right on next blacktop road, follow pointers. Those coming from the south follow #220 to junction of #704, turn left on #704 and proceed as above. All lovers of the truth are invited to meet with us.

For further information contact the undersigned.

Elder James G. Gardner,

Moderator, Stoneville, N. C.

Sam L. Gilbert,

P.O. Box 2629,

Winston-Salem, N. C.

NOTICE - POSTMASTER

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VOL. XCVII

SEPT. 15, 1964

NO. 21

PROVERBS XI.

As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

The desire of the righteous is only good: but the expectation of the wicked is wrath.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

DISCUSSION BETWEEN DR. HOOPER AND ELDER P. D. GOLD

(Continued From Last Issue)

Mr. Editor:

I find from letters written to you that your readers are expecting and even demanding of me an answer to Elder Gold's expose of his creed and his condemnation of ours. I have not felt that by my first letter to him I laid myself under obligations to continue the discussion. His party no doubt will claim for him a triumph over me and so they will if I were to write till the end of the year. And as to our party, I trust none of them are even "almost persuaded" to be "Old School" by Mr. Gold's arguments. But as some of his statements are exceedingly erroneous and some of his objections plausible, I will try to snatch sufficient time from the interruption of travel to show the fallacy of his conclusions and the unkindness and injustice of some of his charges against us.

Wm. Hooper
Raleigh, August 2, 1914

TO ELDER P. D. GOLD

My Dear Brother:

For such I find it in my heart to call you, though the hard language and accusations you employ against us in your late exposition of your reasons for leaving us might lead a reader to suppose that you would not thank me for

claiming the relationship. To a great part of your article I have not the least objection. It is a plain, pious account of your progress in religion from unregenerate blindness and indifference, by sharp conviction, to the light and liberty of the gospel, and is just such an account as any member of our church would make if he were to relate his religious experience to a body of brethren with a view to procure admission into a church or impart it to the private ear of a single brother while they were communing one with another.

Your account of religious doctrines taken from the Bible, which are so dear to you and constitute the life and comfort of your soul, our people feed upon and rejoice in, as well as yours. Do you believe in God's sovereign choice of some to everlasting life? So do we. Do you believe in his striving with others, by law and gospel, to overcome their opposition, and finally leaving them to perish for their willful unbelief and disobedience? So do we. Do you believe in the total alienation of man's heart from God, since the fall, and his entire inability of himself to recover himself from that state? So do we. Do you believe that man cannot merit any reward at the hands of God, because after all his doings he is still an unprofitable servant, having fallen far short of his obligations? So do we. Thus far then we agree in profes-

sion. But you say our conduct contradicts our profession and that we show, by the employment of so many human means and instrumentalities, that we rely on them for the extension of Christ's kingdom whereas God's decree and purpose and promises insure the event, and make all these officious activities of men not only superfluous but presumptuous and dishonoring to God, as if he could be beholden to men for the accomplishment of his designs. Now this presents the whole variance between us. You interpret the Bible so as to make the foreknowledge and predestination of God to save his elect, inconsistent with man's efforts, nay, prohibitory of them; and, of course, such views lead to fatalism and total inaction in every man with regard to his own personal salvation, and tie his hands from a single effort to convert others. This is just the charge that the Arminians bring against doctrines of election and predestination. They say: these doctrines, if really believed in, must lead to fatalism, and that any professed believer in them is bound, by consistency and logical necessity, to abstain from all attempts to cooperate with God. And this they say is the ground of their opposition to and abhorrence of these doctrines. And they may point to the Old School Baptist as exemplifications of their assertions. They say: See what a dead palsy pervades the whole mass. These are the genuine fruits of your Calvinistic doctrines. The Old School Baptist are consistent; at least they act according to their principles.

You Missionary Baptist, professing the same creed with them, believe and contradict your creed at every motion that you make. Your creed blinds you to make no more efforts to promote religion than to make your hearts beat or your lungs play. We are glad that you so misunderstand your own doctrines as warrant such good Christian activity as you display. But we wonder how you can reconcile your activity with the fair and logical deductions of your creed.

Your creed says: "Stand still and see the salvation of God." Your practice says: "Work while it is called today." "Be instant in season, out of season." Be workers together with God." Such are the scoffs of Arminians against the doctrines which you and we profess to hold in common. You see that with all your denunciation of Arminianism, it feeds and grows by the witnesses operation of your fatalism. We on the other hand, have not so learned Christ." We think the doctrines of election and predestination are written on the Scriptures as with a sunbeam, and we wonder how John Wesley and his pious followers can fail to see it, how they can regard Paul as an inspired teacher and not accept these doctrines, as the revealed truth of God. Much more do we wonder that they can rail at them as pernicious and abominable. But seeing plainly that both these things are clearly taught in the Bible, God's sovereignty and man's active co-operation, we adopt them both into our creed, although we may not be able to show how they harmonize with one another. We go by Bible precept. We work

by Bible example. We see Paul the great champion of free grace and divine pre-ordination, working night and day to carry into effect the design of God as if everything depended on his efforts. While he inculcates most strongly that "God alone giveth the increase," he is as industrious in planting and Appollos as diligent in watering as if God's husbandry would perish without their activity. We hear Paul and his fellow Apostles insisting on the churches being incessant and abundant in good work and liberal in giving money, without any fear that some objector would turn upon them and say: "Son this is legality — this is trying to earn our salvation by our own merits." All the teachings and all the toils of the Apostles establish, on a foundation of rock, the consistency of man's efforts with God's decrees, and that those efforts are, in fact, the results of fruits of the pious dispositions, implanted in the soul by God himself, in order to impel his servants to their required work. Yet if one goes around to your several pulpits there is nothing which he will hear more harped upon and upbraided than these good works, as indications of a belief in all our preachers and people that we are saved by our own works or earnings. When all our preachers so far as I know, disown and denounce the doctrine, when our hymn books, like your own, are full of confessions of Christ's all sufficient merits, and set forth the presumption, danger and wickedness of men's trusting to their own merits for salvation, when all

evangelical denominations as well as ourselves declare in their confessions of faith, resound from their pulpits, inculcate in the tracts they circulate, the entire and exclusive trust in Christ's abounding and super abounding merits, is it just, is it fair, is it charitable, is it consistent with the commandment not to bear false witness against our neighbor, for your preachers to be incessantly pouring into the ears of their hearers that all the preaching that is going on in the country teaches that we are to be saved by our works? This broad assertion I heard, not long since, from one of your pulpits. Now I will offer a challenge to your body, clergy and laity. The American Tract Society, whose publications are put forth and sanctioned by a joint committee of representatives from the four leading denominations in the United States, Baptists, Episcopalians, Methodist and Presbyterians, this society issues tracts and volumes to the value of more than three hundred thousand dollars annually. I say if any of your body can put their finger on one sentence in all the ten thousand and even millions of pages poured forth by this society, the organ and representative of the collected orthodoxy of America, can put their fingers on a sentence teaching good works as earning and meriting salvation, and to be done with that end, then I will shut my mouth and plead guilty of all your maledictions. But if you don't accept the challenge, if you can't prove your accusations out of so many testimonials scattered over the land, how can you reconcile it to yourselves to be indulging

in these injurious opinions respecting your brethren, and branding us every Sabbath day to those who listen to your instructions with the holding and teaching of these erroneous and pernicious tenets? Don't you preachers feel responsible for poisoning the minds of all their audiences with these unfounded and injurious charges against their brethren? Besides the injury to the accused, there is injustice and harm to the credulous and passive recipients of these fabulous stories. It is like frightening them with a ghost.

So much for this head. You are very severe and sarcastic against us for our plans of getting money, and you expose to sneers the eager importunities of our agents in obtaining it. It is quite likely that our agents have sometimes pushed their zeal too far and adopted methods of inducing people to give that were not prudent or becoming. But anything may be abused, and the abuse of a thing is no argument against its use. If the Apostle Paul enjoined upon the churches to give for religious and charitable purposes, if he thankfully acknowledged their contributions to his necessity, while, engaged in his missionary work, that is sufficient warrant for us to follow his example; and if we can induce the covetous world to appropriate some of their wealth to the cause of God, it is only like Israel spoiling the Egyptians with their own consent in order to use their gold and jewels in the service of God.

One of your heaviest objections against us is the use of theological schools and of human learning generally, in order to educate and

qualify ministers to preach the gospel. Any person on reading your statement in regard to this would be justified in believing that we took young men without grace and piety and expected, after giving them a certain amount of biblical learning to send them forth as suitably prepared for ministerial work. But I must defer my defense on this point for another article, lest my readers should tire and drop the paper.

William Hooper

In my former article in reply to your communication, I showed the injustice of your charge against us as preaching and practicing the doctrine of works as meritorious in obtaining our salvation. I then noticed the only two remaining charges which I thought it important to reply to, to wit: our activity in raising money and our erection of theological seminaries as an indispensable way of preparing preachers for the work of the ministry, or to use a term which would fully express your idea, as so many manufacturers of preachers. I said that any person reading (and relying on) your statement with regard to this would be justified in believing that we took young men without grace and piety, after giving them a certain amount of biblical learning we sent them forth as suitably prepared for ministerial work. I now proceed to meet the objection to which the length of my former article forbade me then to reply. Had a veteran of the old school indulged in this injurious and unfounded accusation I would not have been surprised, for so

inveterate are their prejudices and so limited their means of knowledge that if one of your preachers were to tell his hearers that after raising a large sum of money under pretense of supporting missions we shared it among ourselves for our own personal profit, I am afraid they, the multitude would believe it to be a fact. But that a man like you, bred up among us, having full means of correct information, should make such a statement and assist in misleading your people into the adoption of such an opinion respecting us and our proceedings is marvelous, and shows the danger of enrolling yourself in the ranks of the great apostle of Kehukeeism Joshua Lawrence, who made all his followers believe those devoted, self-scrificing missionaries who planted the gospel and Baptists principles in Hondoostan were mercenary swindlers. Are you not perfectly aware and must you not candidly confess my mistaken brother, that every one of these young men who go to the theological school is the member of a church which, previous to his admission requires and receives satisfactory evidence of piety; that he gives to that church further confirmation of his piety and "aptness to teach" by exercising his gifts as a preacher before them and the public, that he professes before he goes to the seminary and after he becomes a student, a hope and persuasion that he is called of God to preach the gospel, and that at every step of his progress in the school he is admonished that without piety and zeal for God's glory and Christ's

kingdom no man is fit for the ministry nor can expect success in it, and that all acquisitions of learned languages and profound theology will be no better than "sounding brass or a tinkling cymbol" as a preparation for converting souls unless his own heart has been converted, and is deeply affected with the truth and power of the doctrines of the cross? I say, are you not aware of this and can you deny it? It is quite possible that you may have seen and heard Baptist preachers trained at theological schools who gave but poor indications of piety and zeal; but so you have, I imagine, seen or heard of such among the Old School churches, for I can hardly believe that they are so peculiarly fortunate as to have kept out all unworthy persons from their ministry. As there was a Judas among the twelve and as the apostles complain of many who "Had a name to live while they were dead," who were "false apostles," who were "grievous wolves," who "privily crept in and brought in damnable doctrines" if this were the case in the best of times, we have no reason to expect the church and ministry would be free in modern times from some intruders into the ministry who would be useless or even disgraceful to their vocation. But if such should spring up among us as the result of our tuition and course of preparation, you must acknowledge that it will be in spite of every precaution that human prudence, diligence and care could put in practice.

But your objection does not stop at theological seminaries; y o u r

argument is that those whom God calls to the ministry he will fit for the work and furnish them with all requisite knowledge without human aid or pains, and that to suppose otherwise is a criminal distrust of God's ability to do without man's help and even an impeachment of his wisdom. How utterly weak and deceptive is your whole course of reasoning on this point may be easily shown and exposed to ridicule. Your argument proves too much and far more than you are aware of or would like to admit. If you object to the amount of knowledge we encourage and aim at on the ground that divine teaching supercedes and repudiates it, on the same ground you must reject as unnecessary the plainest English education. If an unlettered boy who does not know a letter in the alphabet is converted and feels it is his duty to preach the gospel, he may set about it forthwith. God will give requisite light and knowledge. But suppose him to have learned to read his Bible, he need not and ought not, according to your doctrine, study commentaries to explain any difficulties; he must not apply to dictionaries to find the meaning of words, if he wants to preach against playing marbles, take the text (as I heard was once actually done) "marvel not," if he reads "thou art an oyster man" instead of an "austere" man, and explains in his sermon how the oyster man grabbles up the oyster from the bottom of the sea, or if he read, in the story of the prodigal son, that he spent all his substance in righteous living (as once

I heard with my own ears) and should take it as a text against doing good works and wasting money upon missionaries, in none of these cases need he resort to any human means of enlightenment. God will teach him all that is necessary, and these profound and ingenious interpretations of the sacred text are the real mind of the Holy Ghost.

But if you vindicate your young preacher for referring to Webster on Worcester for the meaning of "marvel," "riotous," "austere," how can you forbid him to refer to his Hebrew or Greek dictionary to know the meaning of Messiah, anathema, maranatha, Mammon, Apollos, Selah, and various other words which require learning to shed light upon them. Where can you fix the line of demarkation up to which your novice must be instructed, but beyond which it is necessary or even offensive to God for him to proceed? The pious though ignorant colored preacher, whom you must admit into your pulpits as taught of God, is just as well qualified according to your principles to instruct and presume you yourself would be staggered as to the soundness of your theory if the good man were to take for his text "Beware of dogs," and should construct a regular philippic against the canine race, and sum up the climax of horrors with a description of a man under the agonies of hydrophobia. You cannot, sir, on your ground, escape the most ruinous and most ridiculous conclusions as the legitimate sequence of your principles.

I have always noticed that the men who take your ground and

declare against learning think very well of learning till it rises up to their level. But despise and condemn all learning beyond their mark. I dare say you and your excellent white brethren in the ministry would laugh heartily at the supposed sermon of your colored brother in making Paul's language an exhortation to the Philipians to beware of mad dogs; but he could just as consistently turn upon you and say "much learning had made you mad" as you can charge us with a presumptuous and ungodly dependence on human condition.

I do not care to write any more in pursuance of this controversy between us, for I can't hope it will lead to any change of opinion in either part, but I will, before concluding, ask you a question of which I should really be glad to see an answer from you in the papers. Suppose a zealous preacher from among you, knowing nothing but his English Bible, should be impressed with a deep and unconquerable desire to preach Christ to the heathen in foreign lands. Suppose he should tell you that God had fitted him with such a conviction that he must go abroad, across the seas, in order to obey the commission, "Go teach all nations," go into all the world and preach the gospel, etc., that he could not stay at home any longer, that the warning rang in his ears night and day "Woe be unto thee if thou preach not the gospel to poor lost heathen"; what would you do with such a young preacher? You dare not try to dissipate

his conscience by telling him there was plenty of work at home. No man would be obliged to admit that these noble, unselfish longings of soul bore the impression of heaven and were the unmistakable suggestions of the Holy Spirit. You must then yield to them and prepare to send him abroad, and sustain him for years in some heathen land, before he would learn its language sufficiently to proclaim to the people "in their own tongue the wonderful works of God." In order to accomplish this you must raise money to pay for his transportation to the field of his operations and then to, maintain him there. He would acquire the language with less ease and speed than an educated young man from one of our colleges, expert and practiced in the acquisition of languages; you will hardly say he would be miraculously assisted or even endowed at once with the faculty of "speaking with tongues," as in the primitive times. Yet I see not why according to your creed, you might not claim that aid from God to effect his own designs. You as Primitive Baptists follow rigidly primitive practice, and ought therefore to expect primitive privileges. Do you not find it written in Mark 16:17-18: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents," etc. You must then either raise a sufficient sum to defray the annual expenses of your missionary while he was learning the language before he opened his mouth to teach the people, or you must expect the mira-

cle of the gift of tongues to enable him, as soon as he landed, to preach the gospel. Manage it as you will, you must raise money, and then these odious money hunters will be seen and felt in your houses and in your assemblies as in ours. How will your people hear this? Will they not grumble and complain and accuse you of turning "Missonary Baptists?" I trow they will; and in fact you will have come so near to the imitation of our principles and practices that you will, I hope, begin to think "We might as well fall back into the old ranks and instead of splitting up the great Baptist family into these lamentable divisions and contending factions unite together in a strong pull, a long pull and a pull all together, to speed forward the triumphal chariot of our common Lord."

W. Hooper

August 12,

I did think my last number would be my last address to you, for if we write, until all we might say is exhausted paper and patience would fail. But I omitted some animadversions, due to your sharp insinuations against us and presumptuous claims for yourselves, which ought not to pass uncensured. You begin with saying, "I write not to needlessly offend anyone, neither charging anyone with insincerity," yet if you will look over your article you will see that there is a pretty high and offensive arrogation of superiority and a pretty confident assumption of the claim, "We are the people," etc. "Stand off for I am holier than

thou," your tone is often contemptuous. You call us without scruple "Babylon," a name which sufficiently designates the incorrigible and accursed foe of God and his church. I will quote a specimen of this freedom with which you became the accuser of your brethren: "Much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin who exalts himself above all that is called God, sitting in the temple of God and showing himself that he is God. In popedom the power of pardoning sin is boldly assumed (God's prerogative) as the mystery of iniquity. In protestant denominations this power is covertly claimed in sprinkling children, a practice condemned by your people. Yet it seems to me you are allied "to the man of sin" in various ways. You hold your traditions of men, you put yourselves in place of the Holy Spirit when you teach and better prepare men to preach, directing them where and how to go. When you teach your missionaries to place their dependence for support on yourselves it looks like taking it away from its proper place, and what less when you teach that if money enough be contributed you can evangelize the world. For your frequent use of the "anxious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the "new birth," etc. A great deal of this loose, rambling abuse, accusing us of trusting entirely in

the efficacy or means and instrumentalities apart from and independent of the divine blessings, and unwarranted by his command a charge confuted by every thing that we write or speak. But the specific accusation of our allying ourselves with this anti-Christ, "the man of sin," argues a boldness and recklessness of reproach against your brethren which indicates "arrogance" in the extreme and over-weening self-conceit of "superiority" over all the Christian world which, in a little sect of a few hundred persons, not only ignorant but glorying in their ignorance, may well provoke the pity and the smile of all witnesses.

You expect to incite against us much odium and contempt by computing to us a belief in the omnipotence of money, and you kindly remind us of the scriptural condemnation of covetousness. Now is this the part of a fair and truthful adversary? Money, muscular power, horse conveyance, use of railroads, are all equally means of achieving the end of propagating the gospel, and when you mount your horse or get into a car to go to preach you are trusting to human agency as much as if you collected money to pay another minister's expense to go to the same place on the same errand.

(Continued In Next Issue)

AN EXPERIENCE

A West Coast woman writes, "At the birth of our sixth baby I had an experience of which I seldom speak. I arrived in the delivery room at 8 p.m. The baby was born at 8:10. So all this took place in those ten minutes. My

mind was clearer than in previous births as there was time for only a little whiff of gas. Then it happened. I had the feeling of being elevated just to the left of where I lay, into 'the place of life.' I had the strong feeling that I was only there to receive the baby's life. Never have I had such a joyous, elated experience. It wasn't a world I could explain — just a realm of utmost joy. I was conscious of that world and this one, too, at the same time, understanding that I would later have to forget what I saw and what made for such joy because I would come back to this world and here we cannot yet have knowledge of what is over there.

"For hours afterward two familiar verses were in my mind, "Eye hath not seen nor ear heard. . . the things which God hath prepared for them that love him. . . and 'For now we see through a glass darkly; but then face to face. . .' I understood why I had to forget. What remained was the tremendous, indescribable joy. I realized too that just one tiny step over the threshold of death would again put me in that same glorious place. I felt God's presence all around me. I've had a God-given taste of life after death and nothing can ever take it from me."

Writer, unknown

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVII No. 21

Second Class Postage Paid at
Wilson, N. C.

Wilson, N. C. SEPT. 15, 1964

VIEWS ON LUKE 23:34

Dear Brother Adams,

I want you to write and tell me who Jesus was referring to in Luke 23:34, when He said, "Father forgive them for they know not what they do." Did He have reference to the malefactors or to the ones that had to do with His crucifixion?

Yours in hope,
W. A. Hawkins
111 S. 7th Ave.
Siler City, N. C.

The Jews conspired against Christ, they accused Him, "And the whole multitude of them arose, and led Him unto Pilate." In their accusation, they said "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that He Himself is Christ a King." Luke 23:2.

The chief priests and scribes sought how they might kill Him; for they feared the people," and they hated Jesus. They could see

that He possessed a power not given to ordinary man, because He healed the sick and opened the eyes of the blind, and He performed many miracles — He restored the dead to life and enabled the lame to walk.

Judas Iscariot was one of the twelve disciples of whom Jesus said: "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve." Jno. 6:70, 71. At the bidding of Christ, the disciples made ready the passover supper; and "He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 15, 16. After Christ and the disciples had taken the cup (wine) and the bread, He said: "But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but woe unto that man by whom He is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. Luke 22: 21, 22.

Satan entered into Judas and he went his way and communed or agreed with the chief priests and captains, "How he might betray Him unto them." This he did with a kiss. The multitude cried, saying, "Crucify Him, crucify Him!" There also followed Him a great company of people, and of women, which bewailed and lamented Him. Jesus said unto them: "Daughters

of Jerusalem, weep not for me, but weep for yourselves, and for your children." Those who sought to have Christ condemned, were Jews and Gentiles, and apparently some were children of God, for the prayer which Jesus prayed embraced the elect of God, both Jews and Gentiles who participated in the crucifixion of Christ. His prayer was not for the world, but it included all that the Father gave Him out of the world. Jesus said, "I have manifested Thy Name (meaning God, the Father's name) unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them Me." Jno. 17:6. I pray not for the world, but for them which Thou hast given me, for they are Thine and all mine are Thine, and Thine are mine: I am glorified in them." Jno. 17: 9,10.

A multitude of people took part in the crucifixion of Christ. Some were Israelites, others were Gentiles. Peter said, "For of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done." Acts 4: 27, 28. Jesus Christ was buried in Joseph's new tomb.

He arose the third day and then remained on earth forty days and nights before ascending to the Father.

On the day of Pentecost, (according to Webster, this was on the seventh Sunday after Easter) all were with one accord in one place, "And suddenly there came a sound

from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1-4.

This revelation from heaven was in fulfillment of what Jesus had said to His disciples before He was crucified: "But the comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Jno. 14:26. The Holy Ghost is the Revealer of God's word. God the Father quickens the sinner, who was dead in trespasses and in sin; He imparts spiritual life. He arrests, convicts and condemns the sinner through the administration of His law. The sinner sees himself justly condemned by God's just and Holy law, because of sin and transgression. In vain he strives to appease the wrath of God; but his efforts fail in every sense of the word, and he finds himself to be like Naaman the leper, who lived in Syria. He had to go to Israel to get a cure. This was the place where the Prophet Elisa dwelt. Jesus Christ is the only cure for the affliction of sin. When sinners are given spiritual insight and their hearts stir them "up in wisdom." (See Ex. 35: 26). The children of Israel now bring a willing offering unto the Lord—they offer themselves, their hearts and souls, for in deep humility they plead for mercy.

The work of Jesus, the Redeemer, is now made manifest. He pardons all their sins and their transgressions and gives them the gifts of peace, redemption, love and mercy. He clothes them with the robe of righteousness and garments of salvation.

The Holy Ghost is the Revealer of God's Word. The rulers brought onyx stones, and spice, and oil for the light, for the anointing, and for the incense. (See Ex. 35: 27, 28.) The rulers, a type of the servants of God, comfort God's people with precious stones, spices, oil for the light and the anointing, and oil for the incense. These are the beauties, the testimonies, the promises, and witnesses contained in the scriptures that are revealed to His servants for the comfort and consolation of His people. By the outpouring of the Holy Ghost on the day of Pentecost, the Apostles could read the prophecy recorded in the Old Testament scriptures. This they could not do with a clear understanding until it was revealed to them by the Holy Ghost. Jesus was concealed in the law. His work of redemption was revealed in the gospel; when He came to the earth (our hearts), and was crucified and resurrected in our souls for our salvation. The prophecy of Joel, Isaiah and Moses, as well as many other Prophets, was understood by the Apostles which was made known to them by the Revealer, (the Holy Ghost) of God's word. Read the second Chapter of Acts.

The display on the day of Pentecost by the Holy Ghost, was so marvelous and great, it is said,

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Acts 2:6. This was a mixed multitude, some were pricked in their hearts, while "Others mocking, said, These men are full of new wine." Acts 2:13. It was that these men were full of new wine, but not with natural wine. "Peter, standing up with the eleven, lifted up his voice, and said, unto them; Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy; and I will shew wonders in heaven above, and signs in earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved." Acts 2:14-21.

Jesus spake a parable and said, "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is

made worse." "Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: lest they put new wine into new bottles, and both are preserved." Matt. 9:17. At that time bottles were made of skins, and with use and age they became seasoned and non-flexible. Being made of new skins, the new bottles were flexible, therefore they would expand when the new wine was poured in and during the fermentation of same. Wine stimulates the natural man, and the gospel does likewise for the inner man. This is not put into the stony, hard heart, but it is put into the new, tender heart, the flexible heart. He says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, (the innerman,) and I will give you an heart of flesh." Eze. 36:26. The new wine which was spoken of by Jesus is not new in the sense that it has not been known before for it is unlimited in age, but it is new to the babe in Christ. As Peter said, "— New born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." I Peter 2:3.

Our Brother asked the question; To whom did Jesus refer in Luke 23:34, when He said, "Father, forgive them for they know not what they do?" Was it the malefactors or the ones that had something to do with His crucifixion?

The prayer of Jesus embraced all of those who were included in the promise, and are called. Peter

said. "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts. 2:39. There is no evidence that the prayer of Jesus embraced the Kings and rulers who stood up in array against Him: nor the mockers and scoffers, nor the Pharisees who charged Him with casting out devils by Beelzebub, the prince of the devils.

This was a serious charge. They denied the work of the Holy Spirit of God, in performing natural miracles, as blasphemy against the Holy Ghost. The Pharisees were not ignorant that the work which Jesus performed in raising the dead, and opening the eyes of the blind, was not done through Beelzebub, the prince of the devil. This was said through malice and hate. Paul was also a Pharisee, a blasphemer, a persecutor, and he was injurious, but he said, "I obtained mercy because I did it ignorantly in unbelief." I Tim. 1:13.

The prayer of Jesus, "Father forgive them for they know not what they do," embraced all of those who were pricked in their hearts. When Peter made known to them the awful crime they had committed in crucifying the Lord of Glory, they were much troubled. Their souls were in distress with remorse and guilt: for, "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and Brethren, what shall we do?" See Acts 2:38, 39.

Men make inquiry and call upon God when He pricks them in their hearts. They feel themselves just-

ly condemned before a just and Holy God. They plead not for justice but for mercy. God hears the cry of those who are pricked in their hearts. To them He says, "Let the wicked forsake his way, and the unrighteous man, his thoughts: And let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

The Lord prepared the hearts of those who received the words of Peter, "Then Peter said unto them, Repent ye, and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "Then they that gladly received His word, were baptized: and the same day there were added unto them about three thousand souls. Acts 2:41.

One of the malefactors was given faith to look to Jesus in the last moments of his life. He acknowledged the justice of the law in condemning him. He cried for mercy because of his guilt and before a just God: "Lord, when Thou comest into Thy Kingdom remember me." Jesus answered by saying, "Today shalt Thou be with me in Paradise." It is never too late to receive pardon and peace for those who come to God by Christ Jesus. The experience of the thief is proof of this. Paul said, "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them." Heb. 7:25.

T. F. Adams

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Editor

OBITUARY OF ELDER G. P. HARRIS

On January 19, 1964, our Heavenly Father was pleased to remove from our midst, our dearly loved pastor, Elder G. P. Harris.

Elder Harris was called to serve as pastor of Wilson's Grove Church, June 5, 1926. This was the first church he served after his ordination, and there was not a division in the church during these many years of service. He was blessed to serve us faithfully. When he was away attending Associations and for other reasons, he would arrange for an Elder to supply for him; this we appreciated.

The last time he attended our church was December 1, 1963. Physically, he was growing weak, and had to sit in a chair to preach. Many of us realized he was sinking fast, but little did we think the death angel would visit so soon.

Brother Harris was ably blessed to defend the doctrine of election and predestination; and salvation by the grace of God. In his preaching, he always gave God the honor, praise, and glory for his salvation, and every attending blessing. He was wise in council, blessed to think deeply, and he chose his words carefully that he might convey his thought and meaning without misunderstanding. His sweet preaching was always edifying to our spirits, strengthening our hope that we are the children of God. His teaching was in accord with the scriptures, and were enlightening and inspiring to the poor sin sick soul.

Our church has lost a precious pastor and the memory of him will ever linger in the minds of the membership of Wilson Grove Church. We believe he will be among the number that will hear Jesus say, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world—" a quotation I have often heard him repeat.

Elder Harris' funeral was conducted by Elder J. S. Sechrist, Troy Hill, and H. P. Prillaman, January 21, 1964, at Indian Creek Church, Floyd County, Va. Burial was in the church cemetery.

It is the desire of the church that a copy of this obituary be sent to Zion's Land-

mark for publication, and a copy to be recorded in the church record.

Done by order of the church in conference, May 2, 1964.

Bro. Alfred Flinchum,
Church Clerk
Bro. J. A. Simpkins,
Bro. R. W. Simpkins
Bro. Early Harris,
Committee

OBITUARY

Sister Sallie A. Johnson was born February 15, 1888 and died February 11, 1964, making her stay on earth seventy-five years, eleven month and twenty-six days. Sister Sallie united with the Angier Primitive Baptist Church July 5, 1930, where she remained a faithful and much loved member until she was called home.

Her funeral was conducted in the Angier Church where her membership is, by her pastor Elder T. F. Adams of Willow Springs, N. C. and Rev. John M. McGraw of Angier, N. C. Her body was laid to rest in the cemetery at Sanday Grove Church to await the resurrection.

Sister Sallie leaves to mourn her loss, three daughters: Mrs. H. C. Wilson of Angier, N. C.; Mrs. Burnice Moore of Annapolis, Maryland, and Mrs. Carl Jones of Annapolis, Maryland, fourteen grandchildren and six great-grandchildren.

We feel assured she is resting in the Paradise of God where all is happiness.

We desire that a copy of this obituary be recorded on our church record, a copy sent to the bereaved family, and one sent to Zion's Landmark for publication.

Done by order of the church in conference, April 4, 1964.

Sister Annie Belle Jones,
Sister Vada Cobb,
Sister Edith F. Young,
Committee

SISTER MARTHY DUPREE

Whereas, God in His infinite wisdom has seen fit to remove from our midst Sister Martha B. Dupree, born in Johnston County, N. C. in 1881. She passed from this life December 1963.

Sister Dupree was married to Mr. Tommie Dupree January 26, 1896. To this union were born eight children, Mrs. Ethel Roberts, Wade Dupree, Mrs. Georgia A. Penny, Marian Dupree, Beatrice, Edars Dupree, Alford Dupree. Also surviving her are thirteen grandchildren and nineteen great-grandchildren.

Sister Dupree lived to be eighty-three years old. She was a faithful member, and how we do miss her sweet smile when she entered the church and extended that warm handshake to all. She was faithful in all things.

She united with Fellowship Church the first Saturday in August 1916, and was baptized on the following Sunday. We extend our sympathy to the bereaved family, but the Lord knows best.

Resolved: That Fellowship Church bow in humble submission to the will of God, and may her loved ones be reconciled to the will of Him who doeth His will in the army of heaven and among the inhabitants of the earth, and may He enable them to follow in the pathway of Jesus our Savior.

Done by order of the church in conference.

Sister Ethel Roberts,
Brother James C. Langdon,
Sister Mayme Langdon,
Committee

NORA F. ELMORE

Sister Nora F. Elmore passed away June 27, 1964, at the age of 69. She was a life long resident of Rocky Mount, N. C., and a member of the Falls of Tar River Primitive Baptist Church.

She was born in Edgecombe County, February 20, 1895; daughter of the late Jesse D. and Piety Ellen Proctor Fly, and the widow of Albert Elmore.

She was a faithful attendee of her church, and a firm believer of salvation by grace. She worked hard for her church and did a lot of traveling to other churches of her faith and order. She was well known and loved by all that knew her.

The members of the Falls of Tar River Primitive Baptist Church are going to miss her far more than we can express. She had been a faithful member and servant of God since July 1919.

We extend our love and sympathy to her family: two daughters, Mrs. Vernell Delbridge of Rocky Mount, N. C. and Mrs. Joyce E. Pierce of Smithfield, Va., two sons, Russell of Rocky Mount, N. C. and Alton of Edenton, N. C., ten grandchildren, two sisters, Mrs. Shade Felton and Mrs. F. R. Dew both of Rocky Mount, N. C.

Her funeral was held June 28, 1964 at Johnson Funeral Home by her pastor, Elder D. B. Stokes. The large assembly of friends and display of flowers were a tribute to her love of God and her church.

Nina Pearson
Clerk

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CHAPTER XII.

Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

A man shall not be established by wickedness: but the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

The thoughts of the righteous are right: but the counsels of the wicked are deceit.

The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

The wicked are overthrown, and are not: but the house of the righteous shall stand.

A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

He that is despised, and hath a servant, is better than he that honour-eth himself, and lacketh bread.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**DISCUSSION BETWEEN
DR. HOOPER AND ELDER
P. D. GOLD**

(Continued From Last Issue)

As to the anxious seat, I don't feel myself bound to defend it, for some of our most judicious members disapprove it. But its use does not imply a belief in its essential efficacy, but that it aids in concentrating the attention and fixing the heart upon the matter delivered from the pulpit. And it is just because it begets in many young persons an animal excitement, mistaken for religion, that it is disapproved and abandoned.

Your charge of covetousness is strange and inexcusable. "Was it covetousness in Paul where he begged for the poor saints at Jerusalem?" Was it covetousness in the same holy man when he told Timothy to "charge them that are rich to be liberal in communicating?" Our beggary is no more for selfish ends than Timothy's was. Yet you kindly alarm us with the admonition "Are not their (the apostles) terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up." Here observe how little discrimination you show when you confound the possession of money with the criminal love of it and the posses-

sion of learning with the pride that may accompany it. It is no honor to be rich but a great blessing from heaven if the possessor, like the noble man, Mr. Peabody, scatters his bounty all around him; nor was the learning of Paul a disadvantage to him when he could quote the Greek poets on appropriate occasions and handle the deep and high arguments of the Scriptures with a power skill beyond that of the unlettered fishermen. Pride is a bad and ugly thing wherever it appears, but I am afraid that it can dwell and swell in the heart of an Old School Baptist while he, with much self-complacency, considers himself the special favorite of heaven and the favored depository of God's truth as well as it can on the bosom of a learned scholar. Excuse me when I tell you that your readers may, perhaps, detect a large infusion of it in the self-laudations of your essay.

Your way of arguing about the operation of God's spirit in effecting the conversion of men would exclude all means, even the preaching of the gospel. You say: "Paul was directed by the spirit where to go because the Lord had people at such places. Preaching, then, seems to be the appointed means, not of making sheep, but of feeding them after gathering them into the fold."

There seems to be a strange want of clearness in your ideas

here. You seem to think that where Paul was called to go there the disciples were already converted and he was only sent there to "feed" them. It is possible that you have not observed that God, by anticipation, calls those his people who are not yet converted but whom he designs to convert by the instrumentality of preaching? Was not Paul warned of God not to be discouraged by the opposition he met with at Corinth but to go on preaching, because God "had much people in that city" yet to be converted by the sermons of Paul? Preaching the word, then, is the instrument and means not of "making sheep," would I say, but of conveying saving truth to their souls. How was Lydia converted? Without means God "opened her heart," not to communicate saving grace directly to that heart, but to give heed to the saving truth delivered by Paul, which truth was the medium and instrument of converting her soul.

There is a confusion of ideas, too, in what you say about man's free agency. "One thing seems clear to me," you say, "that the human will never want Christ and never comes to him."

Then no man comes to Christ willing, but he comes unwilling! Does God draw men against their wills or does he "make them willing in the day of his power?" When a man comes to Christ does he not come with the full concurrence of his will? Did he ever go to a feast or receive a sum of money more willingly or heartily than he accepts Christ? Yes, God loveth a cheerful giver. He would not have a reluctant, grudging ser-

vant. He opens the eyes and presents reasons to the poor blind sinner, who as soon as he sees the truth and considers the reasons, with the hearty consent of his will and affection, he embraces the truth and is converted to God. Yet you prefer to illustrate it by the "ploughman" and "the plough," as if God took any delight in the passive obedience of a machine.

As to Andrew Fuller and the old school Baptists, I merely say, "By their fruits shall ye know them." It is admitted that his writings and his actions gave the first impulse to the grand modern movements for the conversion of the world; that by those movements the wilderness and the solitary places have been made to blossom as the rose; that the foul, filthy, stupid idolator has been turned into a pure, enlightened worshiper of the true God; the cruel, bloody savage has been turned into a lamb and the horrid yells, and orgies of heathen worship turned into the delightful songs of Zion poured forth from the lips of myriads of transformed barbarians.

As to the Sunday schools, which is another conspicuous object of your dislike and condemnation, I have no space for their defense. Suffice it to say that as long as Paul's words stand in the Testament, "Bring up your children in the nurture and the admonition of the Lord" — as long as young Timothy is spoken of as indebted for his godly character to the care and education of his mother and grandmother—as long as the precept, "Train up a child in the

way he should go," is obligatory, so long will Sunday school workers feel that they have Bible authority for their laudable and lovely employment.

William Hooper

TO DR. HOOPER

"Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country ever since they appeared."

"We go by Bible precept. We work by Bible example."

My Dear Sir: — The above quotations you will recognize as your own. In the first letter you addressed to me, that Andrew Fuller was your standing authority in preaching you plainly state. Now you seem very fond of asserting the superior learning of your denomination. I freely own that your scholarship is far above mine. I honor you as a fine scholar, and should regret it indeed if no one knew any more than I do. Inasmuch as you surpass me so far in human learning, you can appreciate my reference to Webster for determining the meaning of standard authority. He says authority means "that which is claimed to justify measures, opinions," etc. The word standard, he says, means "having a fixed or permanent value." Then you have Andrew Fuller as your fixed permanent power to justify and direct you in your opinions and practices. He justifies you in your measures, and you state what is true when you affirm that you are his followers. You are distinguished as Mis-

sionary Baptists, and the first missionary society among Baptists seems to have been formed by him and others on the 2nd of October, 1792. (See Fuller's Works, Vol. 1, page 62.) My difficulty lies in reconciling the first quotation with the one made in your last series of articles to me, in which you say: "We go by Bible precept. We work by Bible example." Why, in your reply, did you desert your standard authority and attempt to shelter yourself under the Bible, which from first to last I claim as my only authority? But another great wonder appears. You attempt to drag all your doctrines along with you under cover of the Bible. Did you know that the word doctrines does not appear in the Bible except as held by men or devils? And I don't suppose it will own your doctrines so let them remain with your standard authority. You would foist Sunday schools on the Bible. They are your nursery, from which you transplant what you call Christians into the church at proper age and when there are good seasons. You intend through the Sunday school to instill into the minds of these children your notions of benevolence, so that the next generation will more liberally support your measures. Now, does the Bible tell us what thing in nature is the nursery of the church? A nursery room in a house is designed for children which are as much members of the family as the parents. So in orchards the young trees in the nursery are as much fruit trees in their nature as those already bearing fruit. Now, you call Sunday schools the nursery of the

church. Your denomination is exalting them into exceeding importance. Why have not the Apostles told us something of them? But you hint that they are in the Bible, because Timothy is indebted to his mother for his godly character. You say his godly character came from the care and education of his mother and grandmother, and that the Scriptures teach this. Now I cannot find where this is taught. It is said that Timothy's mother was a Jewess, and that the same faith he had dwelt in his grandmother and in his mother before it did in him, but that they made him a Christian is what I do not think is taught. Because it is the duty of parents to train up their children in the nurture and admonition of the Lord you say Sunday schools are taught in Scripture. Parents should set good examples before their children and urge upon them the study of the Bible, where the truth is found, and this should not be neglected. Parents should urge upon their children a becoming regard for the Lord's day; but that one person can grant another faith or a godly character is what I cannot admit. My objection to Sunday schools is, in part, because you claim too much for them. You acknowledge they are a modern institution, not a hundred years old, yet you attempt to sanction them by the Bible. You give them an intimate connection with and make them an important part of the church when they are not so much as mentioned in the Bible. I believe God's revelation is complete, and in the Bible all is found that is needful for the church. But your

inference is that this age of human learning and progress develops necessary additions to the church of which revelation is silent. It seems to me that they are dangerous, partly because much of the matter taught in them is fabulous and because children are deceived into the notion they are Christians when they are not, and because you claim for this modern idol so much power and value. The true church has no nursery from which she transplants, no teachers but such as the Holy Ghost prepares for their work, and the Bible thoroughly furnishes these unto all good works.

(Continued In Next Issue)

MY LETTER

Dear Brother Adams,

I have tried to write you for a long time, but each time when I would get my letter written, I would have to tear it up or cast it into the waste basket, for I could see it was not composed as I desired to have it, and I may have to do likewise with this one; but I have felt impressed to write you for over three years. I do not know whether or not anyone else has such experiences as I do, but sometimes my troubles get so heavy, and I feel so depressed that I feel that I must tell them to someone. I know I am the greatest sinner in all the world, but I feel if my poor heart deceives me not, that I have for a few moments along the way, had a foretaste of that heavenly love that comes down from above.

When I was a boy, I would go with my mother to Old Camp Creek Church. I felt alone and all

by myself, different from everyone else. My case seemed to be an outside case entirely. I would take my seat in the back and sometimes when the minister was preaching, something would get a hold on me and I would have to cry, yet I would not know why. Brother Adams, I have felt to be one alone and the greatest sinner in all the world, all my life. As I have come along through life, I hope the Lord has shown me some things. One night I had a dream that I was being hanged for my wrong doings, and as I was hanging there, I opened my eyes and King Jesus was standing there with the Bible in His hand, and He read the 23rd. Psalm.

About this time, I was so disturbed that I was afraid to go to bed at night. I felt that Satan would get me and as I went along things grew worse it seemed to me. Then one night I had a dream, and in my dream, I was out in a big open field and a light came down from heaven and shined on me. I looked up and saw King Jesus, then I looked down at myself and I was naked and my whole body was in a mass of corruption. I tried to hide myself and there was not any where to go, and about that time King Jesus came and stuck me in my side with a staff and the corruption poured out like water. Then I looked down at myself and I had on the prettiest white robe I had ever seen. I was like the one King Jesus had on.

Brother Adams, I do not believe there is anywhere for a sinner to hide and the only way he is saved is by grace which is a gift from

God. While I was still a boy, I had to go to the hospital for an operation. As they carried me into the operating room, I felt that I was going to die, and I was wondering what would be my destination. While they were preparing me for the operation, and were applying the anesthetic, it seemed to me the top of that hospital disappeared and I saw twelve stars. I thought about what I had heard my mother and daddy talk about in the scriptures, and all the fear I had before felt, was lifted off of me, and left me completely relieved of fear and reconciled to God's will.

As I went down through time, I would go to church and see those good people and I had the greatest love for them imaginable! It was indescribable! They were different from all the people in the world. I had a great desire in my heart to be made to feel fit to live with them. But Brother Adams, when I felt I had to go and ask for a home with them, I felt more unfit then, than I ever had. I had a dream one night that I would have to ask a home of them at Rougemont Church. In this dream, I saw all the congregation dressed in the prettiest white robes! and when I went up to offer to the church, I looked down at myself, and I was the blackest thing I had ever seen, but they took me in! I felt this never could become a true fact.

When Brother Chambers was baptized, I felt so alone that morning standing there alone, and as Brother Dagenhart prayed, I thought it was the prettiest prayer I had ever heard. As I stood there a voice spoke to me, saying, you will

have to be baptized in this pond. This made me wonder so much!

Later, I dreamed the world came to an end, and O how it did quake and tremble! I saw King Jesus coming from the east in the clouds; He set one foot on land and one on the sea. I looked down at myself and again I was the most filthy thing I had ever seen, but I went up to him and said: Here I am, I have done the best I could. He turned and said: "Turn ye away from me, ye workers of iniquity, I know ye not." He took His children and ascended back to heaven. I said, Oh, Lord! this is what I have been afraid of all the time. As I turned to go away, I walked into the fiery furnace with the Hebrew Children, but the fire would not burn me, and as I walked up and down there, I looked up and King Jesus was there. He put His hand down and lifted me out. Then I looked down and I was dressed like he was — in a beautiful white robe. It was a garment that no man can make. He then took me on the wings of His love and carried me up to a high and the most beautiful place I have ever seen, and sat me down on the right hand of the beautiful blood-washed throne, and the words came to me, Sure I am a child of God, for He said "When the Son of man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His Glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Matt.

25:31-33. Brother Adams, for a few minutes I experienced the greatest peace I have ever known. I believe that was to show me that all self-righteousness has to be burned out of His people by the power of God before they can enter the Kingdom of Heaven.

Elder Grey had an appointment at Rougemont on March 15, 1956, and there came an impression over me that I had to be present at that meeting. When they were closing the meeting, my brother, John, went forward and offered to the church. I felt like I was going to die, and a path appeared before me, ascending upward. It was narrow and straight, and went through Rougemont Church. At the end of that path, I viewed the prettiest golden city I had ever laid eyes on, and I was enabled to feel that I walked that path to Rougemont Church that night. I, too, was received into the fellowship of the church with my brother John; but when I returned home, I was made to feel I had made the biggest mistake of my life, for I was not fit to be with those people, and I had deceived all of them. I told my wife when I went back to the church again, that I was going to ask them to forget it all, and I felt sure then that I would do just that; but when I went back to church the next time, as I went in the door, there was the most beautiful light all over the church and the people; and a voice spoke to me saying, if your name is written in the Lamb's Book of Life it cannot be erased. A feeling came over me of full reconciliation, and I felt that I could not live without those people.

The baptism was one month from then and as we went down into the water there was a light that came down from heaven, and my attention was directed upward, and there was the same beautiful city that appeared to me the time when I was received into the fellowship of the church. When I came out of the water, there was something left there that has never bothered me any more. I have heard some brethren and sisters say they felt that their troubles were over, but I could not feel that way, for I felt that my life was going to be hard; and as time went on. I was at a meeting held at Ross, when a voice spoke in me and said: "You will have to bring your name here and share in the bearing of the burdens of this church," and instantly it seemed to me the world fell on me. I felt that I could not live, neither could I move my membership there and I fought it for three years. I said I would not do it. I would take my own life before I would do so. I drove my car down into a road in the woods about two miles from home shortly after that. The sun was shining brightly, but as I stood outside my car preparing to make the attempt on my life, there was a voice inwardly, saying, "No not now! you will have to go to those people." I got back into my car and drove back home. As time went on I was made willing to be God's anything, and I had to ask for my name at Rougemont and take it to Ross Church.

Brother Adams, I have felt like I wanted to talk to you for a long time. This is some of my travels, I hope in a spiritual way. I love to

tell what I hope the Good Lord has done for me. Sometimes I feel that if I had ten thousand tongues, I could employ them all in praise and adoration to our precious Lord. Again, much of my time, I feel that I am out of it all, too unworthy and sinful to even claim a hope.

I have written more than I thought to write when I started. I hope you can condescend enough to at least read what I have written. If you have a mind to do so, we would be glad to have you with us some second weekend at Ross Church, to be with Elder Birchett and us.

Saved by Grace if
saved at all,
George L. Blalock
Box 433,
Butner, N. C.

Brother Blalock is an humble brother, and has had a wonderful experience. May the Lord continue to lead him in wisdom's ways, and bless him with assurances and evidences of eternal life. Editor.

LETTER NO. I

Mrs. Harriett Gray
My Precious Beloved Sister
in our Lord,

Yes, Dear One, I am still here and have no expectation of an early departure. My general health is no worse. My legs are still quite useless, so that I sit or lie most of the time. My most serious trouble at present is my approaching blindness. On account of it, I can hardly force myself to try to write a letter. I was truly glad to hear from you again. I am thankful to tell you that I can get about

enough to wait on myself, and go from room to room, as long as I am in my own home, and I do pray the Lord may bless me to be here through my last days. I have a good, gentle, kind, and honest housekeeper. She is very good to me under all conditions. We are sometimes sick at the same time but we do manage to get along. She is a large woman, fifty - two years old, not fat, but large. She was reared in Tennessee. Since I am so near blind she tries to read to me, but though both are English speakers, her reading is almost foreign to me. She is sweet and good but due to life - long ailments, her education is far more limited than mine and my own is limited to the first eight grades of our country schools; though I have never ceased to study the English language.

There is a wonderful article in the 1963 March issue of the Old Faith Contender entitled God's Attitude Toward Sin and Toward Righteousness. It is surely very good and gave me much comfort. Our Sister Bright read it to me by telephone and I rejoiced in it. As I remember, it was a repeat of Beebe by Hassell. The Lord has been good to me. He has set my heart at rest on the two most argued points of doctrine of any importance — that of what He did predestinate, and what He predestinated. Also that of the resurrection of the bodies. I have been told by a very avid reader that there was, at one time, eleven points of doctrine argued about by the Old School Baptist. I do not know what they all were but I am at rest on all that the Holy Bible contains

for it is God's Book and therefore, all of it is true and right whether a poor sinful worm like I am can see, and understand it or not. "Farther along I will know all about it. Farther along I will understand why."

The church I belong to and I are not in line with all the so-called Primitive Baptist, but who could be? There are so many of them in these days. Personally, I feel to have a full time job trying and earnestly desiring to stay in line with the Jesus Christ whom I claim as my Saviour, Lord and Master. It is easy to desire and claim a Saviour but it is sometimes against human nature to own or desire a Lord and Master; or in short, to desire a Master or Ruler. But oh! Dear Sister how very thankful I am at times to have a Spiritual Master and Ruler for I am so weak, so ignorant, so sinful, that without His directions, His kindly mastery, I would be gone unto darkness and utter sinfulness, for I feel that I have never had one good impulse that did not come from my Lord. While all my sinfulness is from my own sinful impulses or self.

How easy it is to say to myself one day, I will never do that again, or such a thing I will never do; and then the next day remember that I have done them both, and perhaps others as bad. Satan is ever ready, ever near to set these wicked impulses in motion and is very capable in inducing us to do that which we would not. Peter said, — "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: —" I Peter 5:8." Christ was able to

say "Get thee behind me, Satan, and in the Spirit we are likewise able to say the same, and sometimes we can tearfully pray our Lord and Master to enable us to resist this ever — meddling devil that he may flee from us. But all our help, all our power to do good or right in any way, in anything, must come from God. But I cannot, like some, say that my God causes me to sin for all power is of Him. He allows me to sin and I do, except He restrain me, but I must say I detest the sin and the principle in me that causes me to commit sin. I cannot blame my Holy God that I took advantage of His absence as did Adam and Eve in the garden, to disobey the commands He has given me. But Oh! thank Him again and again that if any man sin he had an advocate with God who is able and willing to forgive.

Every day I must ask His forgiveness; and beg for His mercy. Every day I must pray for ability to know His will and to do it. Every day I must beg for strength to do anything that is pleasing in His sight: even as small a thing as getting on my feet and walking a few steps after I am on them. Such a wonderful God! Yes, yes, indeed! A kind and merciful God! Beyond all description! How great Thou Art! How great Thou Art! For Thy mercy endureth forever!.

Dear Sister, I hope you can read this poor scribbling I am doing. I have been some time getting it done, and it is poor compared to the way I once wrote. Crippled feet, blind eyes, deaf ears, weak mind! I dare not say, Why? "Far-

ther along, we will know all about it. Farther along we will understand why." While we wait, let us praise, thank and glorify the God who made us, kept us alive, elected us and predestinated us to the adoption of sons by Jesus Christ. Glory, glory, indeed to the One who gave us so sweet and precious a thing as a hope in glory in the presence of Him who died, my soul to save.

There is no way now for us to thank and praise Him as we long to do. But in eternity within the veil, we shall see Him as He is, be like Him and be satisfied. Oh, happy time! Oh, glorious day, when there will be no reckoning of time as we know it, but it will be an endless eternity with our God, Christ Jesus, His noble, all glorious Son, who died that we might live and reign with Him: and who just before His crucifixion, *prayed* to the Father, *saying*, "Father, if Thou be willing, remove this cup from me: nevertheless not My will, but Thine be done." Luke 22:42. Let us not forget, "If we suffer, we shall also reign with Him." II Tim. 2:12. So no more complaints if and when we suffer in any way. Paul said: "Yes, and all that will live Godly in Christ Jesus, shall suffer persecution. II Tim. 3:12.

Please Dear One, pray for me and all other hopeful sinners that our hopes are not in vain. That we may walk worthy of the vocation wherewith we are called; that our trust may be in Him and not in man.

May God bless and be ever near to you in your hours of pain and

loneliness and call you gently to Him when He is through with you here below. Ever with such a deep love from

Effie Parke
1360 1st. Street,
Chehalis, Washington 98532

LETTER II

My dear and precious Sister,
Harriett Gray, in the love
of a blessed Saviour,

I was very glad to get your card, but sorry to know you are so weak, sick, and alone. I can understand every word of it all. I am alone, too, as far as a family is concerned. I do have a good woman with me and a good nurse-housekeeper, and a faithful friend. She is not a well person though, and if her health should give way entirely, my fate would be a Rest Home, too. I have lately had a new affliction added to the already long list. An intestinal infection. I have lost all appetite, also developed a trying nausea. I am losing weight, have steadily lost weight from 135 to 108 pounds during the past five years. That is my wailing but through it all my precious Savior has stood by me and let me feel His presence and loving care from time to time. Yes, My Dear One, we are blessed to still meet once each month. Sometimes we have no minister, but that need not and does not hinder us from reading His blessed word, singing praise, and thanksgiving hymns. A young believer was with us the last first Sunday, and read nine chapters in 1st Corinthians for us, and offered such a sweet childlike

prayer We sang Nos. 128 and 129 in Gobels Hymn Book. We felt it was good to be here. All is sweet peace and love here in our little body; Christ being its head and not one in our group is self-assuming and ambitious to do anything except to love and serve and be at peace. We have only nine members and they are far apart. They are scattered from Canada to Texas.

I often think of you and my heart turns to our gracious God in prayer for you, that He may bless you with a sense of His love and His care and His saving grace. It will not be long, dear, tired, faithful one till this life of dreary, weary times will be over for us. Then, Oh, then! Joy unspeakable and full of glory! We shall see Him, be like Him and be satisfied. At times I feel it is the greatest and most desirable thing I can think of and I long to lay down this tired fevered mass of clay, and be on my way to begin to thank, praise and adore the One who is altogether lovely and precious to poor sinful me. At such times, my mind turns to Gobels Hymnal, No. 77, and I read it over and over. It is not a common song among those whom I call God's people but it is a wonderful hymn. Verses from the fourth through the end are so lovely, so exactly my feelings that I draw near in mind to the writer of them! It might have been me.

Effie Parke
1360 1st Street
Chehalis, Washington 98532

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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VIEWS ON MATTHEW 24:40,41

Dear Brother Adams,

I would appreciate it if you would give your views on Matthew 24:40, 41. You will please find enclosed a check to pay for my renewal of the Landmark for another year.

Your brother,
W. V. Stilwell
718 Holston Street
Kingsport, Tenn. 37660

The verses on which Brother Stilwell requests my comments, read as follows: "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

An attempt to write on this portion of the Scriptures is attended with the knowledge that it was given by divine inspiration. It appears that the fulfillment of these verses, as well as all the words that were spoken by Jesus in the

24th. chapter of Matthew, was to take place at the end of the Jewish Kingdom. The coming of Jesus was the beginning of the end of the law dispensation, and spiritually speaking, this is true in our experience as of today, because all of us are law worshippers when we are first made aware of our sinful condition.

Sacrificial offerings, which were observed under the ceremonial law, were to come to an end when the Jewish temple was destroyed. Their temple was in Jerusalem. Many would be killed; others would be taken captive. Through the goodness and mercy of God a remnant would escape the edge of the sword. They were to flee to the mountains and be preserved from the catastrophe which would befall the Jews in general, after the crucifixion, resurrection and ascension of Jesus Christ. The downfall of the Jews began to dawn and was made more manifest at the end of the world. Not the end of the natural world, but the end of the law dispensation. Paul said, "—but now once in the end of the world hath He (Jesus) appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

The Jews, under the law or before the coming of Jesus, were the favored people of God. The oracles of God were committed unto them. See Rom. 3:2. They corrupted themselves. ("Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands.)” They departed from the law of Moses and followed the tradition of the elders. There were many false teachers among them who taught for doctrine the commandments of men. They lusted after the flesh, and worshipped the creature and not the Creator. Paul said: “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Their leaders received the people and held them in bondage until Christ came and delivered the elect among them from the bondage of corruption. The Gospel was first preached to the Jews. They rejected the word of God that was spoken by Paul and Barnabas. Not all of them, for a few did believe—those who were elected to eternal life. Paul said, “—but the election hath obtained it and the rest were blinded.” Rom. 11:7.

“But when the Jews saw the multitudes, they were filled with envy, and spake against those

things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles.” Acts 13:45,46.

The fulfillment of the words of Jesus, which were spoken by Him before His crucifixion, was now approaching and the end of the Jewish Kingdom was near. He foretold the destruction of the Jewish temple at Jerusalem. “Jesus went out, and departed from the temple; and His disciples came to Him for to shew Him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” Matt. 24:1,2. With further reference to the above prophecy, Jesus said, “Verily I say unto you, This generation shall not pass till all these things be fulfilled.” Matt. 24:34. This is not to be understood that all of them would be living, but many of them would live to see the accomplishment of this prophecy which was fulfilled about forty years after the crucifixion and ascension of Jesus Christ.

The time in which the temple would be destroyed was not specified to the day nor the hour, but signs would be given. He said, “Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near,

even at the doors." Matt. 24:32, 34. "And he shall send His Angels—" meaning His ministers of the gospel; whom He called and qualified to preach the gospel. They will blow the trumpet; which was spoken by the Prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in My Holy mountain: let all the inhabitants of the land tremble: for the day of the clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong people; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2:1,2.

These angels, ministers of His word, shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. Mark said, "And then shall he send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13:27. This gathering together embraces the elect among the Jews and the elect among the Gentiles. The gathering together of both the elect among the Jews and Gentiles is in fulfillment of what Jesus said: "And other sheep I have which are not of this fold: then also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." Jno. 10:16.

The destruction of the temple in Jerusalem will be as sudden as it was in the days of Noah. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah

entered into the Ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of man be." Matt. 24:38,39. The judgment of God in sending the flood which took them all away except Noah and his family is a comparison between the righteous and the wicked when Jesus should come and destroy the temple in Jerusalem. The separation shall at that time be made. He said, "Then shall two be in the field; the one shall be taken and the other left." Matt. 24:40. The language of Jesus conveys the thought, that the two will be working in the field. It is not said whether they were preparing the soil, sowing seed, cultivating or harvesting their crops. The one was taken captive or killed by the Roman Army. By special providence of God's grace the other was left. "Two women shall be grinding at the mill; the one shall be taken and the other left." Matt. 24:41. Grinding corn at the mill was the work of the women in the east. In Gadsby's "Book of Wanderings," Volume I, page 254, he gives a description of the mills, also the position of the women when grinding, quote: "While the women are grinding they sit on the ground, and are divested (deprived of) of their ornaments." (See Isaiah 47:2). It is a low and humiliating employment. The mills are merely two round stones. The nether stone is fixed on the ground and the upper stone is placed upon it. The larger upper stones contain two upright handles, and these the women pass around to each other with great dexterity. (skill in using their hands.) As they push

around the stone with one hand, they supply the "mill" with corn with the other, inserting it in the opening in the center."

These women were employed at their daily tasks when the invading army besieged the city, destroyed the temple and captured the inhabitants. Some were killed, others were imprisoned. "The one shall be taken and the other left." This does not imply that only one woman shall be taken and only one left. The sense is this: Each woman, as well as the two in the field are representative heads of their employment. A certain number (even one) often represents an uncertain number. King Herod was the representative head of his Kingdom. He sought the young child's life, (Jesus) to destroy Him. See Matt. 2:13. He did this through many of his subjects, but they were never able to accomplish Herod's aim or purpose. See Matt. 2:13. After Herod died, his name is recorded in the plural number in this scripture: "—for they are dead which sought the young child's life." See Matt. 2:20. The five wise and five foolish virgins also are certain numbers which represent uncertain numbers.

Jesus is the representative head of all the spiritual seed of Christ, both Jews and Gentiles. Satan is the representative head of his kingdom. The purpose of the crucifixion, resurrection and ascension of Jesus Christ was to deliver His people from the stronghold of Satan. Paul said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death, He might de-

stroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14:15.

The temple in Jerusalem was the stronghold of Satan. The elect among them were in bondage. The time for their deliverance was drawing near. The day and hour was not given, but signs would appear in heaven. Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand) then let them which be in Judaea flee into the mountains: Let him which is on the house top not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes." Matt. 24:15-18. These were days of darkness. The powers of heaven shall be shaken. God shook Mount Sinai, "and so terrible was the sight, that Moses said, I feared exceedingly and quaked." God's voice shook the earth, not only the earth but heaven also: "—Yet once more I shake not the earth only, but heaven also. And this word, 'yet once more; signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12:26,27. Jesus said "whoso readeth let him understand." The works of Jesus are hidden from the wise and prudent and revealed unto babes. See Matt. 11:25. Can you trace your experience when gloom and darkness enshrouded your soul? You feared, trembled and quaked. Your heart was hard

and stony before the Lord of Glory saw fit to cause you to tremble and quake for your heart was the stronghold of Satan. He ruled and reigned until God removed the stony heart and put within you a new spirit and a new heart. See Eze. 36:26. This new heart is the temple of God, the dwelling place of His Spirit. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16.

Those who have been sifted and shaken no longer trust in works of their own righteousness, but they trust in the righteousness of God our Saviour who supplies their needs though they be many. They worship God in Spirit and in truth. They have no confidence in the flesh. They trust in Jesus Christ. He is their life and salvation. He is the only name given under heaven among men whereby we must be saved. Through the mercy and grace of God they are given a hope in Jesus Christ that fadeth not away. They are not ashamed of their hope, neither are they ashamed to address their Brethren and Sisters as such, for they are drawn out to each other in His divine kinship. The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them.

Those who are taught by the unerring Spirit of God can discern the difference between the

Holy and the profane, the clean and the unclean. The Prophet said, "And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean." Eze. 44:23. The gospel, which is the power of God unto salvation to the believer, is good news to the poor. It is food for the hungry and drink to the thirsty. It brings the message and strengthens their hope that Jesus is their refuge and a very present help in time of trouble. What a mercy for those that were left, whether grinding at the mill, in bed, or in the field! God had provided a way for their escape and their refuge was in the mountains when the destruction came upon the land of Judaea.

T. F. Adams

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CHAPTER XII.

The way of the fool is right in his own eyes: but he that harkeneth unto counsel is wise.

A fool's wrath is presently known: but a prudent man covereth shame.

He that speaketh truth sheweth forth righteousness: but a false witness deceit.

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

There shall no evil happen to the just: but the wicked shall be filled with mischief.

Lying lips are abomination to the Lord: but they that deal truly are his delight.

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

In the way of righteousness is life; and in the pathway thereof there is no death.

EDITOR

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**DISCUSSION BETWEEN DR.
HOOPER AND ELDER
P. D. GOLD**

(Continued From Last Issue)

Your reply on the question of begging for money amounts to no more than an apology for it. You say some abuse it, and thence infer that it is right. If you had admitted that all abuse it and then renounce it we would be nearer together. If any measure is right in itself no one should object to it because someone, Judas-like, betrays or perverts it. My objection is for the thing itself, for I cannot see from Scripture your right to the high value you place on money in the conversion of souls. When some, or many, of your number of acknowledged authority teach that it is not known how many souls one ten cents or one dollar will be the means of converting, some people feel like coming not into your secret nor being joined to your assemblies. When you teach that the heathen are perishing because we do not send the gospel to them, and that we will send it if you will but give us the money, you put forth that which contradicts the teaching that it is the Lord of the harvest and not man that sends laborers into his vineyard, and God and not money that saves souls. I do not think all the money in the world can save a soul, nor if there were not a cent of money in the world that the

number of redeemed would be a single soul diminished. If money will convert the heathen in the sense you believe I think your people very culpable, for you hardly average twenty-five cents a head in your contributions for this purpose, and that after much begging when you ought to give all you have, if it be true that money will save their souls, for a soul is worth more than all the world. If you do not believe it will convert them why submit to this priest-craft and dishonor the name of our Lord, who redeemed his church, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from before the foundation of the world?

Let us see how you justify giving to convert the heathen by the precepts and examples of the Bible. You say "if the apostle Paul enjoined on the churches to give," etc., "that is sufficient warrant for us to follow his example." and so say I. You go on, "and if we can induce the covetous world to appropriate some of its wealth," the inference is to promote to the glory of God in giving money to convert heathens it is right, etc.

Now how near does this statement correspond with Paul's case. It is stated in Acts, 9th chapter, beginning at the 27th verse, that there should be a great dearth throughout all the world. Then the disciples determined to send

relief unto the brethren which dwell in Judea. See also Romans, 15th chapter and 26th verse, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." For the method of raising this contribution see 1 Cor. XVI:1. For the motives to this giving see 2 Cor. VIII:18, following verses. Here we see that the churches were sending up contributions for the relief of the poor saints in a famine. From this case you argue that money should be procured by your missionary boards, first organized in 1792, for converting the heathen, and you are to go to the covetous world to secure it. How much is this like Bible precept and example? As much as sending money to suffering saints, which is a commendable act, is like sending money to convert heathens, as much as the free offerings of Christians, which are acceptable to God, are like spoiling the Egyptians or covetous world:

Why did you not give your Bible precepts and Bible example for rising money to convert souls? It seems to me that you pervert the plain commands to give money, not for the purpose of converting souls, but to feed and clothe the bodies of Christian laborers and sufferers, into pretexts for raising it, to support men in attempting to do that which man is unable to perform. The addresses in the Epistles are made not to unbelievers but to Christians, and this should not be overlooked. As to giving and receiving the Scriptures teach that he that ministers in spiritual things should be ministered to in

temporal things by those that are taught in the word, for "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. Paul received gifts from churches and commended their liberality. How one can have the love of God in him and refuse his property to a brother in need was a matter of question with John: "But whoso hath his world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" 1 John 2:17.

The Lord writes his law of love in his people's minds and hearts, and hence they find the blessing of the cheerful giver in obeying this law. God's people are made honest, and they are not willing that true preachers should be faithful in feeding them and ministering to them in spiritual things, without ever giving such laborers any of their temporal things. They need not, therefore, be begged to make these gifts. True preachers are equally delivered from covetousness, and preach of a ready mind, never demanding salaries nor wishing to be burdensome. How much what I have stated is like the Bible judge for yourself. How much it is unlike the practice of your denomination you can also judge. I think it well becomes Christians to observe this as well as all other commands of our Lord. But my difficulty is in seeing any scriptural warrant for your high modern pretension in regard to the power of money.

One would suppose from reading your article on the fruits of Mr. Fuller's Mission system that In-

dia, China, etc, are blossoming as the garden of the Lord. So perhaps, you would represent these United States as blooming for the millennium. This is about as conclusive as saying that because unfeigned faith first dwelt in Timothy's grandmother and then in his mother that therefore Timothy is indebted to his mother for religion, and hence Sunday schools can be justified by the Scriptures. Or that because it is the duty of parents to bring up their children in the nurture and admonition of the Lord therefore modern Sunday schools not a hundred years old, teaching fables and doctrines of men, are found in the Bible. You are replying to me though because, as you say, my arguments are inconclusive.

You complain much of the bitterness of my article. My convictions were stated in as mild a manner as I well could express them. If my charges are true (and you have not denied many of them), you had better try to correct the evils pointed out rather than blame me for doing what you asked me to do. I had not intended to write anything about this matter, but you called on me in such a manner that I did not feel that I could well decline doing so. I have a high regard for many of your brethren and besides, it is not pleasant to me to offend anyone, nor do I like to incur the odium that results from publishing what is so unpopular, yet under such circumstances shall I withhold what seems to me to be truth to please men?

As to your allusions to our ignorance and fewness of numbers, judg-

ing from your manner of writing about it, perhaps no one glories more than you do that we are few in number and ignorant in worldly wisdom. The Lord's people were more numerous at one time than the prophet Elijah thought when the Lord told him he had a reserve of seven thousand, all the knees of which had not bowed to Baal. I Kings XIX. The Scriptures tell us "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. VII:14. It is not so bad to be ignorant, either, when Jesus says "I thank thee, O Father, Lord of heaven and earth, because thou hast revealed them unto babes." Matt. XI:25. And again, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen; yea and things which are not to bring to naught things that are. That no flesh shall glory in his presence." .. Cor. 1:26-29. Instead of glorying in my ignorance or feeling that I am better than others I am a corrupt, miserable sinner, and cannot hope for salvation except by grace. Far be it from me to say that I am better than others. I am free to say that the pride and vanity and other corruptions of poor human nature afflict me to my grief and shame.

You consider me extremely impudent when I state that it seems

to me you are allied to Babylon in some respects. You know, I suppose, that Babylon is from babel, which means confusion. I do not know a denomination that exhibits a greater confusion of tongues than the Missionary Baptists. Your articles to me are good proofs of it. Here you ascribe salvation to grace, there you say Timothy's godly character is from his mother. At one time you say all Christian dispositions are implanted by God, then, again, the human will comes to Christ. So much is this the character of your reply that I felt like trying to show how unlike the Scriptures your views are although, of course, you appeal to them for confirmation of your position. The two texts at the head of this article, which you enunciate as true of you, I shall utterly fail to reconcile. You remind me of one who, being chastised for his wrong doing, complains sorely of the severity of the castigation yet clings to his old ways.

You suppose a case which you say it would gratify you if I would give my opinion on. It is that of a poor young man who says he has an unmistakable impression that he ought to preach to the heathen. How shall he go? Suppose one should say he has such impressions and prepares himself for it, according to your method, and after receiving the benediction of his teachers some difficulty should be interposed and he should quietly settle down in this country. What would you say? Does the Lord call one to go to the heathen and then blockade his way so that we can have no access to them, or does he suffer such obstacles to check

his way? I should conclude the Lord had not called him.

Therefore some other proof that he is called to go to the heathen than his mere assertion that he is might be more convincing. The God whom I wish to worship is of one mind, and when he bids Jonah go to heathen Ninevah the way seems to be open for him to go there and shut up and quite stormy if he attempts to go any other way. It is more difficult, it seems, to get Jonah willing to go to Ninevah than it is to get him a conveyance.

Now suppose this young man comes to the church, as you say. Let us look into the Scriptures, which thoroughly furnish the man of God unto all good works. This you cannot object to, according to one of your texts: "We go by Bible precept. We work by Bible example." The young man must go, but according to your supposition he will be speechless when he gets there for he knows not their language. We believe those whom the Lord calls to preach he makes apt to teach. Paul exhorts those having the gift of tongues not to speak in an unknown tongue, which is profitless. Those that are to preach for you are put in your hand to prepare them more fully for their work. Did you show me from Scripture where the Lord authorizes any school of man to fit men to preach? Our God knows the end from the beginning, has foreseen all exigencies, has provided all that is useful for the church in all her necessities and revealed it in Scripture, and forbids her resorting to anything except what he has shown in the

mount, yet he has given us no account of any school of man to better prepare one to preach the gospel to anyone.

Your schools, after all, do not teach these foreign tongues, and one leaving them with diplomas in his pocket knows no more of the Chinese language than I do. The Lord calls a man of human learning to preach when it pleases him, but that man never glories in human learning. You, for instance, state "that human learning enabled Paul to handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen." Here you expressly state that human learning gives light on revelation or better enables Paul to handle the deep things of Scripture than Peter and the other disciples could. Well what does Peter say about the deep mysteries Paul has written? "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." 2 Peter III:15,16. Here Peter tells us that Paul wrote, not according to the wisdom acquired in the schools, but according to the wisdom given him from above. Let us hear Paul on this question, "And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power." 1 Cor. 2d chapter, 4th verse: read the whole chapter. Let us hear James, who tells us where to go for wisdom if we have it not: "If any of you lack wisdom let him ask God that giveth to all (men) liberally and upbraideth not, and it shall be given to him." James 1:15. But is he

not to study? Yes, study the Scriptures and receive knowledge that is worth anything from whatever quarter it comes. But does the Lord send any man to preach who is not of a sound mind and apt to teach? Do you suppose he sends a man to preach who does not know the difference between an oyster-grabber and an austere man? When he sends one I think he does not call riotous living by the name of righteous living.

It seems to me that when you are discussing a question as important as that of a call and qualifications for preaching the unsearchable riches of Christ, that when you can do no better than to get on such a high strain of ridicule as you did, it betrays your want of anything better. Men are apt to exhibit their best wares on public days. For you to so treat the great Bible teaching, that preaching is a gift of the Holy Spirit, as to hint that if one has that gift and is not perfected in the schools of human learning he would make the ridiculous mistakes you are stating, only shows your high estimate of human learning in fitting one to preach, and also what you suppose preaching would be without the learning of the theological schools.

I might as well here remark, that since you complain that I have wilfully made a false statement as to the kind of young men you sent to your theological schools—that is, that if one should rely on your statement—he would conclude that you take young men that do not profess to have grace and after giving them a certain amount of biblical training,

you send them out to preach: If you will examine my article you will see, that after some general discussion of that question, I make this statement. "But you say after one is certainly called to preach, can not the schools polish him," etc. I know not how to make a fairer statement than that one. If I were disposed to state matters falsely, there is so much that to me is objectionable in your teaching, that there is no necessity for it.

But, as to the young man who is impressed to go to the heathen. He is poor, and the question of money comes up. Let us consult the standard authority, the Bible. Surely it tells us of boards and combinations of men, for raising money to send such preachers to convert the heathen. Surely you will find plain their instructions to the churches for making regular contributions to send such preachers to the heathen. Surely, as they can not preach except they be sent, you will find in the Bible, precept and example, that justify boards of men in preparing, sending, directing and controlling the movements of these missionaries. But, lo! not a word of such things is found there. One turns to you and asks where this system of converting heathens came from? You tell him that your stand — authority, Andrew Fuller, originated it about one hundred years ago, and, "it is admitted that his writings and his actions gave the first impulse to the grand modern movement for the conversion of the world: that by those movements the wilderness and the solitary place have been made to blossom as the rose,"

etc. The enquirer says, Jesus we know, and Paul we know, but who is Andrew Fuller? You reply, O "he is our standard authority, in preaching, both in this country and England, and has been ever since his work appeared."

By the way, in your last articles, why did you not refer more to your standard authority, Mr. Fuller? Weak as you acknowledge my article to be, if it had the effect in any sense of turning you to the Bible, please read this one carefully, and perhaps you will begin to think that your departure from the Bible to follow Andrew Fuller, in his cunningly devised fables has brought such sad and lamentable divisions into the Baptist ranks, that it would be much better to go back to the old landmarks, and abide steadfastly in the apostles' doctrine and ways, where you would be sure of finding peace and fellowship with the whole household of faith.

How then, shall the young man go to the heathen, if he is not sent? I say he must be sent, but who sends him? Jesus says, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." Matt. 28: 18-20. If Jesus has all power, in heaven and earth, no man, nor combination of man, has any power to send men to preach to any one. He never says to any one, he can send somebody else. He commands the person to go

himself. When he impresses one or sends him, he will go with him unto the end of the way. Do you not suppose he will provide some way for him? "And he said unto them, when I sent you without purse or scrip and shoes, lacked ye any things? And they said nothing." Luke 22:35. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. But, you say, these were days of miracles, and such days have passed, which amounts to about this: these are Bible cases, and therefore they are out of fashion now. Is not the Lord the same Lord now, that he was then? Do not the same miracles, that gave divine proof to the Scriptures then, still support and sanction the Scriptures to us as the word of God, just as true and mighty now as then? But why do we not have miracles now, as there were then? Because those miracles speak until there is a new dispensation. Just as a foundation once being laid for a house, remains while there is a house on it. So the Scriptures are introduced and founded on miracles, and but one foundation is needed. Every new dispensation must rest on a foundation sufficient to uphold its claims. The miracles that attest the Scriptures to be of God, and the twelve apostles to be sent in the name of Christ, are as sufficient proof today of the divine authority of the Scriptures and the divine commission of the apostles as they were on the day of their performance. A new dispensation would have to be sustained by miracles. But when the dispensation

is once established on miracles properly authenticated, no more miracles are demanded to support it. The gift of tongues was a sign in the days of the apostles, but this was a sign to the unclean or unbelievers, and to speak in a known tongue was better than to speak in an unknown one. In the gospel now, every subject of the kingdom of Christ has had the miracle of grace performed on him, of having his feet taken out of the mire and clay, and put upon a rock, and a new tongue given him with which he makes his confession unto salvation. He also can handle serpents and not be hurt, in the sense that, "the sucking child shall play on the hole of the asp, and the weaned child shall lay his hand on the cockatrice's den." Isaiah 11:8.

Because I insist that the Bible is of as full and binding force now as it ever was, is therefore no reason why you should require a performance of miracles by him who comes in the name of Christ. What did the apostles enjoin on those they taught? Was it to work miracles? No. It was to contend earnestly for the faith once delivered to the saints. Jude, 3rd verse, "Behold, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. See II Tim. 3:14-17; also 1 Tim. 4:16, "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." What shall be done with those that come con-

trary to the doctrine of Christ? See Rom. 16:17. "Now I beseech you brethren **mark** them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Again, see II John 10-11 verses. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bid-deth him God speed is partaker of his evil deeds." Then when one comes to us the question is not, can he work a miracle, but it is this: Does he bring the true doctrine, the doctrine, of Christ? If he does not, we are not so much as to receive him into our house, much less bid him God speed, by sending him to another's house. For thereby we would become par-takers of his evil deeds.

Then it would be necessary to in-quire of your young man if he brings the true doctrine, the gos-pel of Christ, which is the power of God unto salvation.

I should rejoice to see the gospel preached to the heathen in all lands; but my trouble is, that the men you send there do not preach it. Preaching the gospel is such dispensation that one man cannot commit it to another, nor restrain him from preaching. Woe is me if I preach not the gospel, is its impelling power. Do you bring that doctrine? Let us consider the company you keep and judge from that. You lay down to Old Baptists, to find one single sentence in any of the publications of any of the four orthodox denominations of the world, which denominations are Methodists, Presbyterians, Episco-palians and Missionary Baptists,

as you say. That is, you affirm, that they are all sound and true, holding the gospel, and you en-dorse all that they publish and de-fy any one to show that any one of them has put forth one sentence that teaches salvation by works. You agree to shut your mouth if it can be shown that any one of them has ever done this. You thus link yourself with them, and are to be regarded as endorsing them. Let us take up the Method-ists. In their creed, which ought to teach what they believe, and I suppose does, one can find the teaching that a Christian, one truly born of God, can fall from grace and be forever lost. If that be true, his salvation depends on his works of some, and they ought to be good. He must, according to that teaching, keep himself from falling by good works, and if he can fall away and be lost by bad works, that is if the Christian is left in that sense to go to heaven or hell by his own works, I think you stand fairly convicted. Now, sup-pose your young man comes to us endorsing this doctrine, can we receive him into our house as one bringing the doctrine of Christ? I say not. Well, your Presbyterian brethren hold to the practice of infant sprinkling for baptism and further hold, that it is the door by which **children are introduced** into the covenant of grace. This seems like works puts them in the way of being saved, and much as I respect all these people, as people, I cannot see how they are teach-ing all things commanded. Do you endorse their sprinkling for bap-tism? You say that it is not es-sential to salvation. We say it is

essential in order to abide steadfastly in the apostles' doctrine and fellowship. Take the Episcopalians, who teach that when a child is sprinkled it is born again, or regenerated, and made an heir of Christ's kingdom by that act, and you have a domination, you call orthodox, that hold and practice that when a priest sprinkles a child, he thereby procures it the new birth. Is this not performing works to be saved? It is clear that one cannot be saved without regeneration, and this act of the priest procures it, so they say. I cannot call the act of sprinkling a baptism at all. But they hold that spurious thing, sprinkling, for baptism, and claim that it can do so much more than scriptural baptism can, that it seems dangerous and shocking enough to me. If your young man comes endorsing this doctrine, or those that do endorse it, 'neither receive him into your house nor bid him God speed.'

As to your own denomination, it presents a creed which seems to put things together, which are separated. You say, "you hold a doctrine of election not inconsistent with Man's free agency;" that is grace that is dependent on works — man is dead in sins, yet can hear the gospel — his carnal mind is enmity to God, and can not be subject to his law, and yet that same mind or will comes to Christ.

You object to my statement, that man's will (the carnal mind) never comes to Christ or wants him by saying that then no man ever comes to Christ "willing." Do you suppose it is the same will which comes to Christ that he speaks of, "And ye will not come to me

that ye might have life." John V:50. By your reasoning, it is the same will that comes to him, that will not come — no change in the man — no new birth. When it is said, "As many as received Christ, to them gave he power to become the sons of God even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John I: 12-13. If any suppose that the will of man comes unchanged to Christ, I could not receive him. Paul tells us in Rom. IX:16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Does the sinner then come to Christ unwilling? "Marvel not that I said unto thee, ye must be born again." John III:7. God gives his people a new will, that desires to come to Christ — that hungers for him and thirsts for him. "Thy people shall be willing in the day of thy power." Psalms CX: 3. David knew a corrupt will, and depraved affection did not, could not, desire Christ. Therefore he says, "Create in me a clean heart, O God, and renew a right spirit within me." Psalms 51:10. Do you say there is no change in the soul of man, when he comes to Christ? The natural man is nothing but a sinner while "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God. I John 11:17. The spirit of a Christian is willing, but in the flesh dwelleth no good thing, while there is in the Christian a mind to serve God, or with the mind he serves the law of God. See Rom.

VII: 15-25. The Christian, then, has a mind to serve God, but it does not come from the flesh, for that serves the law of sin, but it comes from God. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. II: 13. They are renewed in the spirit of their mind.

You state that man is dead in sins. Well if he is dead why are some quickened and not others? You say God saves some of sovereign electing love, and strives by law and gospel to save others; but not overcoming their opposition, leaves them to perish, etc. What is it that saves some and does not save others, if all are equally dead? Would not the power that quickens one sinner and raises him, quicken another? Do you mean that the same power of law and gospel, that strives with some and fails to overcome them, is the same power that saves others? Do you indeed believe the Lord strives to quicken a man and fails? If you strive to do a thing, it is good proof that you wish to do it, and would if you could. Is man stronger than the Lord, and does he defeat the Lord? The Scriptures teach, "that the Son quickeneth whom he will." John V: 21.

The Father gives them to Jesus, and it is not his will that one of them should perish. It is the spirit that quickeneth, and not law nor gospel. I do not think the law is ever spiritually applied, in its killing power, except to God's elect; nor the fullness of the gospel ever revealed except to those slain by this powerful application of the law. Who begins salvation the spirit or the sinner? Do you say the

Lord does. Then if the Lord begins it, will he not continue it, unto completion? "Being confident of this very thing, that he which hath begun a good work in you, will preform it until the day of Jesus Christ. Phil. I: 6. In whom does he begin and perform this work? God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." II Thes. 11,13. Again, "According to his purpose and grace which was given in Christ Jesus before the world began." II Tim: 1,9. "According as he hath chosen us in him before the foundation of the world, that we should be whole and without blame before him in love." Eph. I: 4.

Then God chose every one of his people in Christ before the foundation of the world. "But of Him, (God) are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." I Cor: 1:30. Upon what foreseen good work can one be chosen? Oh, but you say, you believe this doctrine of election, as much as I do, and your people rejoice in it as much as I do. Well, I earnestly sought such people, while I was with you, and heartily wish I could have found them. Here and there I found some, but they were greatly in the minority. Those that I found complained bitterly of the general preaching of your denomination, as being rotten and void of comfort to them. How can the doctrine of election be precious to you, for two reasons: One is you think we preach it in "unguarded quantities." If it is so good how can it

be dangerous? Secondly, you say you believe in election as much as we do, yet you impose on it that which if true, would clog and quite annul it. Instead of preaching election, you wish for something else to be preached and and if something else be preached it is in contradiction to election. The gospel is, yea, yea, and not yea and nay. We do not know that the apostles preached but one gospel, and if you come preaching any other doctrine of Christ, we should not receive him.

It is about as hard to reconcile grace and works, predestination and free agency to each other, as it is to reconcile your two texts.

You say that the great difference between us is, that you hold to the use of human means and instrumentalities in carrying into effect God's purposes, while we do not. Then in a few sentences you state the strange position, that God implants in man's heart all the impressions that lead to these human efforts. That is like your creed that holds an election consistent with man's free agency. Now for me to reconcile these conflicting statements, and your standard authority with the Bible, is a task too hard, nor do I believe that you will ever do it. Your human efforts of course are something not of the Bible, but of man, and for you to attempt to shelter them and yourself under cover of the Bible, which does not teach them, is indeed the practice of many. There is not practice so preposterous, that is done in the name of religion, but men claim authority, from the word of God for it. That would give it currency. But

it seems to me that the Bible plainly teaches all that it requires of man and in laying down expressly his duty, it positively forbids his doing anything of a different pattern. Can man originate any scheme of his own, employing human means for executing it, and then claim that God has implanted the impressions leading to it, in his mind and causes him to carry it out, the conduct resulting from it will be in accord and harmony with God's revealed will in the Bible? Paul says, "If any preach any other gospel unto you than that ye have received, let him be accursed." Gal. I: 9. When Christians are exhorted to work out their own salvation with fear and trembling, it is "because God works in them both to will and to do of his own good pleasure. "Here, then, God works in his people, both to will and to do, and not of their wills nor according to their minds, but of his own good pleasure. I agree with you, that herein a great difference does lie between us. It seems to me, nothing can be true obedience, unless it be from the Holy Spirit, who brings the things of Christ to the saint, revealing Christ to the saint, revealing Christ to him, enabling him to pray, to repent, working faith in his heart, giving him the adoption of sonship, sealing him as an heir of salvation, opening the Scriptures to him refreshing him with his visitations, entertaining him with the sweet mysteries of grace, strengthening his feeble spirit, and giving him liberty in the Lord. Any religion that is not of the Holy Spirit is a form of godliness

at best, but a denying of the power thereof. Unless one abide in Christ he brings forth no fruit that remains. If we abide in him, the beloved eats his own pleasant fruits in his own garden. If your young man come bringing not this doctrine, how shall we receive him? The Lord's name is called on by all his people. I agree with you, that by anticipation or election, the Lord calls a people that are yet in their sins, for I do not think he calls any other sort. In the proper time he sends the gospel to them. This gospel is foolishness to the Greeks and a stumbling block to the Jews; but unto them that are called, both Jews and Greeks, Christ, the wisdom of God and the power of God. The word comes to them (by preaching) in demonstration of the spirit and of power in the Holy Ghost and much assurance.

Christ has all power and sends his preachers. The Holy Ghost goes with them, and applies the word and waters it and seals the heir of salvation. The word is mixed with faith in them that hear, and with the heart they believe unto righteousness. When the apostles went forth preaching to the Gentiles, "as many as were ordained to eternal life believed." Acts XIII: 48. Haters of election would have it, as many as believed were ordained to eternal life because it was foreseen that they would believe. Not so, it seems to me. The Lord had set them apart to salvation before the foundation of the world, and now sent his angels, the preachers, to gather them

unto the gospel net. So to the end of time, he sends his preachers to gather his people into the fold. By nature they are dead in sins. The spirit quickens them. Then they are ready to perish, and the great gospel trumpet is blown, and they that are ready to perish shall come.

Your impression, I believe, is that the world, or letter of the gospel, conveys the Holy Spirit, while I think the Spirit carries the word. The word is called the sword of the Spirit. Now does man wield his sword or does the sword wield the man? You say man controls his sword. Then does not the Holy Spirit control the sword which is the word of God? "And the sword of the Spirit which is the word of God." Eph. VI: 17. The Spirit knows the mind of God and applies the word rightly. That Spirit is in the Lord's people, and abides with them forever and guides them into all truth. Now do you not think that his company and guidance will effectually direct all the Lord's preachers when he sends them to the heathen?

P. D. Gold

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Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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A TIME FOR EVERYTHING

Sister J. S. Gourdy of McLeansville, N. C., requests my comments on Prov. 26:4,5. This scripture reads as follows: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

Solomon said: "To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1. In verse seven, he said: "A time to keep silent and a time to speak." If you have a good reason to believe that a fool who asks you a question is a scorner, it is far better to keep silent. Solomon said, "Reprove not a scorner lest he hate thee." Prov. 9:8. To give an answer to a fool that is a scorner is a manifestation of weakness. So keep silent," —lest thou be also like unto him." The person who attempts to reprove or correct a scorner, soon learns or observes that the result of his effort will result in an unpleasant

experience, strife or contention, for Solomon said: "A fool's lips enter into contention, and his mouth calleth for strokes." Prov. 18:6. He also said: "A fool's wrath is presently known; but a prudent man covereth shame. Prov. 12:16.

Wisdom is often manifested by silence rather than speaking. This is especially true, when there is evidence of ill-will or conceit. Solomon said: "A wise man feareth and departeth from evil: but the fool rageth and is confident." This was true of the ministers of Hezekiah who heard the words of Rabshakeh: "Hath any of the gods of the nations delivered at all his land out of the hand of the King of Assyria?" But the people held their peace, and answered him not a word: for the King's commandment was: saying, "Answer Him not." II Kings 18:35, 36. When the false witnesses testified against Jesus, He held His peace: "And the high priest stood up in the midst, and asked Jesus, saying, Answereth Thou nothing? What is it which these witness against Thee? But He held His peace, and answered nothing." Mark 14:61,61.

"Answer a fool according to his folly, lest he be wise in his own conceit." It would seem that the words of Solomon here are contradiction, but not so, if correctly understood. A fool may ask a foolish question of a man of wisdom; and if the trend of his words or manner of speech justifies an answer, then an answer should be given. This should be evaluated and determined by the one to whom the inquiry is made. If in his or her opinion any good can be accomplished, then certainly an answer

should be given him; but it should be an answer of wisdom, and one of good judgment. If no answer is given, it may appear to the fool that his way of thinking is correct and he has gained admiration and prestige by his inquiry, thus he would be wise in his own conceit. However, if he receives an answer rendered in an intelligent and instructive manner, his conceit and presumption will likely be subdued, and perhaps replaced with at least a degree of humility and respect for the opinion of the adviser; so answer a fool according to his folly and there is a likelihood that he will benefit thereby.

Many absurd questions are asked by such characters as are spoken of in the above scripture, but the wise will answer such an inquiry in wisdom, thus exposing the folly of such questions. Especially is this necessary if the true doctrine is called in question. Should this course not be pursued in such cases, the inquirer would glory and triumph in his ignorance and unbelief.

T. F. Adams

MEMORIAL

MRS. NETA JACKSON NAYLOR

It is with much sadness that we attempt to write a memorial of our dear aunt in the flesh and a sister in Christ, we hope.

Sister Neta Naylor was born April 29, 1888, and died on November 4, 1963, making her stay on earth about seventy-five years, seven months, and eleven days. She was married to Arthur Naylor and leaves to mourn her departure her companion, three sons, one daughter and a host of friends and relatives.

Sister Naylor joined Harnett Church the fourth Saturday in May, 1917, and was baptized by Elder J. W. Wyatt. Her seat was occupied every meeting and she was truly devoted to the church. One could not fail to see the depth of devotion, love, and kindness that she possessed for her church, her companion, her family and all with whom she came in contact. She bore her heart-

aches patiently and humbly, ever trusting in God to comfort her and reconcile her to His Holy and Righteous Will.

Sister Naylor was a good wife and a wonderful mother. We admonish her husband, children, relatives, and friends to sorrow not for her as others who have no hope, for just as sure as Jesus died and rose again, even so they who sleep in Jesus will God bring with him. The life she lived and the tears she shed under the sound of the Gospel attest the fact, we believe, that she was one of God's little ones and has laid up for her a crown of righteousness in heaven.

Her funeral was conducted by her pastor, Elder J. M. Mewborn assisted by Elder W. D. Barbour and Rev. Gibson Lockerman. Her body was laid to rest in the church cemetery beneath a lovely mound of flowers to await the second coming of our Lord and Saviour.

These lines are ordered to be recorded in our church record book, a copy sent to Zions Landmark, and a copy sent to the family. Done by order of Harnett Church in conference Saturday before the first Sunday in December 1963.

Elder J. M. Mewborn,
Moderator
Graham Jackson, Clerk
Zora Spell,
Fuller Jackson,
Graham Jackson,
Committee

MRS. MINNIE THOMAS

When Mrs. Minnie Denson Thomas was called home by our Lord on June 11, 1964, it left a great gap in our midst. She had attended faithfully the Falls of Tar River Primitive Baptist Church most of her life, since coming to Rocky Mount about fifty years ago at the age of thirty-four.

All who knew her loved her dearly and she was ever ready and willing to help those in distress. Her bright smile and cheering words gave comfort to help us in our despair and a short time with her made us feel our hope and faith in Christ and His love.

There are many of us who will always feel a vacancy in our lives, but those who will miss her most poignantly are those near and dear to her by the ties of nature, namely: three daughters, Mrs. Clyde T. Todd of the home, Mrs. Cary Whitfield, Portsmouth, Va., and Mrs. James Mills, Norfolk, Va., a brother, David Denson, Norfolk, Va., four sisters, Mrs. Walter Braswell, Rocky Mount, N. C., Mrs. Carl Vick, Route three, Rocky Mount, N. C., Mrs. J. K. Turner, Speed, N. C. and Mrs. Warren Andrews, Tarboro, N. C., eight grandchildren and four great grandchildren. May our Lord bless them and give them consolation and faith in His eternal plan.

Funeral services were conducted at Gay-Yost Funeral Home by Elder D. B. Stokes, assisted by the Rev. H. C. Lowder, before a host of loved ones who gathered to pay

their last respects. Her body was laid to rest in Pineview Cemetery, Rocky Mount, N. C. to await the coming of her Lord and master.

BLACK CREEK ASSOCIATION

The Eighty-Eighth Session of the Black Creek Primitive Baptist Association will convene, the Lord willing, at Upper Black Creek Church in Wilson County, N. C., beginning Friday before the fourth Sunday in October and continuing through Sunday. The church is located between Kenly and Lucama. Those coming from the South on 301 travel about 3½ miles beyond Kenly to a hard-surface road. Turn right about one mile to church. Those coming from North on 301, go about 3 or 4 miles beyond Lucama to a hard-surface road, turn left one mile to church. Pointers will be up directing people to association. All lovers of the truth are invited to come and be with us, and a special invitation is extended to our ministering brethren.

L. G. Frantley, Clerk

MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the Pireway Church, located in Columbus Co., N. C., Friday, Saturday and first Sunday in November 1964.

For the benefit of seating accommodations and parking space, arrangements have been made to hold the Association at the R. C. Coleman Tobacco Warehouse Co., located beside the 701 Bypass, Tabor City, N. C.

E.L. Vaught
Association Clerk

NOTICE

Lloyd's Hymn Book — Each \$2.85 postpaid. ½-dozen \$17.10 postpaid. 1 dozen \$33.60 postpaid. Order from

Elder J. B. Williams
225 Braswell Street,
Rocky Mount, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

AT THE END OF THE RAINBOW

About two weeks ago I was blessed to view one of the most beautiful scenes I believe anyone has ever seen in this world.

It was raining, the sun was shining, and the most beautiful Rainbow appeared at a distance in front of us. George and I had just left the house to go to Smithfield. As we drove it seemed to move and appeared right beside the car. It seemed not over 8 or 10 feet from us. Both ends of the Rainbow were reaching to the ground.

It was for a few moments as if we drove it seemed to move and appeared right beside the car. It seemed not over 8 or 10 feet from us. Both ends of the Rainbow were reaching to the ground.

It was for a few moments as if we were witnessing a Heavenly Paradise. The colors were all around us on each little raindrop. As if we were actually caught up in the Rainbow.

We both felt we had been blessed to witness beauty beyond words. Beauty indescribable.

Humbly submitted,
Mable Hager
Route One
Four Oaks, N. C.

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PROVERBS XIII.

A wise son heareth his father's instruction: but a scorner heareth not rebuke.
A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.
He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.
The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.
A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.
Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.
There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.
The ransom of a man's life are his riches: but the poor heareth not rebuke.
The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.
Only by pride cometh contention: but with the well advised is wisdom.
Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.
Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.
Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.
The law of the wise is a fountain of life, to depart from the snares of death.
Good understanding giveth favour: but the way of transgressors is hard.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**ELDER LEFFERTS
AT LEESBURG**

Notes of sermon. Elder Lefferts at Leesburg. December 20, 1933. 2 Kings 5. Naaman, the Syrian Leper.

Nationally, the Israelites were God's chosen people, but there were, here and there, isolated instances where God showed his favor to a Gentile. Now, in this age of grace, as we call it, God's favor has turned temporarily from the Jews, since they rejected Jesus Christ, and has been manifestly to the Gentiles, with only here and there a Jew brought into the love of the truth. At God's appointed time he will turn again to the Jews, for they are God's ordained channel of blessing the world. The case of Naaman is one of those few who experienced God's favor in the days when the Jews were nationally the recipients of it. Naaman was a Syrian, and a great man with his master, because by him the Lord gave deliverance unto Syria. He was much respected, looked up to, was an honorable man, had many traits about him, perhaps, to be admired, "but", and what a but it was, "he was a leper." Leprosy is a wonderful type of sin. It is an incurable disease. A few years ago it was thought a remedy had been found, but it was not a cure after all. It may alleviate perhaps, but not cure. Up to the present time lep-

rosy has remained incurable, except in a few instances, as in the case of Naaman, when a miracle was performed. There are many great men today, but it is true of all of them, as of every one of us, they are lepers; that is, they are sinners. "Now the Syrians had gone out against the Israelites and brought away captive a little maid, and she waited on Naaman's wife."

We hear a lot about kidnapping in this country; and what a cruel thing it is. The terrible fear the parents of loved ones of the one kidnapped must have, the suspense and anxiety for the safety of the one. Here, then, is a kidnapping, a little child taken from her home, and she becomes a servant to Naaman's wife. There are five servants mentioned in this chapter. First, Naaman, servant to the King of Syria, second, this little captive girl, third, Elisha, the servant of God, fourth, Naaman's servants, and fifth Gehazi, Elisha's servant. Five in the scriptures is the legal number, and wherever the number five is used we may look for some demonstration of God's law, as there is in this chapter. It wasn't any accident that this child was brought into Naaman's home. God is his providence put her there. I am not excusing the abductors of this child, nor in any way trying to lessen the wrong of the crime, nevertheless, God's overruling providence is

in everything that happens, and he makes even the wickedness of men to work for the good of his people, and so this child was in Naaman's home that he should be healed. Leprosy in the heathen nations did not cut off the victim from society. This was only in Israel, it was a commandment that God gave to the Israelites. This child told Naaman's wife that she wished Naaman were with the prophet that was in Samaria, for he would recover him of his leprosy. Evidently she had heard of Elisha when she was at home, and had heard of the miracles which he had performed, and believed what she had heard. There is something beautiful about the simple faith in him. I am here reminded that Jesus said that to whosoever shall not receive the kingdom of God as a little child shall not enter therein. It came to the ears of the king of Syria what this child had said, so he sent a letter to the king of Israel. The kings of the Gentiles were absolute monarchs, and did not understand that a prophet in Israel was more to be respected than the king, so he sent the letter to the king. The prophets sometimes had to rebuke the kings. Elijah rebuked Ahab, and Ahab was humbled for the time being. He did not love Elijah, he hated him, but he knew that a prophet of God must be respected. Elisha had to rebuke this king, Jehorm, for he was provoked and rent his clothes saying "And God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you and see how he seek-

eth a quarrel against me." Elisha rebuked him by saying "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." How different was the king of Israel from the child in Naaman's house. She had heard of Elisha's wonderful doings, and received them, but the king did not even take into consideration that the prophet was there. Elisha was a companion of Elijah, and before Elijah was taken away from the earth, he asked Elisha what he wanted. Elisha asked for a double portion of Elijah's spirit. Elijah told Elisha he had asked for a hard thing, but if Elisha should see him when he was taken, it would be granted, and so it was. It was worthy of notice that Elijah performed eight miracles, and Elisha sixteen, so in that respect it would show he had a double portion of Elijah's spirit. So Naaman went to Elisha's house. He went in all his pomp, with his servants and horses and chariots, and a large present for Elisha, and stood at the door of Elisha's house. What did Elisha do? He didn't even come out to Naaman, but sent a messenger, telling him to go and wash in Jordan seven times and his flesh would come again, and he should be clean. This conduct of Elisha enraged Naaman, but Naaman must be humbled. He came a proud-spirited man, feeling himself somebody great, and with such a present, and here Elisha had not deigned to notice him enough to even come out to him, then what a message he sent, to wash in Jordan, that little insignificant stream. Here were the wa-

ters of Abana and Pharpar, beautiful flowing rivers of Damascus, better than all the waters of Israel, "May I not wash in them and be clean?" he said. And he turned away in a rage. Naaman had to learn that he must be humbled and that salvation could not be brought with corruptible things such as silver and gold. No good works of our own can bring salvation, but those suffering from the leprosy of sin can only be healed by bathing in the waters of regeneration. We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ. Naaman said of Elisha, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Oh, yes, Naaman, felt himself great enough that Elisha should come out and make a display fitting Naaman's position, but he had to be brought down. Notice what Naaman's servants said to him when he became so angry. "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?" That would have suited Naaman to have done some great thing, at least he would have tried it, ever if he failed, but no, it was simply this, "Wash, and be clean." How simple is the gospel. It is not a great display but simply this, Wash, and be clean. Those whom John saw in Revelation had washed their robes and made them white in the blood of the Lamb;

and that is how it is, those for whom Jesus died do by faith wash themselves in the waters of regeneration, they wash away their sins in that fountain of Christ's blood, opened for sin and all uncleanness. You remember when those who were pricked in their hearts at the preaching of Peter on the day of Pentecost cried out "What shall we do?". Peter said simply this, Repent, and be baptized in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost." Then there was the jailor who had charge of Paul and Silas, who had been cast into prison for their preaching. He was afraid because of the earthquake that the prisoners would escape, and was ready to take his own life because of it, but Paul told him that they were all there, and not to harm himself, and he came in trembling before Paul and Silas and said, "Sirs, what must I do to be saved?" Their answer was, "Believe in Jesus Christ, and thou shalt be saved." Salvation is not for any works of righteousness that we can do, we cannot buy it. Joseph's brethren, when they went to him for corn took money, but it was returned to them. Joseph didn't want their money, neither will our righteousness buy salvation. Naaman's servants showed more respect and more faith in Elisha than did their master, and how often it is that way. At the present time thousands are in distress and need, and yet perhaps some of them have more true thankfulness than some of us who have more. Naaman listened to his servants and did as Elisha's message bade him, and his flesh came again as the

flesh of a little child. And isn't it just that way, those who are washed in the blood of Jesus Christ, they do become as little children, as Jesus said. After he had been healed Naaman returned to Elisha and said this, "Behold, now I know that there is no God in all the earth, but in Israel: now therefore take a blessing of thy servant." Notice the language?—"I know." Let us look back at the eleventh verse, what did he say there? "I thought." Oh, that is how it is, before we are taught the truth we think all sorts of things about religion and the way to be saved, but, as the scripture says in Proverbs "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Jesus asked his disciples what people thought of him, and they had all sorts of ideas about him, but the disciples said "We believe and are sure that thou art that Christ, the Son of the living God." Naaman thought he ought to have honor showed him according to the dignity of his position; he thought the rivers in his own land better than that insignificant stream of Jordan, but when he was humbled, when he had received healing, he no longer thought, but he could and did say "I know" that there is no God in Israel. How many there are today who think the waters of false religion are much better than that which sets forth salvation by grace and grace alone. Naaman still tried to make Elisha take his present, but Elisha refused. Then Naaman, said, Shall there not then, I pray thee, be given to thy servant two mules

burden of the earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord". What did Naaman make such a request for? Back in Exodus God gave the Israelites a commandment that they should make an altar of earth unto him, or if they would make it of stone, it must be built of hewn stone, upon which they should offer their burnt offerings and sacrifices. Remember Naaman was a Gentile, and it is not likely he was familiar with the customs and practices of the Israelites, but his heart had been wrought upon by the Lord God of Israel, and he didn't want to even build his altar of the earth of his native heathen land, he wanted to take back with him earth from the holy land. Here is a striking example of the scripture which says that the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the spirit. Naaman was probably all unconscious of the law given Israel, but God had written it in his heart, so that he wanted, unconsciously, to do God's commandments. I spoke at one of our meetings lately of the London Confession of Faith made by ministers and brethren of more than one hundred congregations as far back as 1689, and upon which our own Philadelphia Confession is founded. I do not say that this confession of faith was by inspiration in the sense that the scriptures were written, but I do not understand how any men could draw up such a document unless the Holy Spirit were with them. As I said before, those articles were not written by inspiration in

the same sense as we understand the Scriptures to be inspired yet they are an expression of what those men understood the Scriptures to teach. It is not so long ago that I read those articles to know what was in them, but it is a comfort to find out that without knowing what was in them, we are preaching and believing the very same things and we trust that by it the teaching of the same Holy Spirit. God says in his work "I will put my laws into their mind, and write them in their hearts." The righteousness of the law is fulfilled in us, not by us, so that we desire to do the very things God has commanded, because they are written in our hearts. The Scriptures have been given to us, and they are a precious gift: the New Testament is full of precepts and admonitions to teach us how we should live, but it is possible for the Holy Spirit to so teach a man that he will do them without ever having seen a Bible. It was so with Naaman; God had written his law on Naaman's heart, so that he desired to build his altar according to God's command. After asking for as much earth as two mules could carry, Naaman then says "In this thing the Lord pardon thy servant, that when my master goeth in to the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing." Rimmon was a god of the Syrians, and Naaman could no longer worship him, but he knew that his duty to his master would take him

where his heart was not, and he asked that the Lord pardon him in this thing. Notice Elisha's answer: he did not tell Naaman not to go, neither that it would be all right for him to go, but "Go in Peace." Naaman's own heart must be the guide to this matter. For Elisha to have told Naaman what to do in such circumstances would have been to bring him under bondage to the prophet. Ministers have no right to bind the consciences of their hearers: that is where a lot of harm has been done. Elisha told Naaman to go in peace. It would be better to hear the displeasure of his master, if not. Some of us may feel condemned if we go to certain places, then it is most certainly wrong for us to go there. Our own conscience before God must be our guide. There are some who feel they must kneel in prayer, others do see any necessity for it. Sometimes I feel I want to be on my knees before God, then at other times I feel I have better communion lying quietly in bed. Paul says in one of his epistles that one man esteemeth one day above another, another esteemeth every day alike. He that regardeth the day, so the Lord regards it, and he that regardeth not the day, to the Lord he doth not regard it. These things are not essential to our eternal salvation but to our own peace of mind, so as Paul says, when we go into the sanctuary of God, when we are brought to love God, then we understand their end. The leprosy of sin cleaves to them, it's virus running through them, poisoning them. One more thing I want to bring to your

attention and then I will conclude. Elisha said is it a time to receive all these things. How I want you to set this scripture side by side with this one in Peter's first epistle. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in viciousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." It seems to me there is a parallel of meaning in the two scriptures. Surely indulgence in sin before the Lord called us by his grace is sufficient for us: surely we don't want to walk that way any longer. The Grace of God which brings salvation teaches the denying of ungodliness, calls for a godly walk and conversation. In this, then, now we have been enlightened by the teaching of the Holy Spirit, is this then the time for us to be coveting and seeking after the treasures of this world? I say "No" and if we do it will result in a death-like spirit in us. The Lord keep us that our desires may be to Him and not after the world.

THE FIRST AND THE LAST

Dear Children of God,

May it please Almighty God to once again reach down and show me He is Alpha and Omega, the First and the Last. His word, as a two-edged sword, hovers over my soul day and night. How I do love Thy law, O Lord! and with the same love I love Thy dear children. Christ first loved us that we might love Him. John said: "We love Him, because He first loved us." When all else seems to have deserted us, God is our only refuge.

He knows the flesh, and the weakness of the flesh; the weak knees that hang and would ask for strength, but groanings are all we hear. We feel He is so far away from hearing our cry! we sink lower. A prisoner arrested, whose daily trial nears final judgment. "Thou, even Thou, art to be feared: and who may stand in Thy sight when once thou art angry?" Psa. 76:7. "For, behold, the day cometh, that shall burn as an oven and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. "I am come to send fire on the earth; and what will I, if it be already kindled?" Luke 12:49.

I have not been able to pray, read, sing nor talk for quite awhile. I feel a little ease when alone. I found trying to write letters to God's children or anyone, was vanity. Cast out contention and strife spoke in answer to tears and suffering will cease. Lord, I can do nothing, show Thou me. I was clinging around a pair of feet when waking one morning. They were ascending, lifting me as they went. I saw only the feet draped in a garment full length, as white as snow. O, that I could have gone on leaving everything, to view precious grounds and praise God as I went. He said to me: "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor. 12:9. "Set your affection on things above, not on things on the

earth." Col. 3:2. This, I hope has been done by the Christ who, I hope, dwells in my heart, for he has caused me to love not the world, nor the things of the world, but my heart yearns for the things above, and for His Spirit to continually dwell in my soul that I may bring forth the fruits of the Spirit. I desire that my mind dwell on the things of God, and I long to feel His Spirit in my soul.

Manna falling from God has uned my heart. The poet said; "Come, Thou Fount of every blessing, Tune my heart to sing Thy grace; Streams of mercy, never ceasing, Call for songs of loudest praise." This manna is scattered all around of late, I find no reason for debate. As warfare rages I could frown, not so, my Lord now wears the crown. Fight on you warriors of the flesh; there is coming soon a day of rest.

Paul said: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. How wonderful when we are endowed with the Spirit of Christ, and are enabled to rejoice in His Spirit. When He visits our souls with such sweet communion with His Spirit, certainly we are brought into such a state of rejoicing that we can readily witness with Paul's quotation as above stated, and not only would we let the word of Christ dwell in our souls richly in all wisdom, but we would retain His Spirit with us indefinitely, were it within our power to do so, but we can and do rejoice in

this Great Word of God, when He so blesses us with such communion. This is a state of being, over which we have no control, and it is given or it is withheld according to our need by Christ Jesus our Lord. May our hearts when tuned by the grace of God, grow stronger, upheld by His chastening rod; "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6.

Remember this poor worm of the dust, who is longing to go home, there to rest from the toils of this life. Until then, may He reconcile each and all of His chosen.

If one, I am the least,
Mrs. Miriam Lee
410 S. Barbour St.
Clayton, N. C.

LET US REASON TOGETHER

My dear Brother Adams,

My subscription soon expires to Zion's Landmark, I believe. I read it at one sitting down; and of course there may be some little things that we do not see alike, but the Prophet Isaiah said: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

The heathen do not know the truth. He might say who is God? My answer would be like this: God is not a man, He is a Spirit. He is from everlasting to everlasting. David said: "They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be

changed: but Thou art the same, and thy years shall have no end." Psa. 102:26,27; and Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. Matt. 24:36. I believe the end for the natural man is when he dies or departs this life. God was before all things, and will be after all things are consumed. Now God has all power both in heaven and in earth or on earth, and He, (God) made His Son, King over both heaven and earth. I hope and pray that when my time comes to depart from this old sin cursed earth that God the Father will appoint Jesus Christ to be my attorney to plead my case according to the Father's will.

He, Jesus, lived thirty-three and one-half years without sin or error on earth. Man has been nothing but a failure from Adam on down. Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, but by me." Jno. 14:6. And again He said: The Father and I are one." "The Father in Me, and I in Him." Gen. 3:19 says: "Dust thou art and unto dust shalt thou return." Paul said, "—who (meaning the Lord Jesus Christ) shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself." Phil. 3:21. Some say He will raise these old vile bodies, but He said: "It is sown a natural body; it is raised a Spiritual body." He also said: "It is sown in corruption; it is raised in incorruption: it is sown in dishon-

or; it is raised in glory: it is sown in weakness; it is raised in power." Again He says: "There is a natural body, and there is a spiritual body." I Cor. 15:44.

Job said, "Yea, if He slay me, yet will I trust Him. Again Job said: "—Though after my skin worms destroy this body, yet in my flesh shall I see God — " Job 19:26. When he said "Yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me," he is talking about the spiritual body, as is found in Ezekiel 11:19, when he said: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh." You, Kind Reader, can see God had reference here to the spiritual body.

Some people question the resurrection, as did the Sadducees, "Which say that there is no resurrection." They asked Jesus, saying: "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: Likewise the second also and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor

are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." And when the multitude heard this, they were astonished at his doctrine. Matt. 22:23-33. No one in the flesh believes the doctrine of Christ, but by faith only, do His people believe it, but His people are aware that their salvation of the soul and body is accomplished only by the death and resurrection of Jesus Christ. If there is no resurrection, there is no salvation.

Paul was also a believer in the doctrine of the resurrection. On one occasion (See Acts 23:1-10) Paul was called in question concerning his belief in the doctrine of the resurrection of these bodies; and he perceived that. "The one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." Acts

23:6-9.

Paul also said: "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" I Cor. 15:47-55.

Paul did not say this was a mystery, but "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

I hope I am your little unworthy brother,
W. M. Echols
304 Monterey Ave.
Chowchilla, California

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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THE HOUSE OF THE LORD

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." *Psa. 27-4.*

When reading the scriptures, if we are blessed to witness with such soul searching desires as those expressed by David in the above text, or by those whom we know to be the redeemed of the Lord, it strengthens our hope, for the same desire is in our own souls. It was the Spirit of God that dwelt in the heart of David, and prompted him to seek after the Lord. This spirit bears witness with all of those who are taught by the unerring Spirit of God. To have the testimony of David as a witness to that that is in our hearts, gives us more assurance that we too are destined to eternal life. Paul said, "The spirit itself beareth witness with our spirit, that we are the children of God:

and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

It was not only David's desire, but there was a yearning in his heart that the Lord enable him to dwell in the house of the Lord all the days of his life. David was not speaking of the eternal house of the Lord which all the chosen vessels of His mercy, hope to enjoy after this life, but here he was expressing his earnest desire to live in close communion with the Lord, to live an exemplary life during his life here on earth or while he would sojourn in this tabernacle of clay; that he had under consideration, and expressed it: "All the days of my life."

What could be more wonderful for David or for any of God's inheritance than to dwell in the house of the Lord and to behold the beauty of the Lord? To enter into the house of the Lord, and behold the priest who was dressed in his seamless robe, performing his daily service, must have been a marvelous sight to those who were enabled to behold the spiritual significance portrayed therein. The golden bells around the hem of his garment and a pomegranate between each bell portrayed in type and shadow, the gospel, which is the power of God unto salvation to every one that believeth. Gold is the most valuable of metals; hence, it is used as an emblem of purity and nobility. Job said: "He knoweth the way that I take: when He hath tried me, I shall come forth as gold. *Job 23:10.* The pomegranate in nature carries a sweet

odor; likewise, spiritually speaking, the gospel is filled with sweet odor to His people, causing them to rejoice.

The music was charming to the ear of David and elating to his spirit, as is the gospel when preached in its purity to the spiritual ear of His people, when they behold the beauty of the Lord. David's musical instruments were not used by him for gaiety and to gratify the lust of his flesh, for this was a sacred service, to express honor, and to glorify and praise the name of Him who delivered David from his enemies and instructed him, as he did Jacob of old, whom the Lord kept "As the apple of His eye." See Deut. 32:10.

David's desire was to enquire in the temple of God. Why should David desire to enquire in the temple of God? Because he felt such great need of the Lord and it was the delight of his soul to do the things which were well pleasing to God. There is a great difference between those who do and those who do not enquire in the temple of God. The former has been shaken and sifted. They trust in the true and living God. They enquire in the temple of God. Those who feel no urge to "enquire in His temple," have not felt the need of the Lord. They depend upon their own works of righteousness and have no need to enquire in the temple of God. Paul was an example of this before he fell unto the ground on the way to Damascus to bind the saints. When his strength failed, he fell unto the ground for the lack of

strength. He then "Enquired in His temple," saying, "Who art Thou, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest." Acts 22:8. This experience which the Apostle Paul had on his journey to Damascus, marks the end of his works of righteousness. It was the beginning of his calling upon the Lord, and looking to Jesus by faith. He now became an "enquirer in His temple." His leanness in the kingdom of God, and his desire for heavenly things, which were of God caused him to search after the knowledge of divine things, and to seek blessings of mercy and grace.

Under the law, the place of worship was in the temple of God, a house made with hands, which was at Jerusalem. In the gospel the place of worship is in the heart. This is the place where the Spirit of God dwells. This is verified by Jesus in answer to the woman of Samaria. She said to Jesus, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the father in spirit and in truth for the Father seeketh such to worship him. God is a Spirit: and they that worship Him must worship Him in Spirit and in truth." Jno. 4:20-24.

Under the legal dispensation, it

was the delight of the primitive saints to enter the temple for the purpose of rendering praise unto God. David said, "I was glad when they said unto me, let us go into the house of the Lord." This was the place where he beheld the beauty of God, and enquired in His temple. In the gospel the heart is made to rejoice when Jesus speaks to a troubled soul. How wonderful that it is not necessary to be in the mountain neither at Jerusalem. His Spirit and power is often felt by the chosen vessels of His mercy at a time when least expected. Their souls are lifted up; their hearts are overflowing with the love of God and brotherly affection.

The sweet communion by the Holy Spirit of God is often felt by the subjects of His grace in the wee hours of the night or when traveling the road, working in the field, in the factory, or around the cook stove; or any place that I have not mentioned. When the soul is stricken with sorrow and grief, engulfed in darkness, laboring and heavy laden, and Jesus speaks a word of comfort, that troubled heart leaps for joy. There is a great contrast between reading the words of Jesus as recorded in the Bible, and a personal application of them to your heart by the Holy Ghost. In the reading of the scriptures only, one does not receive relief, but when Jesus takes the things of His and shows them unto His little ones, those who labor and are heavy laden, they are life and they are Spirit. Jesus said, "The words that I speak unto you, they are life and they are Spirit."

Those who have felt the power of His word can understand the truth of what He said; "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt.11:28-30. This yoke is quite different from that endured by our forefathers. They were in bondage in Egypt. Naturally speaking, which was a type of the travels of the convicted child of grace in his early experience. By the command of Pharaoh they had to perform their daily tasks. Their burdens were heavy, and grew consistently more heavy. The law of Moses requires full payment with no mercy, no consideration, but when mercy approaches or comes to the rescue of the convicted one, his needs are supplied and nothing is exacted.

Jesus satisfied the demands of the law and set the sinner free. He took upon Himself the iniquity of all His people, and by His (Jesus) stripes they are healed. When the soul is delivered from bondage, the yoke of Jesus is easy, and His burden is light. When the soul is delivered from bondage, the yoke and burden it carried, is now evidence to that soul, that he is a child of God delivered by His mercy and grace. Jesus "was a man of sorrow and acquainted with grief." The life of Jesus manifested light. John said, "In Him was life; and the life was the light of men. John 1:4. John, the Baptist, was sent to bear witness of the light. Jesus "Was the true Light, which lighteth every man

that cometh into the world." Jno. 1:9.

There is a natural world and a spiritual world. All men are born into the natural world. Those who are born again are born into the spiritual world. John said: "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: **which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**" Jno. 1:13. Those who are born again can see the Kingdom of God; they are born into it. This very fact is proof that they are His children. Jesus said to Nicodemus, "Except a man be born again he cannot see the Kingdom of God." Jno. 3:3.

John said: "He (Jesus) is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. I Jno. 2:2. John's epistle was written to the believers among the Jews. "The whole world" embraced the believers among the Gentiles as well as the believers among the Jews. As evidence that the language of John does not include the whole of Adams' posterity, he said, "We know that we are of God, and the whole world lieth in wickedness. I Jno. 5:19. Is it not clear to see that there are two worlds spoken of by John? One of wickedness and the other of righteousness? The former is only born after the flesh and lieth in wickedness. The latter is not only born after the flesh (as all men are) but they

are born again. Not of the corruptible seed but of the incorruptible by the word of God which liveth and abideth forever. (See I Peter 1:23) John said, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." I Jno. 2:15. This was said not to convey the thought that a man should not labor to provide an honest living for his family; but the lust of the flesh and pride of life is what is under consideration. This is clear to be seen in the following verse: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Jno. 2:16.

The affections of those who are born of the Spirit of God, are set upon things above. They behold the beauty of God. To sit in the assembly of the saints and talk of His love, speak of His power and feel the sweet communion of the Holy Spirit of God, is food for the hungry and drink to the thirsty. This is eating the flesh of the son of man and drinking His blood. It is a gift of God to hunger and thirst after righteousness. In His sermon on the Mount, Jesus said, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6.

The words of David as well as the recorded testimony of all the primitive saints that were written in old times were written for the comfort of those of like precious faith in the gospel day. Paul said, "For whatsoever things were written

aforetimes were written for our learning that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

T. F. Adams

RESOLUTION OF RESPECT

Whereas, the Almighty God in His perfect wisdom and at His appointed time was pleased to call from this timely world to Himself, our beloved brother in Christ, Thomas Hugh Giles. After a long illness and much suffering he departed this life on the morning of June 5, 1964, at 3:15 A.M. in the Salem, Virginia Veterans Hospital.

Brother Giles was born in Pittsylvania County, Va., March 3, 1893. He was the son of Bro. Heseiah Giles and Rosie Owens Giles. He was a veteran of the World War I, and spent the larger part of his life as a farmer in Pittsylvania County. He was united in marriage to Sister Giles on January 31, 1923, who was the former Miss Brazie Taylor.

Surviving Bro. Giles are his wife, three sons and three daughters: Cornelius and Marvin of Gretna, Va., and Anderson of Christianburg; Mrs. Elsie Scott, Mrs. Gracie Scott of Gretna, Va., and Louise Mayhew of Danville, Va.

Brother and Sister Giles united with Banister Springs Primitive Baptist Church on the third Sunday in June 1942. Brother Giles was a strong believer in the doctrine of predestination and election, the doctrine of our Lord and Savior, Jesus Christ, and he was a devoted brother in the church which he often manifested by his loyalty to his brethren and his church. He often greatly rejoiced in the Gospel when sitting under the sound in the sanctuary when the doctrine of salvation by grace and grace alone was proclaimed. He was steadfast in his convictions, yet he was quiet and humble.

We, the church, feel a great loss in the death of this dear brother, yet we feel our loss is his eternal gain, and we believe he is resting in the Paradise of God, there awaiting the redemption of His body to be presented to the Father by our Lord and Savior, Jesus Christ, without spot or blemish.

May the all powerful and merciful God grant sustaining grace unto his dear wife and children that they may be reconciled thereby. Funeral services were conducted at Banister Springs Church by our beloved pastor, Elder M. C. Merricks and assisted by Elder J. R. Hollandsworth. Interment followed in Gretna Burial Park.

Resolved: That a copy of these resolutions be sent to the family; one for publication in Zion's Landmark, and one be made a part of our church records.

Done by order of the church in conference, July 18, 1964.

Nat O. Giles, Clerk
Banister Springs
Primitive Baptist Church

OBITUARY

Sister Gladys Hopkins was born June 16, 1910. She was the daughter of James H. and Martha Marietta Lawless Hopkins; and was the widow of Mr. Dewey Wray. Sister Gladys passed away February 5, 1964 at the home of her Sister, Sister J. D. Hodge.

She united with River View Primitive Baptist Church at the age of fourteen years. She later moved her membership to Spoon Creek Primitive Baptist Church by relationship. Here she proved faithful to her church as long she was able to attend.

Sister Wray suffered much in her last years. She loved the Doctrine of Salvation by the Grace of God, and greatly rejoiced in meeting with the Brethren and Sisters at our meetings and in her home. She was ever ready to lend a helping hand to all that stood in need. We at Spoon Creek, deeply feel our loss and miss this dear Sister, yet we desire to bow in humble submission to the will of the heavenly Father, for we believe our loss is her eternal gain.

Written by the order of Spoon Creek Church.

(Elder) Sam L. Gilbert

IN MEMORY OF W. A. BROOMFIELD

Bro. W. A. Broomfield departed this life June, 23, 1964. We feel our loss is his eternal gain. Often we have seen Bro. Broomfield attending meeting in such a condition that only the desire to worship with his Brothers and Sisters could have made him do so. Brother Broomfield was blest of the Lord as he often spoke of the Love that was manifested to the church. Such Love is the mightiest of all weapons.

We feel that Bro. Broomfield is at rest, and will remain so until his Savior comes without sin unto Salvation, to call for the purchase of his blood and to present them before the Father. This Redeemed family will ever praise the Father, Son, and Holy Ghost in a world that hath no end.

Submitted at the request of Wolf Island Church in conference.

O. J. Wray, Jr.,
Church Clergy

SISTER MARTHA H. HATLEY

Whereas, God is all powerful has seen fit to remove from our midst our beloved sister Mrs. Martha H. Hatley who departed this life April 23, 1964.

Sister Hatley united with Running Creek Church October 9, 1964 and remained a faithful and loyal member until death.

She was married to Lee A. Hatley who preceded her in death. Surviving are two sons, Hugh and Shuford, three grandchildren, two brothers, Fred and Grover Hatley and one sister Mrs. Sarah Hatley.

We, the church at Running Creek feel deeply the loss of our precious sister whose memory will live long in our hearts.

Therefore be it Resolved: That we the church at Running Creek, feeling that our loss is her eternal gain, bow in humble submission to him who doeth all things well.

Resolved further that a copy of these re-

solutions be sent to Zion's Landmark for publication, one to the family and one put on the church record.

Done by order of the church in conference July 11, 1964.

Elder C. D. Whitley, Mod.
Mary Little, Clerk

RESOLUTION OF RESPECT

By the request of his wife, I will try to write a few words in respect to our late Brother in Christ, husband, and friend to many, the late Gardner Norris.

He was born August 24, 1901, and died the third Saturday in May, 1963, while at the dinner table. He leaves to mourn their loss, his wife, Velma Norris of the home; one brother and one sister of Tabor City, N. C.

He united with the church at Mill Branch at the water's edge, and was baptized along with is wife, by the late Elder H. W. Williams, the pastor of the church at that time, on the first Sunday in July, 1930.

The church later recognized the qualifications of deaconship in him, and on the first Sunday, July 7, 1947, he was ordained a deacon of Mill Branch Church, where he served faithfully until his death. He was very faithful to attend church meetings at his church, whether there was a minister present or not, he went regardless.

His funeral was held at Mill Branch Church where he had served so long as deacon, by his pastor, Elder McLane Horne, assisted by Elder Owen Kennedy, among a host of friends. He was laid to rest by Inman Funeral Home of Tabor City, in the Forest Lawn Cemetery to await the morning of the resurrection. We feel that the life he lived bespoke the hope he claimed which was an anchor of his soul both sure and steadfast, and that he will be raised up to meet Christ in the air, on the day when the trump shall sound: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thes. 4:16, 17.

Written by request of his wife, Sister Belma Norris.

(Elder) McLane Horne

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Bethel, Johnson County, the fifth Saturday and Sunday in November, 1964.

Elder Jack Hawkins was chosen to preach the introductory sermon, Elder T. F. Adams, his alternate.

Bethel Church is situated about eight miles from Angier and about four miles east of N. C. 210 going from Smithfield to Angier.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk
Princeton, N. C.

THE LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Eno Church, beginning Saturday before the fifth Sunday in November, 1964. Elder L. P. Martin was chosen to preach the introductory sermon, Eld. Jack Hawkins, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union will be held with Hickory Grove Church, the Lord willing, the 5th Saturday and Sunday in November, 1964. The church is located on #50 Highway about eight miles South East of Benson, N. C. All lovers of the truth are invited, especially our ministering brethren.

Alonzo Barefoot, Clerk

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Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770. \$5.50 postpaid.

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PROVERBS XIII.

Every prudent man dealeth with knowledge: but a fool layeth open his folly.

A wicked messenger falleth into mischief: but a faithful ambassador is health.

Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Evil pursueth sinners: but to the righteous good shall be repayed.

A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

Much food is in the tillage of the poor: but there is that which is destroyed for want of judgment.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAPTER XIV.

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

A faithful witness will not lie: but a false witness will utter lies.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GO YE INTO ALL THE WORLD

Many ministers of different denominations have used the following scripture as their text: "He said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:15.

Jesus gave these instructions to His disciples after He was crucified, and after the law of Moses had been fulfilled. The law was no longer in effect for He had fulfilled the law, and His instructions to preach the gospel to every creature did not mean to go into foreign countries such as China, the jungles of Africa, and other places where doctrines and beliefs do not coincide with that of many people—but to the Gentiles as well as the Jews. Heretofore—before the law was fulfilled by the death and resurrection of Christ—the Gentiles were not included in the promises—and as stated above, after the crucifixion, Jesus included every creature—both Jews and Gentiles.

A local minister recently explained this text in his discourse, and it can have no other meaning than the way he applied it. Some may ask, How did he know? I say, God revealed the true meaning to him and opened the ears of those who heard and understood it. There is no other way it could have been explained correctly, and no other way a person could hear it. Paul said, "But I certify you, Brethren, that the Gospel which

was preached of Me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11,12. Paul said he conferred not with flesh and blood that he might preach among the heathen. See Gal. 1:16.

It is impossible for man to learn from instructions, in schools or elsewhere, if man is the instructor, that is unless the power of God is demonstrated in the man, to explain the true meaning of the scripture. It is contrary to the teaching of the scriptures. See Gal. 1:11,12. Man can give his version or the version he has learned from instructors, but the only interpreter is Jesus Christ who reveals the true interpretation to His chosen people whoever and wherever they are. It is a miracle that man alone cannot perform regardless of how much formal education he has had. The scripture proves it when it says, I neither received it of man, neither was I taught it."

Dear Friend, does not the fact that you sincerely and strongly believe such a doctrine, strengthen your hope for eternal life? If only those who were financially able to study the Bible, were qualified to preach, we would have to delete much of the scripture. God's children are a "poor and afflicted" people, and we read: "At that time Jesus answered and said; "I thank Thee, O, Father, Lord of Heaven and earth, because Thou hast hid

these things from the wise and prudent and hast revealed them unto babes." Matt. 11:25. They are humble and dependent. Babes need no formal scriptural training by man, but the Lord is able to teach even the unborn babe in nature, spiritual knowledge, as in the case of Elisabeth as is recorded in Luke 1:41, when she was conceived with a son (John) and was saluted by Mary after she was overshadowed by "The power of the Highest." "When Elisabeth heard the salutation of Mary, the babe (John) leaped in her womb; and Elisabeth was filled with the Holy Ghost:—" It is a free gift of the dear God above to His own. "He that hath ears to hear, let him hear." Matt. 11:15. Who can let him hear? Only God, He gives an understanding heart.

We know by reading the scripture that we could not believe nor understand but for the mercy and grace of God who opens our ears and gives us an understanding heart. It is the most prized possession a poor sinner can possibly have—an open ear and understanding heart! God can and does, reveal His word to His elect, wherever and wherever they may be. His hand is not shortened that it cannot reach to the far coners of the earth. God knows His sheep, calls them by name and they follow Him. He says: "My sheep hear My voice, and I know them, and they follow Me." Jno. 10:27. It does not say where His sheep are. The scripture does not designate certain countries in which His people are found, but He says, "And they shall come from the east, and from the west, and from

the north and from the south, and shall sit down in the Kingdom of God." Luke 13:29.

God does not need ambassadors of good will to do His work. God's work has already been done: "I have finished the work Thou hast given me to do." Jno. 17:4. When a work is finished, it is finished! Since God declared the end from the beginning, it will be completed in due time according to His will. Everything is going on according to that which He foreordained. In other words, the scriptures are being fulfilled — God's work is being perfected according to His will and purpose, but how little man in nature realizes it. God is not recruiting helpers. His recruits are those who understand the scripture from the Great Source of revelation. Their mission is not to work for Christ, but to "Feed His Sheep," to which they are appointed. What can man do! Isaiah said, "All our righteousnesses are as filthy rags." Isa. 64:6. And Thou shalt feed my people Israel, and thou shalt be a captain over Israel." II Sam. 5:2. This is a work that He has assigned to His servants. He told Peter to "Feed My lambs." Then He told Peter, "Feed My sheep." This He did the second time. When God called Jeremiah, He said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Then Jeremiah said unto the Lord: "Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever

I command thee thou shalt speak." He also said: "Then the Lord put forth His hand, and touched my mouth, And the Lord said unto me, Behold, I have put my words in thy mouth." So his servants are called and they are supplied with the words to deliver to His people. This is the Spiritual food with which they feed the flock. See Jeremiah 1:7,9.

God warns us of "False prophets." Many of them tell us we must take the first step toward saving ourselves, and that God will do if we will let Him. Man can no more save himself than he can create Heaven and earth, for they were chosen in Him before the foundation of the world. See Eph. 1:4. Man is only clay in the hands of the Great Potter, and he is saved by the grace (free gift) of God. Man had nothing to do with his first birth, neither had he anything to do with the second birth. Both births were the work of God who created us. "He declared the end from the beginning," so He knew then when all births would take place. Absolutely nothing goes amiss with an all-powerful God. It is ALL in His hand.

It is true the scripture says, "Work out your own salvation with fear and trembling," but it also says: "For it is God who works in you both to will and to do of His good pleasure." So man cannot work out his own salvation any more than he can be born again of his own free will.

The minister to whom I referred above, also explained the purpose of the Ten Commandments, saying God did not give the command-

ments expecting man to keep them, for he cannot do so, but the purpose of the law or the ten commandments is to show to the children of God how dependent they are, how finite they are. The Apostle Paul said: "For we know that the law is spiritual: but I am carnal, sold under sin." He also said: "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. My Reader: Have you tried to keep the ten commandments? Did you succeed?

We also often hear the incorrect version of the 16th verse of the 16th. chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Some explain this scripture as if it read, "He that will believe and will be baptized shall be saved." This of course is badly misquoted, and would change the meaning altogether. "He that believeth expresses present perfect tense and denotes completion of same at the present time, or at the time the speaker is speaking, which takes the choice out of the meaning of this scripture. Man of his own will cannot believe in something he knows nothing of for God works belief in them that are His. In fact, man can not breathe without the enabling power of God; and we can not do good, except the Lord restrains the evil that is in us. Christ said: "None is good, save one, that is, God."

To sum it all up, I believe that God did everything from the beginning. The scriptures prove it to me, such as: "In the beginning

He created Heaven and earth;" He declared the end from the beginning, and from ancient times, the things that are not yet done, saying My council shall stand, and I will do all My pleasure. "I am the Good Shepherd; I know my sheep, and am known of mine; My sheep hear my voice, and I am known of mine; I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's Hand: I and My Father are one.

Such an assuring doctrine is a great comfort to the poor helpless, unworthy sinner, who knowing his inability to live the life that he or she feels becometh a child of God, realizes that salvation by the grace of God is his only hope.

Elizabeth C. Edwards

CHARITY, FIRST

Dear Sister Adams,

I am thankful, I hope, that some enjoyed my poor efforts to write. If the Lord sees fit to feed a lamb through me, it is indeed a blessing to me; and I would say with John, the Baptist: "A man can receive nothing, except it be given him from heaven." John 3:27. Paul says about the same in I Cor. 4:7. I have no attainment of which to boast, while I most sincerely believe that I do know a little truth, as it is in Christ Jesus, our Lord; but my great lament is: perhaps the little I know, I have learned only in the letter. I would therefore men-

tion to you, my great "Bone of contention:" "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." I Cor. 13:1-3.

That scripture has often silenced me, when I consider that and other similar scriptures. Therefore, even though we do have a little knowledge, it is not a sure evidence. I do enjoy what has been given me to see, and if what I say causes others to rejoice, it is to me indeed a joy unspeakable; but I take no praise to myself for anything I have said.

That love, often spoken of as charity, is of the soul; and I am constantly confronted with the fact; that after all the little love, I possess (if any) may be only of the natural mind. The love that means something, is implanted in the soul by God Himself; and is not earthly, sensual, etc.

Strange indeed is the way I have been led. Like Lot of old, I dwell mostly on the plain. Very rarely indeed, do I see the hill country, and seldom the deep valleys. My depths of despondency never seem great; as many express theirs. This too adds to my dilemma. Why do I not, like many others, grieve more often for my waywardness (spiritually)? I think I should like

certain knowledge and an abundance of revelation, like Paul spoke of having. It would indeed be an enjoyment here in time; even though it might not mean a thing as to my salvation. I feel sure that I truly realize how very limited is my knowledge, when I am given a little view of the immensity of God and His universe; but nevertheless, I do hope, I am no less thankful for the little He has given me to see; and most of all, for the precious little hope that knowledge, causes me to sometimes enjoy. Also the little I know of His precious doctrine strengthens me; though all of it is so very limited, when compared with any standard of wisdom; and being so often rebuffed by the scripture quoted above — I Cor. 13:1-3.

Sometimes how thankful I would be to, like Mary, sit at His precious feet, wash them with my tears and wipe them with my hair; and be permitted to gratefully wonder and adore Him, and seek to perform deeds, (at other times) worthy of His love and mercy.

Sometimes I find myself catching at straws; the experiences of others of like precious faith, come to me with force and are a source of great comfort. I even at times indulge in the illusion of hope; that perhaps at times, like the two disciples on the way to Emmaus, that even I sometimes walk with Him, and fail to recognize Him, and Mary, who talked with Him and did not know Him, but took Him to be the gardener. Do I at all times recognize His meekness and lowly attitude? How can I know? Hope is the only refuge, amid these

storms of doubt, that sometimes overwhelm me. Doubt! the main-spring of my misery. Doubt is my cross!

Mixtures, but mostly doubts, and sorrow are present, when I have an impression to write, this usually causes me to try to palm the impression off on Satan, as tempting me to show how little I really know. Sometimes on the rebound, I am convinced it is not Satan; till after all I am never quite able to know which idea is right. At times too, I am made to wonder, Am I converted to a doctrine instead of true conversion? To be sound in doctrine is a necessary requisite to conversion or true religion; but to only be converted to a doctrine or know it in the letter only, is of no value. It must be mixed with grace, and there are times, when I actually seem to have no true conception of grace. There have however been a few times when I have felt more in the know (temporarily); and honestly believe myself to be savingly interested, and to have some true knowledge of Him. As Jacob said: 'All these things are against me.' Gen. 42:26.

I am never able to rest on laurels; for when I try to base a hope on understanding of scriptures, I meet the great obstacle of I Cor. 13:1-3 to which I have referred twice in this writing. I do know that in this one thing, in usefulness to the flock, it is not equal to my zeal; which may be after all, only a zeal in nature.

If however, I have rendered a small service to the great cause of truth, it is indeed worth while to make the effort. While often I

am greatly agitated in mind, and doubtful of both call and ability to write comfortingly; discouraged often, cast down frequently; still from some source comes the urge to write; and while I am fast declining; going down my western slope still may heaven bestow its choicest blessings on the cause, the church and the truth. My desire for the welfare of the church and its preservation, must and will, (I hope) end only when this little life of mine drops behind its horizon. O, may my zeal for it never end, but with the end of this life's span. So many artifices have been employed by the deceiver to weaken the zeal for truth, and convictions held by former generations. Internal and external enemies have attacked us, till as a visible structure, it is greatly weakened; grown cold; that falling away. I therefore would admonish believers, everyone, to more zealously guard it, with an attachment and devotion they have to no other cause. Do not countenance any suggestions of abandoning any of its precepts, nor any alienation from them. The knowledge we have of it; its truth, and the blessing of eternal life is no myth; nor is it a beautiful dream; neither is it a mere support invented by past divines to bolster man's need for something to depend on, nor someone nor something to love. Indeed it is not a story concocted by men; but a true record from God; and announcement by Him of fact; which was completed and made manifest by a life; and it was all finished on Calvary's rugged hill.

Such a marvellous thing could never have entered the depraved minds of men.

The fact that Christ Jesus was put to death, is never denied, (or for one, I have never heard it denied.) He was put to death! Not secretly, by a dagger in a dark corner nor some out of the way place. Acts 26:26 says: "For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." It was done publicly. In the daylight hours, on a Roman cross, I believe before thousands of spectators. (It was called a multitude. See Matt. 27:20). Much of the world that then was, was to look upon that thorn crowned head: that crucified man of sorrows, who hanged there bleeding for the redemption of His people.

It Christ had not hung on that Roman Cross; it is naturally supposed that Barrabas would have been on it—the robber; but Jesus took the place of that murderer. Acts 3:14, 15.) As a natural man fulfilling the natural law, Barrabas went free. The death of Jesus satisfied the demands of the Roman law for Barrabas and Barrabas became a free man, yet he himself had not done one thing to procure his own freedom. Jesus did it all.

What a perfect picture of our release from the punishment due us. "Nothing in my hands I bring, Simply to thy cross I cling." Jesus my only refuge for both time and eternity. "Lord, there is nowhere else to go. Thou alone hast the words of eternal life."

This is so fragmentary! So I close. Best wishes for the health of you and yours.

I hope,
Nancye Johnston McDaniel
Vandervort, Ark.

GOD'S WILL

Dear Brother Adams,

After reading the great experience of Sister Harvell in a past issue of Zion's Landmark, My husband and I feel it is worth the price of the paper. We read it with tears in our eyes, we enjoyed it so much. We hope it is the Lord's will that we may be privileged to meet her sometime in this life, but if not in this world may we know each other in the world to come, not in nature, but as God's redeemed. John said: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." I Jno. 3:1-6.

We have a similar experience in my family, my husband and I, which I have been impressed to

write for sometime; so now, if God be with me, I will do so. One of our daughters lives in Lynchburg, Va. She is our youngest girl. She is married and has a family. Her oldest little son became very ill when he was only three and a half or four years old, with kidney poison. He was taken to the hospital at once in Lynchburg, Va. On Saturday after he went to the hospital, our daughter came down here to Spray where we live to get one of her sisters, another of our daughters, to keep her two younger children so she could spend all of her time with the little son in the hospital. As she was starting to leave for her home tht Saturday, she stopped and asked her Daddy, my husband, to please try to pray for her little boy, for all of the doctors had told them there was no hope of him getting well again, for he was too young to undergo his serious condition. He was being treated with medicine that cost five dollars per dose, by his attending physician, but his urine was blood apparently or appeared to be that.

The next day my husband and I sat down to our supper about five o'clock, and as usual, my husband attempted to return thanks for the food before us, and in so doing his mind was led to pray that the Lord overshadow this little grandson, and I know a greater prayer I have never heard; for he was begging the Lord to be with this little child, and raise him up if it were in accord with His will. I wrote my daughter about Daddy having been so wonderfully blessed in prayer for her baby, and in her answer to my letter

the next week, she said that little C. D. had already gone home and was doing fine. She said at about five o'clock on the Sunday evening that Daddy was so blessed in prayer, little C. D. was asleep but at about six o'clock he awoke, and was so much improved that the doctors said a miracle had been performed! Yes, Jesus was there and did it all, for my daughter said that as her little boy awoke from his sleep, she was with him and he called her and told her that Jesus had come into his room in the hospital, and she asked him to tell her how he looked. The child described Him beautifully. He said He had long curly hair and a long white robe. My grandchild had been with the Lord, and now that he is eight years old, he still talks about Jesus coming to see him. My daughter, the child's mother, said that after he was back home, she washed her hair one day and was sitting with her hair all down around her shoulders to dry, when little C. D. came in and said to her, Oh, Mama! you look just like Jesus with your hair that way."

The first time our grandson visited us after he recovered from his illness, he ran in and put his little arms around my neck and told me about Jesus coming to see him. The little darling now says that he wants to be a preacher like his Granddaddy. He is an unusually good child and has been all of his life.

God bless you,
Mrs. E. G. Hall
106 Victor Street,
Spray, N. C.

This was a wonderful experience, and surely the Lord was in the matter.

May the Lord bless and keep this little son, and if it is His will He will show His power in him.

Editor

A VISION

Dear Elder Adams,

Enclosed you will find three dollars in a check with which please renew my subscription to Zion's Landmark. It is a most dear and precious way to hear from God's chosen ones, who are scattered here and there over the lands.

Elder Adams, I am not a member of the Primitive Baptist but I believe they are the Church of God. My parents were Hard-shell or predestinarian Baptist, and were very strong in the faith of Salvation by the Grace of God. They are now sleeping that sweet sleep of the saints of God.

I had a beautiful vision the day mother was laid to rest; and a most precious dream four years later when Dad was laid beside her. If you have the time and space in the Landmark sometime I would like to share these with God's people in memory of mother who passed away May 1, 1959, and Dad four years later, May 14, 1963.

The day Mother, Mrs. Mary Surratt, was buried, I became ill suddenly. We were traveling by car after the funeral. My husband stopped at a service station, for a soda, thinking perhaps it would cause me to feel better. While he was in the service station, our little son, then three years old, brought his soda and climbed in

beside me. My thoughts were, I am going to die and leave this precious little boy, when all of a sudden, I felt perfectly satisfied to die and leave him. I felt perfectly at peace, and without a worry! I was so satisfied he would be well taken care of! Just then I turned and looked over at him drinking his soda, and he was the most beautiful person I have ever seen. No natural tongue could ever express in words the texture of his skin, it was as white as snow. His eye lashes looked like long silk threads, every feature was perfect. The way he blinked his eyes, the way he held his soda was of a heavenly gesture. I thought or wondered if anyone so beautiful could have any sins. I looked up to the mountain top and saw a very small black cloud forming. I thought: This cloud is his sins. As I watched, the cloud came closer and closer to us, until it reached the hood of our car, close to the windshield: Then as if a swift gust of wind came, the cloud was swept away.

In the early morning hours of the day my Dad, Charles H. Surratt, was to be buried, I feel that I only slept long enough that night to dream I was at Dad's funeral, conducted at Little Vine Primitive Baptist Church. I was standing on the right side of the church looking for the place I thought Dad's casket would be. It seemed hazy and cloudy there. Just then someone reached down from above me to shake hands with me. I extended my hand and looked up: It was Elder John Sumner, who

passed from this life several years before. He was in mid air. Everyone else was sitting except me, I was standing, looking into his radiant, smiling face that shone so brightly and beautifully. He was as beautiful as was my little boy in the vision.

At church, at Dad's funeral, we, the family, were lined up at the left side door, when I thought of my dream, and said to myself, No, we will not sit on the right side, but on the left. But as we went into the church, we turned and sure enough, we sat on the right side of the church, at the very place I had dreamed I was standing.

Elder Sumner baptized Mother and Dad together when I was a little girl, and their membership was with Little Vine Church, where Elder Sumner was a faithful pastor until his death.

I feel to love and desire the prayers of all of God's chosen people.

A friend,
Mrs. Dewey Dean
146 N. French St.
Alexandria, Va.

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Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

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Associate Editor

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BLASPHEMY AGAINST THE HOLY GHOST

Dear Bro. Adams,

Will you please explain what blasphemy against the Holy Ghost is. I have heard some say, all sin will be forgiven except blasphemy against the Holy Ghost.

Mrs. W. E. Massengill
Route 6,
Goldsboro, N. C.

In a previous Editorial I submitted an editorial on this subject, but in response to the request of our Sister. I will submit a portion of what I have before written with some additional expressions for her consideration as well as others who may read.

It is our humble desire to stay within the bounds of what is recorded in Holy Writ, with no thought of having superior knowledge to that of our precious brethren, who may have a clearer understanding than I on this portion of God's sacred word.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31,32.

The question has many times been asked, "What is blasphemy against the Holy Ghost?" I believe the scriptures teach that it is to deny the work of the Holy Spirit of God. Jesus, by the Spirit and power of God, healed a man that had a withered hand. He opened the eyes of the blind, unstopped the deaf ears of the deaf, loosed the tongue of the dumb, and cleansed the leper, (a natural affliction which was beyond the aid of the best and most skilled physicians). He also healed a man possessed with a devil. It is recorded in Matthew 12:22: "Then was brought into Him one possessed with a devil, blind and dumb; and He healed him, insomuch that the blind and dumb both saw and spake. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Be-el-zebul, the prince of the devils. Matt. 12:24.

It was the Pharisees who denied the work of the Holy Spirit in healing those who were possessed with devils, blind, deaf, and dumb that Jesus had reference to when He said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This was not a sin which was committed

in ignorance and unbelief. It was a willful sin. It was a sin against the light of their conscience. The Pharisees knew better when they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." They knew that there was no truth in what they said. They knew that the devil did not have the power to cast out devils, nor open the eyes of the blind, unstop the deaf ears nor cause the dumb to speak, nor restore a withered hand.

If it is admitted that these Pharisees knew that the miracles which Jesus performed in healing natural diseases was done by a supreme power or by the Holy Ghost, why then did they say that Jesus performed these miracles by Beelzebub, the prince of the devils? It was because of the hatred they had for him. They considered Him low and cheap, just a carpenter's son, really beneath their consideration, and for Him to open the eyes of the blind, and the ears of the deaf, and healing the sick was too much for them to accept from one so base and insignificant which they deemed Him to be, for He kept company with the poor and needy, and He was poor Himself so far as the riches of the world were concerned. They realized the miracles he was performing among the people would gain for Him the confidence of the people, and cause them to recognize the fact that He was a great man and endowed with great and marvelous power. This they resented, for they wanted the esteem and admiration of the people themselves for their own achievements.

so they came to hate Jesus more and more, and to hate his followers — apostles and prophets. The people were amazed at the miracles which Jesus performed. It is recorded: "and all the people were amazed, and said, 'Is this not the son of David?'" Matt. 12:23. The common people received Him gladly. It is said, "Now when He was at Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did." Jno. 2:23.

To see the people leaving them and becoming followers of Jesus was highly displeasing to the Pharisees. They knew that their craft was becoming endangered. They lived and increased their wealth at the expense of the common people. There was a silversmith named Demetrius who made silver shrines for Diana and brought no small gain to the craftsmen. He called other workmen of like occupation, and said, "Sirs, ye know by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded much people, saying that they be no Gods, which are made with hands: So that not only this, our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. When they heard these sayings, they were full of wrath, and cried out, saying, great is Dianna of the Ephesians." The people became so angered that Paul quietly left for another country — Greece.

They also devoured widow's houses and for a pretense made long prayers to be heard of men. Matt. 23:14. (this was not a prayer that was by faith, but as the scripture says, "To be heard of men.") They used expressions calculated to attract attention. Their determination was to prove themselves the equivalent of God in the eyes of men. Their desire was to be called Rabbi, which means great, master. They chose the chief seats in the synagogues and the uppermost rooms at the feast. They even went as far as to say that if any acknowledged that Jesus opened the eyes of the man that was born blind, they would cast him out of the synagogues. Read the ninth chapter of John.

Well did Jesus say, "Woe unto you scribes and Pharisees, hypocrites, ye shall receive the greater damnation." These Pharisees sinned willfully when they said the miracles which Jesus did were done through Beelzebub, the prince of the devils. Their blasphemous words were not said through ignorance and unbelief. The miracles which Jesus did in healing natural diseases, were open and could be seen by those in nature, as well as those of the Spirit.

Paul was once a blasphemer, a persecutor and a Pharisee of the strictest sect, but he was not like those Pharisees who denied the power of the Holy Spirit by which Jesus performed miracles. The motive which prompted those Pharisees to blaspheme was to dishonor Jesus that they might destroy His prestige and influence, in order to promote their own interest, satisfy their greed for gain and

hold the recognition of the people. Paul obtained through ignorance and unbelief. When Paul persecuted the saints by taking men and women and thrusting them into prison, it was not for worldly greed and gain. He thought he was performing a service which was to the honor and praise of God. He did what he did because of former teachings and God had not seen fit to open his eyes to the truth. He said, "I obtained mercy, because I did it ignorantly in unbelief." He said he profited in the Jews' religion above many of his equals in his own nation, "Being more exceedingly zealous of the traditions of my fathers." Gal. 1:14. The difference between these Pharisees can be easily seen. The former did what they did in an effort to destroy the Son of Man and to promote their own interest, for they wanted to be called Rabbi, meaning God. But Paul did what he did through ignorance and unbelief, therefore he received mercy.

Elder H. H. Lefferts (now deceased) said this, quote: "We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light quoting pas-

sages from the sacred book. But while he quotes Scripture at times, he always quotes it piece-meal, never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life. We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened, and without feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin, and this fear of the Lord is knowledge of life to depart from the snares of death. Jesus says in

the Scripture quoted from Matthew that a word spoken against the Son of man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity are forgiven, it does not at all matter what may be the character or kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on his Son all the sins of his elect children. There is not one single sin which the elect of God have committed, or are committing at this present time, or that they may or will commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of his people in his own blood. This is because the sins of all God's chosen people come against the Son of man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more, never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no meditation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible."

Unquote: The very fact that you have the fear of God in your heart is evidence that you have been quickened by the Spirit of

God and made alive to righteousness. Those who have been quickened by the Spirit of God hate sin. Sin dwells in your flesh, and you often feel that the life which you live is far below the standard of the life that a child of God should live. Your soul will often cry out, as Paul did, and say, "O wretched man that I am." You have the will to live a godly life, and do those things which you feel would be pleasing in his sight, but you are helpless to perform. What a comfort when the soul is distressed to find a witness like Paul who said, "—So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7-25.

T. F. ADAMS

OBITUARY

Sister Nancy Zeb Albertson was born October 16, 1882, and departed this life April 23, 1964. She was married July 27, 1903 to Lewis Jacob Albertson who preceded her in death by several years. To this union were born six boys and seven girls; four of the children preceded her to the grave also. She leaves to mourn their loss, nine sons and daughters: James, Gardner and Leroy, Lillie Lanier, Dorothy Smith, Virginia Bostic, Edna Batchelor, Tessie Norris and Leona Smith. Also among her survivors are one brother—Liston Lanier, and one sister—Alma Batchelor, all of Chiquapin, N. C.; Thirty-two grandchildren, and twenty-seven great-grandchildren.

Sister Albertson united with Muddy Creek Church the fourth Sunday in June, 1912, and was a faithful member as long as her health would permit. She was a precious believer in the doctrine of salvation by grace. Her delight was to meet and talk with those that believed in the doctrine of salvation by grace. She was a good mother, a precious wife to her husband, and a good neighbor. She was one who is deeply missed by all who knew and loved her, both at home, in her community and church. Sister Albertson's suffering was severe the last few years of her life. All was done for her that could be done, by her devoted family and friends. Her time of departure came on the 23rd day of April, 1964 when she fell asleep in Christ. We, the church at Muddy Creek, have

lost a precious mother and the community has lost a friend who usually responded in time of need. She was laid to rest in the family cemetery. Her funeral was conducted by her pastor, Elder L. L. Yopp. We, the members of Muddy Creek Church wish to extend our love and sympathy to her family, believing that God will reconcile them to His will, with the memory of a life nobly lived.

Therefore be it resolved:

First that we bow in humble submission to God's will.

Second, that a copy of these resolutions be placed in our church records, one published in Zion's Landmark, and one sent to the family.

Written by order of the Church in Conference, Saturday before the fourth Sunday in May, 1964.

Elder L. L. Yopp, Moderator
L. H. Southerland, Clerk

OBITUARY OF BROTHER THURMAN EUBANKS

It is indeed with a sad heart that we try to write the obituary of Brother Thurman Eubanks. Brother Eubanks was born at Pollocksville, N. C.; June 22, 1885. He was joined in matrimony to Miss Fallie Albert Hadnott, December, 2, 1910. To this union was born five children, three of which survive their father. The three living are two boys and one girl, Marion Wilson, Clara Francis and Albert Franklin. They are all of Jacksonville, N.C.

Brother Eubanks' wife passed away September 26, 1946, leaving him to mourn because of the loss of his dear companion of several years. Bro. Eubanks attended church at North East regularly for many years before offering to the church, but the third Sunday in February 1946, he went before the church and related an experience of grace, and he was gladly received into the fellowship of the church. He requested to be baptized the third Sunday in March, 1964. March 20th, he was stricken with a heart attack and passed away instantly, but we believe he was baptized, even though he did not receive the water baptism.

We want to extend out deepest sympathy to his children and loved ones, and hope they are reconciled, for we believe that most blessed are they that die in the Lord.

Brother Eubanks has two brothers living, Elder Norman K. Eubanks and Brother L. L. Eubanks, both of Pollocksville, N. C., Brother Eubank's body was laid to rest in the family Cemetery at Pollocksville, N.C., his funeral was conducted by Elder Eddie Humphry.

Be it resolved: That copy of this resolution be sent to Zion's Landmark for publication, one recorded on the church book, and one sent to the family.

Albert F. Eubanks
R. F. D. #2
Jacksonville, N. C.

OBITUARY OF BROTHER JAMES JACKSON INGRAM

It has pleased the Lord to remove from our midst, dear Brother James Jackson Ingram. Brother Ingram was born August 27, 1883, and departed this life May 19, 1964, at his home in Granklin Heights, Bassett, Va. He was in his 81st year, and had lived in Bassett, Va. since 1921.

His survivors are his wife, Mrs. Sarah Anne Adams Ingram, of the home, one daughter, Mrs. Christine Hollingsworth of Bassett, Va.; five sons—Ellis of Marion, Va., Earnest of Bristol, Va., Frank of Thomasville, N. C.; Roy of Bassett, Va.; and Lonnie Ingram of Pulaski, Va.; one sister, Mrs. Victoria McDaniel of Beckley, W. Va.; fourteen grandchildren and eight great-grandchildren.

Brother Ingram was a good husband to his wife, and a good father to his children; a good citizen in his community and a faithful member of Old Center Church, where he was a member fifty-five years.

His funeral was conducted at Old Center Church by Elder H. D. Prillaman, and Elder J. G. Gardner, and attended by a large crowd of brethren, sisters and friends. His body was laid to rest in the church cemetery under a beautiful mound of flowers, there to await the second coming of the Lord Jesus Christ, who will speak to His saints, commanding them to come forth, when He will fashion them like unto His own glorious body, there to praise the Father forever more.

Written at the request of his wife.

Noel Tilley
RFD #1, Box 350
Fieldale, Va.

APPOINTMENTS

FOR ELDER SAM L. GILBERT

Willow Springs—4th Sat. & Sunday, November 21st and 22nd.

Old Union—Monday, November 23rd, 11:00 a.m.

Pine Level—Bethany Church, Tuesday, November 24th, 11:00 a.m.

Little Creek—Wednesday, Nov. 25th, 11:00 a.m.

Clement—Thursday, November 26th, 11:00 a.m.

Middle Creek—Thursday, November 26th, 7:30 p.m.

Fellowship—Friday, Nov. 27th, 11:00 a.m.

Sandy Grove—Friday, November 27th, 7:30 p.m.

Bethel—5th Saturday and Sunday, Union Meeting.

The brethren may arrange for night service instead of morning (11:00 a.m.), if they prefer.

MILL BRANCH UNION

The Mill Branch Union is to be held at Mill Branch Church Saturday and fifth Sunday in November, 1964.

Mill Branch is located in Columbus County, N. C., about six miles East of Tabor City. Visitors coming by Tabor City leave Tabor City on Highway 701 Eastward to Vinigar Hill. Turn on second right hand paved road continue to church.

Visitors coming by Whiteville, N. C., leave Whiteville Southward on 701 to Sidney's Service Station. Turn left, paved road to church.

E. L. Vaught, Clerk

UNION NOTICE

The Black Creek Union is appointed to be held with the Church at Goldsboro. The Church is located about one half mile from the by-pass around Goldsboro, highway number 117. Traveling south on 117 by-pass turn right the first road you get to after you are on the by-pass. The Church is about one half mile on this road on the left.

The Union will begin, the Lord willing, the fifth Sunday and Saturday before in November. The introductory sermon is to be preached by Elder W. G. Pate, his alternate, Elder Paul Lamm. We wish to invite our brethren, sisters, and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams
225 Braswell St.
Rocky Mount, N. C.

WHITE OAK UNION

At our last assembly, the White Oak Union was appointed to be held with Wilmington Primitive Baptist Church, the fifth Sunday and Saturday before in November, 1964. The Church is located on Castle Street, on the north side. Highway #421 goes through Wilmington via of the main street, and crosses Castle Street. When travelers reach this crossing turn east on Castle Street and follow same several blocks, or until you come to the church located on the north side, or to the traveler's left, if he is going east.

Elder Horace Bryan was appointed to preach the Introductory Sermon. All lovers of the truth are cordially invited to attend, and we especially urge ministerial brethren to come.

Elder H. A. Young, Union Clerk

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CHAPTER XIV.

A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

Fools make a mock at sin: but among the righteous there is favour.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

The simple believeth every word: but the prudent man looketh well to his going.

A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

The simple inherit folly: but the prudent are crowned with knowledge.

The evil bow before the good; and the wicked at the gates of the righteous.

The poor is hated even of his own neighbour: but the rich hath many friends.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

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Devoted To The Cause of Jesus Christ

MISS HATHWAY'S EXPERIENCE

Dear Brother Adams,

Enclosed you will find three dollars to renew my subscription to Zion's Landmark. Brother Adams, I have come in possession of an experience that I have enjoyed reading and would like to share it with others. If you think it worth the space you may print it in the Landmark.

A little sister, I hope,
Mrs. Arch J. Whitfield
RFD 4 Box 215
Roxboro, N. C.

Aye young people, all, I pray,
draw near,
Attend awhile and you shall hear
What God hath done for guilty me,
To save my soul from misery.

I, like the rest of human kind,
Was born in sin, both dead and
blind,
And as my days advanced, I grew
The more debased and formed for
woe.

The sins I mostly did commit
Were such as you're pursuing yet,
And though you call them civil
mirth,
Their wages are eternal death.

I, many times to church would go,
My person and fine clothes to
show;
But of my soul I took no thought,
Though Jesus had it dearly bought.

Full eighteen years around did roll
before I thought on my poor soul,
And O! I shudder when I think
How near I stood upon the brink!

At length I heard a Baptist preach;
These words my guilty heart did
reach—
"You must," he said, "be born
again
If ever heaven, you do obtain.

To keep the law then I was bent,
But found I failed in every point;
The law appeared so pure and
true,
Not one good duty could I do.

In silent watches of the night,
I'd go in secret where I might;
Upon my knees pour out my grief,
And pray to God for some relief.

My Uncle said: "Don't be so dull,
Come, go with me to yonder
ball;
I'll dress you up both gay and fine,
And make you heir of all that's
mine."

"Dear Uncle, that will never do,
It will only augment my woe;
Can I expect in bliss to reign
By adding sin to sin again?

"Well, if you are resolved to turn,
And after silly babblers run;
None of my portion shall you re-
ceive;
It to others I will leave."

Then be it so, I'll seek the Lord,
Encouraged by His gracious Word,
For He can all my needs supply;
In Him, I'll trust; to Him I'll cry.

And in my great extremity,
When sad and helpless I did lie;
I thought I heard a still small
voice,
Which made my mourning soul
rejoice.

Then to my view did one appear;
All mangled with both whip and
spear,
He said, "Rise up, and follow me,
I died so set lost sinners free!"

At once my happy soul did rise
On wings of faith toward the skies;
All earthly things I counted dross
And gloried in my Savior's cross.

Now brought to see that I'm se-
cured
From sin and hell, by Christ the
Lord;
I'll follow Him, though much de-
spised,
At His command, I'll be baptized.

I'm not ashamed to own my Lord
According to His sacred word;
I value no one's scoffs nor frown,
I hope to wear a starry crown.

Come, you that know His works
and ways,
Unite with me to sing His praise;
For I, of all the ransomed race,
Owe highest praise for saving
grace.

For Sarah J. Whitefield
By her friend
Ann E. Long
Roxboro, N. C.

This experience is over a hun-
dred years old. Its pages are
yellow with age.

RELIGION OF THE HEART

Dear Brother Vories,

Your letter was enjoyed very
much and I hope this finds you
well physically and spiritually
alive, enjoying sweet comforts
from our Blessed Savior, Jesus
Christ our Lord and Redeemer.
We know worldly blessings alone
cannot suffice the believer in
whom Christ dwells.

You requested my views on Ro-
mans 5:14: "Nevertheless death
reigned from Adam to Moses, even
over them that had not sinned
after the similitude of Adam's
transgression, who is the figure of
Him that was to come."

I do not believe, neither can I
find in Holy Writ save under the
law, that the natural man can
learn anything that is spiritual.
The man of the world can only
learn worldly things. The natural
man just cannot learn spiritual
truths. Paul tells us: "The natural
man receiveth not the things of
the Spirit of God: for they are
foolishness unto him: neither can
he know them because they are
spiritually discerned. I Cor.2:14.
Can one in nature learn anything
of God's Holy Law, His Holy King-
dom, which is not of this world
naturally? I do not believe they
can. Can one know anything about
God the Father, God the Son, and
God the Holy Ghost, naturally? No
no, a thousand times no: But
it must be revealed by divine reve-
lation, and must be spiritually dis-
cerned. A revealed belief, a re-

ligion of the heart cannot be classified with the law religions of this world, of which there are many. There is a natural man and he is capable of learning worldly wisdom. Wisdom that comes through worldly teachings, worldly experiences, as is recorded in I Cor. 3:19, "For the wisdom of this world is foolishness with God."

The natural man in his learning denies the Scriptures and some have openly declared that man had nothing to do with what Adam had done nor in the crucifixion of Christ. How far different it is with a God fearing believer in Christ! When the Lord is His infinite wisdom manifests to one of His chosen vessels of mercy His loving kindness, revealing their everlasting need, that need to be none other than Jesus Christ as their Redeemer, their Savior and their God. That person can only see himself a lost, helpless, deceitful, unworthy sinner, as he can see his fall in the first Adam. How worldly minded he is! Such can see their need of redemption by the second Adam, the Lord Jesus Christ from Heaven.

Our opinions, nor those of any other mortal, are not entitled to be believed, nor relied upon except that which conforms to the scriptures of Holy Writ and is based on divine evidence. There must be a Thus sayeth the Lord. Believing that God in His infinite wisdom, has a chosen people, chosen in Him before the foundation of the world and has written the names in the Lamb's Book of Life before the foundation of the world and having given it to His Son Jesus

Christ, that all who have been thus given to Him will come to Him and believe without exception.

In our text we have this scripture: "Sinned after the similitude of Adam's transgression. To me the Apostle Paul proves in his writings that the family of mankind was under the law of God even before the law of Sinai was given through Moses. Sin is a transgression of the law, and death is the wages of consequence of sin. The scriptures say: Death reigned from Adam to Moses and clearly sets forth the fact that sin was in the world. Therefore, sin must have existed before the Mosaic law entered. There was the law of God given to Adam.

Gen. 2:17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." God's word is binding and cannot be frustrated or destroyed. The fact that Adam did get a law from God, and did partake of the tree of the knowledge of good and evil, he equally died; not naturally, but in trespasses and in sin and thus was driven out of the garden of Eden. God's wonderful work unfolds in Eden and His infinite goodness and the exceeding riches of His mercy are made known, exactly as God purposed. God made the subtle serpent, He planted the tree of knowledge of good and evil in the midst of the garden and gave the command to Adam not to eat of it and the penalty of disobedience was death.

The Adamic family of man was involved, where Adam and Eve

are involved, and their children are involved. They were born dead in trespasses and in sin. This can plainly be seen by the fact that infants as well as adults died before the Lord God gave Moses the commandments. Adam as the seminal head and we being of His lineage, all embodied in Adam when he offended. Adam therefore was representative of all the race of human beings which were created in him — he was personally the whole human race before any of his sons or daughters were brought forth. Thus Adam and all his unborn seed are called man, as one man embodied his posterity.

Sin entered into the world and death by sin passed upon all men, for all have sinned. What God said to Adam, He said to us in Adam. Adam and Eve were two; yet, in life, nature and name the two were one. It took the two to bring forth of their kind. We notice from Holy Writ that Adam was not received but the great love he had for Eve caused him to remain with her, equally partaking of the tree of knowledge of good and evil and going into death with her. This is a wonderful type of Christ and His Church.

All of Adam's posterity are sinners naturally by reason of Adam's transgression. However, sin was not made manifest in the believer, nor revealed unto them in their hearts and in their minds until Moses was given the law on Mt. Sinai. My dear Brother, you like the Apostle Paul, when he said: "Nay, I had not known sin, but by the law: for I had not known lust,

except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence (lust, strong evil desires). For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. Rom. 7:7. When the law by the grace of God is made spiritual, then man can see himself a sinner. Sin abounds but thanks be to God, grace does much more abound.

If there had been no sinners to save, there would have been no need for Christ, a Savior, to save them. Without iniquity in Adam, our federal head, the first Adam, the righteousness and redemption of Christ by divine revelation would be no comfort nor truth to the believer in Christ.

Man today speaks of CHARITY as love or the act of giving to a benevolent cause; that is an act of the creature for some worldly cause. Man's nature is and will continue to be selfish, he thinks of love as a natural attribute; but the Holy Scriptures speak of charity as a Godly love, an inward love, a love of the Spirit, a Godly attribute. The Apostle said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and knowledge; and though I have faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be

burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth:—” I Cor. 13:1-8. If the Lord gives a new heart, a heart of flesh with the warmth, feeling and love of God, it makes no difference if the outside is poorly clothed, perhaps in rags, this favored one in justified by faith in Christ. We are taught that by the deeds of the law shall no flesh be justified. Justification is by faith and must be God-given, glorifying Christ and His work. The scriptures tell us also that the blood of Jesus Christ, His Son, cleanses us from all sin.

By the law cometh death. The law condemns. Anyone striving to fulfill the law, which he does by his own works, denies Christ. Yet when a poor sinner is brought to the knowledge of the fact that he is a desperate sinner, he knows no other recourse than to attempt to live a life free from sin, thus he endeavors to fulfill that law, but with all his efforts, he becomes more and more aware of the futility of his endeavor, so his burdens increase, his condemnation increases, and he becomes a penitent sinner before God, begging for mercy and deliverance. This is the sense in which death cometh by the law. Such an one dies to the

love of sin and is alive to grace; he dies to his works or his belief in his works and seeks the mercy of God. Jesus Christ, our Lord and Savior glorified and magnified the law, and the scriptures equally tell us that He fulfilled the law in all its requirements. It was Christ Jesus our Lord, in whom no sin reigned, yet loved He His people whom the Father gave Him. Because of the great love wherewith God loved them, “Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus:—” Eph. 2:5, 6.

Where Jesus is, the law is fulfilled in Him. Rom. 8:10,11, says, “If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”

God’s law being perfect, cannot be man’s law, for man, worldwide, has better than thirty million laws on the statute books. What are they striving to do, bring about perfection in man? Man is continually adding more laws. God’s law came from a perfect law giver and is perfect as its giver. It cannot be added to nor taken from, because God’s law is perfect. Christ alone was able to fulfill the law. Christ can truly be both, the law giver and the law fulfiller. Christ was born in this

world. He was born under the law (Sin excepted) and since man could not keep the law, Christ was sent to fulfill it for His own, therefore He became responsible for fulfilling it in His Vessels of Mercy.

Somewhere I remember reading:
The law reveals the corruptness of our nature.

The law reveals our crookedness as a straightedge.

The law reveals the facts our deeds are evil.

The law reveals we cannot be justified by our own effort to keep it, but condemned.

The law reveals the law to be the knowledge of sin.

The law reveals no flesh can be justified by the law.

The law demands righteousness, grace clothes the ungodly with righteousness.

(Elder) John F. Simpson
R.F.D. No. 1, Box 494
Granite City, Ill.

MY BIRTHDAY

My dear Wife and Two Girls:

O! I should be studying, but other thoughts have taken my mind. Today I received two birthday cards from two little girls with the same addresses — Saralyn, Monroe, Ga. and Mildred, Monroe, Ga. I read them at noon. I came in about 4:30 from a field problem and sat down in fatigue and muddy boots and started scribbling on my pad — had just as well scribble to you.

Forty years ago my mother gave birth to me, her youngest child—Friday is my birthday — Friday is a day given me to celebrate—to

think and be thankful, Friday is a day I am to be forty years old—considered a grown man. This day others are wishing me a happy birthday, congratulating me—handing me presents and giving me credit. It is so backward!

Today I am happy, not just because I am forty years old, but because the Lord has given me a desire to bow down and in my most humble manner offer praise and honor and thanksgiving to His great and Holy Name — To His will and pleasure in dealing with me. I feel that I should be the one to act, that I should be the one to pour out praise and gifts and tokens of love. Praise because I was born of parents with a high degree of self - respect, culture, morality, desire for education, because I was given tender love and care and guidance of those parents, because my mother and father sacrificed to send me to schools and provided for me the inspiration and the way of right and respect—because they gave me a good and respected name — a heritage I can always look on with humble appreciation.

Then I would offer praise for the woman given me for my life-mate, the one who vowed to go with me and stick with me through pleasures and sorrows, through health and sickness, through success and failure, until death parts us—thankful because she has been given strength to keep those vows because she loves me with her heart and soul—because she has full confidence and faith in me as a husband — and because God has given us two little girls — and be-

cause He has given those girls a lovely disposition, health and happiness and love and respect for us. Because He has given us strength to maintain morale and self respect that our moral lives may not reflect a reputation and character of disrepute. I am so thankful too, that the Lord has seen fit to bless me with a wife who has been given a hope in and a love for His Word — and that we can love one another doubly.

There are ten thousand reasons why I am filled with thanksgiving and praises for His Holy Name. I have been blessed with health and happiness — my efforts have been crowned with success — I have been given love and friends. These things are beyond enumeration. I have not been promised such good things — I am worthy of nothing and have been given all!

So I feel that I should be the one to send the greeting cards — cards which would be filled with expressions of humble thanksgiving. It makes me dread any expressions of greetings or congratulations to me—Yes indeed! I want everyone's thoughts and love and prayers—but I am not worthy of any of the credit. Greetings should go to those who have afforded me such love, such happiness, such unselfish help and guidance — such blessings! This is not one thousandth part of my feelings — I wish that I could express my feelings—unburden my soul and praise the Lord as I should, and so earnestly desire. I want to tell my little girls how much I appreciate their birthday greetings — their thoughts of their Daddy —for they love

him, whatever he is — however unworthy he be. I write it to you Carolyn, for they cannot understand it all. Just now at any rate, but you can — you can understand all that I say, and even more. The Lord has given you this understanding — and given me, you. What and Why?? Why should I not be happy — why should I not be prayful and filled with thanksgiving! Oh Lord, how wonderful are Thy works, Thy ways past finding out!

O! I have failed to mention many of my blessings — I have been blessed to reach the "6th. Advanced Class" — Captain — another training to enable me to better care for myself and others. "Edgewood Arsenal" — another blessing just suppose it was "jungle land" instead — or lands of snow or desert? Then you, yes, you are a blessing to me—"Monroe," Ga. You have a home — I cannot give you one now — you are with my mother-in-law — who to me is a true mother — proven through these past twelve years I have been married to you — you have a place safer than a battlefields. Yes, I have blessings — ten thousand blessings on every side!

(Douglas)

A. D. Alston

Edgewood Arsenal, Md.

Oct. 27, 1943

"A TEAR FOR EVERY SIN"

Dear Elder Adams:

I am sending the address of the Sister who wants the Landmark: Mrs. Fred Teague, 1715 N. Main Street, High Point, N. C.

I enjoyed seeing you dear peo-

ple Monday at the Association and I did enjoy the good preaching. I was made to wonder how you knew my feelings so well, until the thought came to me that you had been in the same condition that I was in. At times I feel my case is beyond the reach of the mercy of God. In one of the hymns, it reads: "A tear for every sin." This being true, it is no wonder I have to weep so much. While the preaching Monday morning was being so wonderfully delivered, I was made to rejoice in a Savior's love once more, and I could say, Great and wonderful are His ways. I had to be brought down very low to hear and enjoy the preaching. As I have often heard you say: "As David said, He casts me down and lifts me up." David testified to that when he said, "For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for Thou hast lifted me up and cast me down." Psa. 102:9,-10.

I do not have an opportunity to attend church as I once did. My mother is still lingering on. We have to stay up with her at night because she is in such bad condition. She asks me so often why the Lord keeps her here, and why she has to suffer so much. With her hands lifted up, she begs the Lord to take her home, every night. She begs Him if it be His will, to take her in her sleep. It is so hard to stand by her and see her suffer. She has sores all over her body. I often think of Job in his affliction; yet he trusted in his all wise God. He did not

understand why the afflictions had to come upon him until the Lord appeared, he then felt that God had a right to use him in any way He saw fit, to make known His power. He could say in his afflicted state, "Though He slay me, yet will I trust Him." Oh! how great was Job's faith! It is wonderful to feel His great Love and to realize His power to cause and enable us to look to Him for all things, and enable us to realize that all things work together for good to them that love the Lord, to them who are the called according to His purpose, for there is none other to go with us down in death.

I must close, May the Lord continue to comfort you and yours, and enable you to continue in His service in which He has placed His servants. By grace He leads us on.

In hope,

(Mrs.) Ollie Southard

THE HOUR I BELIEVED

Dear Brother Adams,

I feel so little and unworthy, I do not feel that I am fit to be writing nor to be associated with the good Old Baptist. However, this morning, I believe it will cause me to feel much better if the Good Lord sees fit to bless me to write and express some of my impulses and experiences. As I have said before, I often get to the place that I do not feel that I have a friend in the world, and I fear none in the world to come. Yet sometimes I am enabled to say with the poet:

"'Twas grace that taught my heart to fear,

And grace my fears relieved;
How precious did that grace appear,
The hour I first believed."

I have heard some say Amazing Grace is getting too old for them, but Brother Adams, it is not too old for me, because it is just as new to me as it ever was, and it is so precious! I have not had an opportunity to attend church in quite sometime, but if I could, I feel it would do me more good than anything I know of.

My husband is now in the hospital, and is improving. Some tell me he has improved and that Daddy is improving too, I was with him sometime ago, and he was telling me about a dream he had about you. He said he dreamed he was at Kerners Grove Church and you were there. He said he told you he had to go off for awhile, and that he was out in a place like a desert and he saw a little sheep. He went to it and it had its little head bowed very low. He brought it back to the church, and you were up in the stand, and that little sheep raised its head and was the happiest little thing he ever saw.

Brother Adams, I am always happy when my Landmark comes. I hope I will soon be able to go to church again, for even though I feel my unworthiness, yet I rejoice to be with the dear people of God.

Please pray for this poor sinner.

Lillie Tickle

Mt. Airy, N. C.

MEMORIAL TO MY SON

Dear Brother and Sister Adams,
I hope you can find a little

place in the good Old Landmark for a little memorial of my dear Son, John, who passed away the thirteenth day of June, 1964. It is so sad and so hard to part from him, but we feel our loss is his eternal gain. I feel that his spirit has gone back to the one who gave it and his body is waiting to be raised and fashioned like our blessed Lord and then he will sing praises to His great and glorious name.

Elder John F. Jarrell was born February 27, 1920. He was the son of Mrs. Alma Hunt Jarrell and the late Elder W. E. Jarrell. He departed this life June 13, 1964, making his stay on earth forty-four years, three months, and fourteen days.

Surviving him are his wife, Magdalene Grubb Jarrell; three sons, J. W. Jarrell and Daythen Jarrell, R. F. D. No. 2, Lexington, N. C., Ricky Jarrell of the home and one daughter, Mrs. Dale Cook, R. F. D. No. 1, Denton, N. C., and one sister, Mrs. Paul Clinard, RFD. No 2 Lexington, N. C., and a host of friends to mourn their loss.

Funeral services were held at New Pierce Chapel Church on Monday afternoon at three o'clock by his pastor, Edler W. J. Puckett, and Elder S. T. Atkinson. Elder S. W. Bunn and several others spoke comforting words also. Pallbearers were Tommy Grubb, Evan Grubb, Gene Nance, Clyde Jarrell, Donnie Jarrell, Bill Manns, Tildon Floyd, and Lloyd Hunt.

Written by his loving and heart-broken mother.

Alma Jarrell

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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COMMENTS REQUESTED

Romans 11:13,14. Paul said: "For I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them."

Did Paul mean that the Lord gave him the power to impart eternal life to those after his flesh? If not, in what sense did he use the word "Save" in saying, "If by any means I may provoke to emulation them which are my flesh, and might save some of them?"

Sister Marion Mulholland

The Apostle was writing to the Gentiles, here. He was not writing to all of them, for he was writing only to those in whom was the spiritual seed. They were taught of God. The Prophet Isaiah said: "All Thy children shall be

taught of the Lord: and great shall be the peace of Thy children." Isa. 54:13. The subjects of God's grace are the people that Paul could teach. They are born again. They have an eye that they may see; and ear that they may hear, and a new heart by which they believe and understand. Paul said, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

Paul was a Jew by nature. He was of the tribe of Benjamin. God called and qualified him to preach the gospel to the Gentiles. Not that his preaching was for them exclusively, for it was not, he continued to preach to the remnant among the Jews. Being an Apostle of the Gentiles, he said, "I magnify my office." He did not mean that he magnified himself, but he was speaking of his office as an Apostle of the Gentiles in declaring and teaching the doctrine of salvation by grace and the death and resurrection of Christ for His people. Paul was a meek and humble man. He spoke of himself as being less than the least of all saints. His office was magnified by the miracles which he performed, the gospel which he preached, and his untiring efforts to set forth the true doctrine as it was taught by Christ Jesus, to both Jews and Gentiles, all of which was through and by the grace of God.

Paul had great concern for his brethren after the flesh. It was painful to him to see them walking after the flesh, and observing the letter of the law of Moses as a means of salvation: that is, sab-

bath days, new moons, and circumcision of the flesh. These things were observed under the legal dispensation which was a shadow of good things to come, but were now abolished because the law was fulfilled at the coming of Christ. This is true still with each individual to whom it pleases the Lord to reveal Himself. When the law is fulfilled in ones heart, such as one ceases to believe salvation is by works, but he learns as did Paul: "By grace are ye saved through faith and that not of yourselves, it is a gift of God, not of works, lest any man shall boast." When one comes to believe this, it is because Christ has come into this one's soul, and the law is then fulfilled in that one's experience. Men in nature are not capable of judging, having no spiritual understanding of the law of Moses and of the law of God. That Apostle said to the Colossian brethren, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Col. 2:16,17.

It was the hope of the Apostle Paul that the doctrine which was preached by him would arouse the spiritual seed among the Jews, (according to the flesh) to dispense with their traditional notions of the latter, and worship only the true and living God. To this end, he said, "—If by any means I may provoke (arouse) to emulation them which are my flesh, and might save some of them." In saying this, it is not to be under-

stood that Paul meant that he had any power or that he could be instrumental in arousing or provoking any eternal life in any of those Jews who were his kindred after the flesh, but rather save them from error and from false teachers who taught for doctrine the commandments of men.

The word save has its respective place in holy writ, and is to be observed in the sense in which it is applied. James used the word "Save" when speaking of correcting a brother from the error of his way. He said: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This means that the brother who converteth the sinner from the error of his way shall save this soul from death to his church, his brethren in the church, the fellowship and love of his brethren with whom he formerly enjoyed full fellowship in the participation of all ordinances of the church. This saving could not be the eternal salvation of the soul, because we read in Ephesians 1:3-6, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the

glory of His grace, wherein He hath made us accepted in the Beloved." This scripture, as well as many other passages, refutes any argument that eternal salvation is in any way affected by man's works. Remember too that James was speaking of a brother, not a dead sinner. Those of whom God has opened the heart, are receptive, and they take heed to the true doctrine. They are saved from error and are held in esteem by the faithful in Christ Jesus. James is speaking of our daily walk, while Paul in Ephesians is speaking of our eternal salvation, or the eternal salvation of the children of God, each of which is the work of God in the souls of His people. We are all sinners. Those who know not God are dead in sin, but those to whom Christ has revealed Himself as the Savior of sinners are dead to sin. The difference is one loves sin, and does not know he is a great sinner, while the other loathes and hates sin, and knows he is full of sin and that his life is polluted with sin. David said: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions and my sin is ever before me." This is the true experience of every child of grace.

Paul said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner, but be thou a partaker of the afflictions of the gospel according to the power of God: who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose

and grace, which was given us in Christ Jesus before the world began." II Tim. 1:8,9. This grace of God was treasured up in Christ Jesus and meted out to the vessels of His mercy at the appointed time of God. Peter was bold in declaring that Jesus Christ is the Savior of sinners. He said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved! Acts 4:12.

God calls and qualifies His servants to preach His gospel. The purpose of the gospel is to comfort those whom God has quickened by His Spirit and made alive to righteousness. He said to Peter, "Feed My sheep and feed My lambs." Men are not instruments in God's hand to quicken dead sinners and impart life from a dead to a living state. The grace of God which is in Jesus Christ is the only means of giving eternal life. "The gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:23, Paul said, "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

Jesus Christ is a gift of God to His people. He said, "My sheep hear My voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my

hand. My Father which gave them me is greater than all: and no man is able to pluck them out of My Father's Hand. Jno. 10:27-29. The Poet said,

Salvation through our dying
Lord

Is finished and complete,
He paid what His people owed,
And canceled all their debt.

John said, "In Him was life and the life was the light of His people." Jno. 1:4. The Apostle did not imply that he possessed any power to impart life, save or give eternal life to any man. It was the hope of the Apostle Paul that through and by the gospel which he preached that some might come to the knowledge of the truth as it is in Christ. Not all of them for the greater part of the Jews were blinded. They were in unbelief, but it was the remnant or spiritual seed of Christ among them that he hoped to point out the truth to and convert from their error. They were still imbibed with some of the traditional practices that were observed under the law, and which came to an end at the coming of Christ. This was particularly true of some who believed in the circumcision of the flesh. The gospel which was preached by Paul was the means of saving many from the error of their way. See Gal. 2:11-14.

Paul taught that circumcision of the flesh is nothing and uncircumcision is also nothing. He said, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. In Paul's epistles he

clearly set forth to both Jews and Gentiles that keeping any part of the ceremonial law was not essential to eternal life and salvation. The grace of God (which is a free gift) is the only hope of a poor, lost, undone and wretched sinner. He said, "—knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

Many people among the Jews could see the powerful effect that the gospel which the Apostle preached had upon the Gentiles. Great numbers among the Gentiles were converted and embraced the doctrine which was preached by the Apostle. Many of the Gentiles were received into the fellowship of the church and were baptized. This wonderful work of grace which was seen and felt in the souls of the Gentiles, was so effective that Paul was encouraged to hope and believe that some of his kindred after his flesh might be saved from trusting in the law, and worship the true and living God in Spirit and in truth. Paul was so much impressed by the work of God's grace among the Gentiles that he was prompted by the Spirit of God to say, "I magnify mine office." (Not that he in nor by his person magnified his office, but he esteemed it highly. He made great sacrifices, naturally speaking, and suffered great persecution for the sake of

his calling as an Apostle of Jesus Christ. It was the work of grace.) "...if by any means I may provoke to emulation them which are my flesh, and might save some of them."

The meaning of the Apostle was this, seeing the effect of the work of grace in some of the Jews, the same being wrought among the Gentiles by the Holy Spirit of God, he yearned to arouse his brethren among the Jews that they might, as the Gentiles had done, by the grace of God embrace the true gospel of Jesus Christ. That is, he by his sincerity and devoutness in proclaiming Christ as the only Savior of sinners, might be enabled to impress his kindred after the flesh to the extent of causing them to come to repentance. The Apostle knew that the greater portion of the Jews were blinded and in unbelief. It was the remnant among the Jews, the seed of Christ, that the Apostle had under consideration, hoping his kindred after the flesh were among this favored few. Since they had not entirely given up some of the old traditions which they were taught under the law; and not knowing the will of the Father in the matter, it was the hope of the Apostle that the gospel which he preached would have the same effect upon his kindred after the flesh among the Jews, as it had on the Gentiles, and save some of them from their former form of worship, causing them to turn from a law religion to the gospel, embrace the true doctrine by faith, and flee to Christ, from the depths of their repentant hearts. Peter in exhorting the

Jews, said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:36-41.

Eternal life is a gift of God. The gospel saves believers in Christ from false teachers of men. This is the sense in which Paul meant when he said: "And might save some of them."

T. F. Adams

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IN MEMORY OF OUR BELOVED FATHER

Our Father, William Lester Wood, was born July 17, 1892, and departed this life August 18, 1964. He was married March 23,

1913, to Lou Emma Creed and unto them was born eight children. He united with Old Mulberry Primitive Baptist Church (Surry County) September, 1927, and later moved his membership to Bunker Hill Primitive Baptist Church, Kernersville, N. C. He served his church with true devotion and was a firm believer in the doctrine of Salvation by the Grace of God. He was a deacon at Bunker Hill Church for several years and at the time of his illness was serving as Clerk. He was a kind loving Father and was well regarded by all who knew him.

Daddy's funeral was conducted at Bunker Hill Primitive Baptist Church by Elder G. W. Hill, Pastor, Elders E. T. Atkinson and C. F. Farmer. He was laid to rest in the church cemetery near the resting place of Elder Hylton.

Daddy will be missed by his family and we hope by all who knew him.

Written by a daughter,
Mrs. Walsie Lee Brande

RESOLUTION OF RESPECT

We, the members of Surl Church, bow in humble submission to our Heavenly Father who doeth all things according to His Will. He saw fit to remove from this life our beloved Sister, Minnie Eanes. She was born July 4, 1885, and died October 4, 1964. She was confined to her home and the hospital for some time before the end. She first united with Durham Church, and later moved her membership to Surl Church. She was a firm believer in salvation by grace.

We wish to extend our heartfelt sympathy to her family and feel that their loss is her eternal gain. Therefore, be it resolved that three copies of this resolution be made; one for the family, one for Surl Church, and that one be sent to Zion's Landmark.

Done by order of conference on Saturday night, October 10, 1964.

Written by: Clyde Satterfield
Elder L. P. Martin,
Moderator

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell. reprint of 1886 \$4.95 postpaid. Body of Divinity by John Gill. reprint of 1769-1770. \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent). Apt. 26-C, Few Gardens Durham N C

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NO. 3

CHAPTER XIV.

He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

Do they not err that devise evil? but mercy and truth shall be to them that devise good.

In all labour there is profit: but the talk of the lips tendeth only to penury.

The crown of the wise is their riches: but the foolishness of fools is folly.

A true witness delivereth souls: but a deceitful witness speaketh lies.

In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

The fear of the Lord is a fountain of life, to depart from the snares of death.

In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh: but envy the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

Righteousness exalteth a nation: but sin is a reproach to any people.

The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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Devoted To The Cause of Jesus Christ

HE KNOWS

From the dust of the earth God
created man,
And breathed breath in to his
nostrils to carry out His plan.
He knew from the first just what
Adam would do,
As He saw the future all the
years through.
He is the potter — I am the
clay:

Whatever I am, He made me
that way.

He knew from the start what
my life would be,
But He keeps the future a se-
cret from me.

If a good deed I happen to do,
Like other things, it comes from
Him too.

He knows my whole future, even
my thoughts:

He knows the pathway in this
life I'll walk.

He knows when we're disobedi-
ent and when we obey.

He knows why we suffer; He
knows when we pray.

He knows when we're in the val-
ley, feeling so low:

He knows when we're on the
mountain, desiring to go.

He knows the day, and even
the time

That breath will leave this old
body of mine.

He knows the destination of my
poor soul,

When it leaves this old body so
breathless and cold.

I hope I can smile and truthfully
say

To those standing 'round my
bed that day,

That Jesus has come, my soul
to claim;

Praise Him, dear ones, bless
His Holy name.

Mrs. Dorsey Meeks,
Rt. 2, Leaksville, N. C.

EXPERIENCE OF DAVID

Elder T. F. Adams,

Dear Editor:

You will find enclosed a letter
written by Elder Woodrow Lake to
me and my family and we think
it is very good and would like to
share it with others. If it meets
your approval, we would like for
you to publish it in the Zion's Land-
mark. Our hearts are filled with
thankfulness to God for sending
Brother Woodrow to serve Sulphur
Fork Church in connection with
Elder R. C. Bell, who has not been
able to be with us for quite some-
time. We are grieved to see Elder
Bell in his sad condition, but God
moves in mysterious ways, His
wonders to perform.

Thanking you very kindly, I am

Yours in a precious hope,
Mrs. Anna Lawhead,
43 East Main Street
Amelia, Ohio 45102

Dear Children in the Lord:

Because of doubts and fears and
unworthy feelings, it is with much

fear that I attempt to write to such wonderful people concerning the things of the Lord as are contained in the scriptures of truth, and yet when I talk with the ones that I feel sure are the children of God, it is a great consolation to find that they share my feelings; this makes them my witnesses, and we find in the scriptures as we read of the prophets, and all the servants of God down through this journey of life, that they have had many doubts and fears such as our own, when down in the valley, which is often their experience. They cry as did David:

"Will the Lord cast me off forever?" and will he be favorable no more? Is His mercy clean gone forever? Doth his promise fail forevermore? Dear children of God, how could we expect to stay on the mountain top when we see such an one as David being brought so low that he was made to cry for God's mercy, and to beg for the joy of His salvation to return.

The experience of David is an example of every little child of God as they journey through this life here on earth, fearing that their experience is just an imagination, and that they have been mistaken about it all. It is then that we feel we must never go again in His name, because we are not fit to be with the children of God, and fear that we have deceived them. It seems it has been that way with me more during the past year than it ever has before. But when I am away from the ones that are so dear to me, I long to be in their midst.

There is a scripture that has

been on my mind for sometime, and it seems that I am impressed to attempt to write some on this subject, but it is with much fear, for I realize that within myself I can do nothing, and unless it is God's will. I can not write anything that will be of any comfort to the children of God. In the thirty-second chapter of Deuteronomy; verses nine through twelve, we have this reading: "For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, she taketh them, beareth them on her wings: so the Lord alone did lead him, (Jacob) and there was no strange god with him."

Many times I have heard this scripture quoted: God found Jacob in a waste howling wilderness, but the right quotation is that he was found in a desert land, meaning the condition he was in at the time. Dear Children of God, do you not believe that every child of God is brought into this same condition that Jacob was? to see his condition — destitute and helpless. The desert is a place where there is no food, no water, nor shelter from the hot sun, and if one were left in that condition, he would soon perish, being a figure of the experience of the Lord's people when they are brought into the condition to see that all their works of self-righteousness has come to naught and that they are

helpless, and totally depraved, and have no righteousness of their own; but your sins are before you as mountains and you have nothing to offer that would be acceptable to God for all your righteousness is as filthy rags before God, and you see yourself a vile and wretched sinner not worthy of the mercy or Grace of God, and you feel that you must go down into everlasting destruction, then you are in a desert land, you are destitute, helpless and totally depraved and must perish forevermore. What a desolate and dreadful place it is! For you must confess to the great and eternal God that you are guilty before Him and not worthy of any of His blessings. That is when you are made to beg to this God, to say, Oh Lord! have mercy on my soul, a poor, vile sinner! That to me, Dear Children of God, is the desert land.

In a waste howling wilderness He led him about; He instructed him; He kept him as the apple of His eye. After Jacob was found in the desert land and made to beg God for His mercy, I believe it was then that he was made to feel the presence of the Spirit of God, and was given a sweet hope in the blessed Saviour, and to realize that it is from the Lord all blessings come, both natural and Spiritual, and that he must depend upon God for all things both in heaven and on earth. After this Jacob is no more called Jacob but Israel; a figure of spiritual Israel, the Church of the living God, the elect Lady, the ones that are led, instructed, and kept as the apple of His eye. The wilderness is

a very difficult place to travel, it is a place of thorns, briars, wild beast, serpents, scorpions, and creeping things of the earth. It is a figure of this wilderness of life that the elect must be led through the trials, tribulations, sorrows, sickness and pain. But dear Children of God, you have a blessed Saviour that is able to keep you through all trouble and make you to rejoice and meet together in heavenly places and praise His Holy and Righteous Name, and will without fail, fulfill all His promises to His people, of which a great part has already been fulfilled, for when God appeared to Joseph in a dream and told him, "Fear not Joseph to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son and thou shalt call His name Jesus for He shall save His people from their sins.

Oh, how wonderful it is for the little ones that are coming up through this life in the wilderness, to be lifted up in the Spirit of God to see that Jesus has shed His precious blood for His people and to be given a sweet hope that you are in that number, and to believe with all your soul that He will come again and receive you unto Himself; and take you to that land of glory; there to praise His Holy and righteous name forever more! This doctrine has been believed and has been revealed to the children of God from generation to generation. Jacob, when speaking to his twelve sons about the things to come, of which he prophesied concerning Judah, saying, The scepter shall not depart from Judah,

nor a law giver from between his feet until Shiloh come and unto him shall the gathering of the people be." Was he not prophesying of the coming of the Savior? I certainly believe he was. All of the prophets prophesied of the coming of the Lord and Savior, Jesus Christ, saying, He would fulfill the law and put away their sins by the sacrifice of Himself, and the shedding of His precious life giving blood; the going down into the tomb and rising the third day for their justification.

The people of many denominations do not believe this doctrine. They will tell you that it is left up to everyone to accept Christ and be saved, and that it can be done today. O! dear Children of God how untrue this is! both according to the teaching of the scriptures and according to our experience! And how impossible it is for anyone to be saved now or at any other time by their own works of righteousness. The prophet Isaiah said, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. And Paul said: "—If there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:21, 22.

The first man and woman—Adam and Eve—made aprons of fig leaves with which to hide their nakedness (sins). Even the Apos-

tle Paul, when he was persecuting the saints, said he verily thought he was doing the right thing in the sight of God, and Paul had to be brought into that desert land even as was Jacob. Every child of God must be taught by the Spirit of God to believe that salvation is by the grace of God; and that no one is being eternally saved except those for whom this was accomplished on the cross of Calvary and by the resurrection and ascension of Jesus Christ for all whose names were written in the Lamb's Book of Life before the foundation of the world, and not one of them shall ever be lost, but all shall come forth at the second coming of Jesus Christ, fashioned like unto His glorious body, carried to that home of glory, where there will be no parting, no trouble, no sorrow and no pain; but all will be joy and happiness and praise to His Holy Name.

Dear Ones, it was so wonderful to have you visit us, and we hope that it will be God's will for the three of you to visit us again soon, for we enjoyed every minute you were with us, also we have enjoyed so much, being in the home of three such wonderful people every time we were there. Please overlook the mistakes in this letter, for I make many. This is the first time I have ever attempted to write anything concerning the scriptures. I believe one must be given some insight in the meaning of the scriptures commented on according to the experience, if it is edifying to the Lord's people.

I hope it will be so we can be

with you at Sulphur Fork Church in March. Will let you hear from us concerning our arrangements. May God bless you and keep you.

One who feels unworthy to be in your midst.

Woodrow Lake

Culloden, West Va.

TRIBULATIONS

Dear Elder and Sister Adams:

I feel this morning that I could sit down and talk of the wonderful works of our God with perfect ease; but being somewhat isolated from most of our Brethren when away from the churches, I have thought to write you that you might know that if not deceived, I am still contending for the whole counsel of God; regardless of the opposition which presents itself daily.

It has been said that during the cold winter months the roots of a tree continue to grow and anchor the tree more firmly. This seems to some extent to typify my case when I am overcome in the lake of despondency, and am fully surrounded with the opposition of the world and confronted with the tribulations, persecutions and temptations, which must come to us in this life for we are told, "In this world ye shall have tribulation: but be of good cheer, I have overcome the world." Jno. 16:33. I hope that I grow stronger in the faith through the loving kindness of our God who is so merciful to the poor sinner that I feel to be. Though with all the chastisements I feel that I have had, I am made to weep, oh! so often, because of my disobedience, however, we are told: "My son, despise not

thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. —Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:5,6, 7,11. Some may think age is the difference relative to obedience, but I do not find it that way. Sometimes my sufferings strengthen my hope that I have had a growth in grace and a knowledge of the truth, which magnify my defects more clearly than in my younger days. John said: "He must increase but I must decrease." Jno. 3:30. When we are brought low enough to see our defects and our vileness, we become insignificant beings before a great God, of all power. We decrease, and God increases then, for we realize our nothingness as never before. How to perform that which is good, I have never learned.

The scriptures tell us that whosoever falls upon the rock shall be broken into pieces. My hope is that I fell upon the rock (Jesus Christ) when I was a small boy and consequently have been broken into pieces the major portion of my life; having one mind to serve the law of God and to do His Holy will in all things, and with another mind I serve the law of

sin and death. Therefore I hope that I can say as Paul could, that it is no more I that do it but the sin that is in me, that is in my flesh.

Many people are becoming alarmed over the condition in which the world is fast becoming involved and are wondering just what the outcome will be. So far I have not been worried to a great extent other than being concerned about our children and our children's children as their outlook for the future here on earth, is very gloomy. But I feel that the Lord has made it known to us through the prophets and apostles that this time was coming and even to a greater extreme than is now evident. But we are commanded to fear God, and if we stop to think, we realize there is nothing that can be done to us unless the enemy gets power from on high, not a man can fire a shot with out the will of the Father (our hope) gives him power to do so, because "By Him all things consist. Col. 1:17. Therefore it behooves us to look up, and not around us, for our protection and keeping, and may we be given faith to trust Him, and Him only. The security of the church is assured in so many places in the scriptures, which is gratifying to the inner man.

It is true that we see the number in membership of the church decreasing, but I fail to see the church weakening in faith and doctrine; since God is our strength, the strength and power remain, even though the body becomes smaller.

I have longed to visit your people again and have time to talk to

many of them in person, but none of us know the mind of the Lord until it is revealed to us, yet I hope that it will be His will for me to go one more time.

I have thought maybe some of you brethren would be minded to come our way this year. It would please us so very much! You may recall that our association convenes on Friday before the fourth Sunday each September and continues through Saturday and Sunday following.

With much love to all of you and a request for an interest in your prayers, I close.

Your brother in hope,
(Elder) Sanford A.
Bradshaw
Florence, Mississippi

I am sure I express the sentiment of our people in North Carolina who were privileged to meet and hear Brother Bradshaw preach when he visited the Lower Country Line Association and filled several appointments in several of our churches in this area a few years ago, when I say it would give us much pleasure to have him come again, and if he can arrange it, we hope he will tarry with us longer than before, and visit more of our churches. We will be glad to arrange appointments at his convenience. The lovely couple who brought Brother Bradshaw, Sister and Mr. McWherter. I hope I spelled it correctly — would receive a hearty welcome too, if they could accompany him again. Unfortunately our associations convene on the same weekend in each September.

T. F. Adams

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

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Willow Springs, N. C.

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HABAKKUK 1:5

Dear Brother Adams,

I have a problem in my mind that I cannot solve: There is a passage of scripture somewhere in the Bible, that reads about like this: "I will work a work in your day that ye will in no wise believe though a man declare it unto you." I do not know what book or chapter it is in. Will you please look it up and comment on it through the pages of *Zion's Landmark*? Who was he talking to, and why?

Your brother in Christ,
I hope,
Furney F. Rochelle
Route No. 3, Box 348,
Jacksonville, N. C.

The words to which our Brother has referred, are recorded in the book of Habakkuk, the first chapter and fifth verse. "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you."

This is the word of God to His prophet. It was through His prophets that He warned the Jews of the destruction of the Temple in Jerusalem and the calamity that would befall them as a nation because of their sins and their transgressions of His just and holy law. Several other Prophets have given accounts of this great destruction of the Temple in Jerusalem in the scriptures, which was attended with such great cruelties, sufferings, death and destruction. Habakkuk was a prophet in Israel. The first chapter, and first verse begins by saying: "The burden which Habakkuk the prophet did see." It may well be called a burden! for when a righteous man sees the wickedness of his people displayed in committing crime, and sees them imposing upon the righteous, taking the law into their own hands, disregarding the law of God, and seeing violence, strife and contention rise up, and offenders go unpunished, for laws were slack and "Judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." The knowledge of the awful judgment of God, of which He told His prophet, would soon befall them, added another burden to him. It would be difficult to say which of these burdens is the heavier, the sins and transgressions, which he saw committed by this people or the judgment of God that would soon befall them.

Solomon said: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." Prov. 29:2. The prophet could not see

anything but misery and destruction facing them. His only hope of relief from this distressed condition was to look to the God of heaven, the one who delivers the righteous and takes vengeance upon the wicked.

The Lord further told Habakkuk: "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves." They will usurp a power, and of themselves they will take authority over others which all must submit unto; no mercy and no pity, no goodness and no consideration for humanity are to be expected from such lawless and imperious enemies. "Their horses also are swifter than leopards, and are more fierce than the evening wolves: — and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat, — They shall scoff at the kings and the princes shall be a scorn unto them: they shall deride every stronghold." And this they did.

The Lord made known to the prophet, Habakkuk, that the King, Nebuchadnezzar, and his Chaldean army would make a jest of kings and their armies who dared oppose them. They carried them captive and all others confederate with them. With all his victories he the king, became an idol worshipper. He set up a golden image in the plain of Dura, which he required his subjects to worship and to which he ascribed his vic-

tories.

The Lord told Habakkuk: "For I will work a work in your days, which ye will not believe, though it be told you," which was the destruction of the Jewish nation, city (Jerusalem) and temple, by the Chaldeans. Though the Chaldeans (the Babylonian army) were the instruments of it, it was the work of Divine Providence, and was done according to the will of God, and by His direction, He giving success; and being thus declared, was a certain thing and might be depended on, for nothing should hinder it, and it should be done speedily, in that generation, some then living should see it: though it was so amazing and incredible, that they would not believe it ever would be; partly because they believed the Chaldeans were their good friends and allies; as appears by Josiah's going out against the king of Egypt, when he was marching his army against the king of Babylon; and partly because they were the covenant people of God, and (they believed) would never be abandoned and given up by Him into the hands of another people. Therefore when they were told of it by the Lord's prophets, especially by Jeremiah time after time; who expressly said the king of Babylon would come against them; as may be observed in various parts of his prophecy; but they would not believe it till their ruin came upon them. Then they were taken into bondage and subjected to many cruelties; sufferings, death and destruction.

When the soul is in trouble the

cry begins. This was true with Habakkuk. He said: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto Thee of violence, and Thou wilt not save. Why dost Thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are they that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment proceedeth." Hab. 1:2-4.

When men become so corrupt that they have no respect for law and order, and the enforcing of the law becomes slack, such nations are headed toward some great calamity. This was true with the Israelites when the Lord warned Habakkuk, the Prophet in Israel at that time, and Habakkuk tried to warn his people, but to no avail, for Israel had become a corrupt and rebellious people. There were some of them who were righteous, because The Prophet Habakkuk told the Lord, "The wicked doth compass about the righteous: therefore wrong judgment proceedeth." The Lord heard the cry of His Prophet, but the time to execute judgment upon this nation was fixed in the mind and purpose of God, for the Lord had a set time to inflict punishment upon the wicked and deliver the righteous.

Our Brother desires to know to whom the words of the fifth verse of the first Chapter of the Book of Habakkuk were spoken and why. These words were spoken to the Prophet Habakkuk, to be told to the Jews or Israelites who were

guilty of the lawlessness and crimes mentioned and complained of by Habakkuk to the Lord in verses two, three and four: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto Thee of violence, and Thou wilt not save! Why dost Thou shew me iniquity, and cause me to behold grievance? for spoiling (meaning to rob; or plunder, damage another's property) and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." The Lord said: "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their iniquity shall proceed of themselves." (That is, according to their own will or wishes) The Lord continued to warn Habakkuk that he might warn the Jews, on down through the 11th verse: and Habakkuk warned the Jews, but to no avail, because they would not hear him, and did not believe what he said until the calamity came. This was the work that The Lord worked in Habakkuk's days, which the Jews would not believe, though it was told them, and the Jews or Israelites were the heathen referred to in the fifth verse.

Jeremiah as well as Habakkuk

told Zedekiah, the king of the Jews or of Judah, which was the country in which the Jews lived, and the country that was invaded by the Chaldeans, whose king was Nebuchadnezzar, but none of them seemingly believed what was told them. Jeremiah told Zedekiah, the King of Judah, that the Chaldean Army would besiege Jerusalem, and the Lord would give this city into the hand of the King of Babylon and "He shall take it." Zedekiah did not believe the words of the prophet. His heart was filled with malice and hate against Jeremiah, and he shut him up in prison. See Jer. 32:3.

Israel, (the Jews) which was once the favored people of God, had become corrupt. They were a stiffnecked and a rebellious nation. They departed from the law of Moses and followed the tradition of the elders. The day of vengeance was near at hand when God should execute judgment against them. This work of God in destroying the City in Jerusalem would be seen by the heathen nations and they wondered with great amazement. See Hab. 1-5. The army that God would raise up to destroy this city were Chaldeans: "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs." Hab. 1-6. In this, we see that the wicked was a sword in the hand of God to punish Israel. The Chaldean Army was the instrument of the destruction. They executed the righteousness of the Lord and punished the unrighteousness of Israel.

T. F. Adams

AN INTERESTING LETTER

Chico, California

Route 4, Box 425

Dear Brother Mewborn,

We want to say how much we enjoyed having you with us at our three days meeting in California. We feel that your being sent our way was as inspiration to us which we shall never forget. We do hope and trust you found your family safe and in good health on your arrival home. Although we have never met your wife, we feel that we know her in the medium of the spirit of truth.

We will bother you to ask if you will write on the scripture which I was asking you about in Bakersfield. It is found in Acts 19: 1, 2, 3. "Have ye received the Holy Ghost since ye believed?" We hope you can explain it to our satisfaction. With much love to you and yours.

Brother and Sister

J. D. Frost

Dear Brother and Sister Frost,

I received your letter of November 9th, and appreciate hearing from you again. The Lord blessed me with a safe return trip, for which I hope that I am thankful. It was a good trip to California, and a joy unspeakable to meet the dear Old Baptist in that part of the country. It is comforting to me to know that there are Old Baptists who believe the same doctrine of the sovereignty of God in all things, whatsoever, that come to pass, as is believed among your people.

I have checked the scripture as requested in Acts 19:1, 2, 3, "Have Ye received the Holy Ghost since

ye believed?" This question was asked by the Apostle Paul of a group of disciples in the area of Ephesus. You will recall that there was a church at Ephesus, and he later wrote to them, now called the book of Ephesians.

To be able to understand this scripture we must understand that there are two baptisms mentioned in the New Testament. The first baptism was that of John the Baptist who came in the wilderness of Judaea. John baptized with water unto repentance. John confessed that it was He who would come after him who would administer that baptism which he could not administer, the baptism of the Holy Ghost, and with fire. "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." John 3:11. Jesus taught the baptism of John, as John baptized Jesus in Jordan. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of Him. But John forbade Him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him." The Royal Insignia of the Holy God, the Spirit of God descending like a dove, approved this rite, which embraced both John and Jesus, saying, "This is my beloved Son, in whom I am well pleased." John 3:17.

The first baptism of water which was of John (of which Jesus also

partook) IS A TYPE OF SHADOW of the true baptism of the Holy Ghost and with fire. There is a deliverance in both, but the deliverance of the latter is the one in which we receive that pardon of our sins and the peace which is forever. When the children of Israel came to the sea and were delivered to the other side, they with Moses sang this anthem. "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Ex. 15.1. This was a glorious event, but listen to what the Apostle says of it in 1st. Corinthians 1:1-5: And "Moreover breathe, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; were all baptized unto Moses in the cloud and in the sea; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." A man, woman, or child may be baptized with water a million times, and yet never receive that feeling of pardon from their guilt because of their sin and transgressions, together with that peace of God which passeth all understanding. One receives these things with Jesus in the regeneration, the Baptism of the Holy Ghost and with fire. While there is a song of Moses which we have already quoted, I love to think of the song of Moses and the Lamb, the song of redemption of those redeemed by His blood. "And I

saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over this mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:2-4 The song that is heard again in our land when that true deliverance is accomplished is "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and glory and blessing." "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power and might, be unto our God for ever and ever. Amen." See Rev. 6-12, and 7-12. This song is the one of victory over death, hell, and the grave.

These disciples referred to in Acts 19:2, had only received the baptism of John at the time when Paul was speaking to them. They confessed this fact in the quotation of the scripture. It is apparent that Paul knew by their speech (which betrays all men sooner or later, as was the case when Peter was speaking with the maid, the damsel, and those that stood by, See Matt. 26:69-74.) that they had not received the Holy Ghost, even though they had confessed to the extent of belief. Paul laid his hands upon them, and the Holy Ghost came. Then they spake with tongues which to my mind is the Gospel of the Son of God. The plurality of the word "tongues" in

Acts 19:6 should not be taken to mean that there is more than one tongue in the true Gospel. In anti-Christ we have the familiar spirits, the wizards, and even the spirit of divination. It is recalled that King Saul visited the woman of Endor. See 1st Sam. 28:7. Rather this plurality of tongues refers to Isaiah 8:20: "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Nay, but by the trying of the spirits it is to the law and the testimony. The law is Moses and the testimony is Christ. They are the two prongs borne on one staff. Acts 2:3,4, reads, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." A tongue is any object used to convey power or strength. To cite you to scripture in verifying this thought, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;" See Mark 16:17. The disciples did not believe in reality until they had received the Holy Ghost. I refer here to the disciples of Jesus. Likewise was the case of those at Ephesus of which you inquire. John 20:22 reads, "And when he had said this, he breathed on them, and saith unto them, Receive ye the

Holy Ghost."

The point to remember in the scripture referred to in your request, Acts 19: 1, 2, is that when people receive water baptism, such are **professed** believers. In such cases, it is not necessarily so that they have received the Holy Ghost, for when this is accomplished and finished in the heart of one, he is born of the Spirit of God, and he possesses a new heart. He will speak with a new tongue. He will clarify the difference in the law of the spirit of life which is in Christ Jesus which made him free from the law of sin and death. (The law of Moses).

I sincerely hope that I have been blessed with light on this subject. I would rather not write one word that would confuse your minds. I hope you both the continued mercies and pleasure of our Lord and Master.

J. M. Mewborn

IN MEMORY OF SISTER MINNIE HILL

It is with a sad heart that we write of our loss of Sister Minnie Hill. Yet we do not mourn our loss as those who have no hope, for we feel that she has gained her eternal home and is now resting where there are no heartaches, sorrows nor pain. The little church at Rougemont has lost a true and faithful member and unless hindered she always filled her seat manifesting the great love that God had shed abroad in her heart for her brethern, sisters, and friends.

To know Aunt Minnie, (as she was known by a host of friends) was to love her. With a countenance of humbleness she walked and spoke softly in the life that she lived. There was always a warm hearted welcome for anyone in her home.

Sister Minnie was a lover of the truth, according to her experience. She was afflicted several years and largely spent the last year of her life in bed, but that did not lessen her faith and love for the truth. She believed God spoke and it was done, commanded and it stood fast. She believed also that if she were one of God's humble poor it was by His Grace.

Sister Minnie was born November 30, 1881, and died October 6, 1964, and was a

member of the Primitive Baptist Church fifty-four years being a member at Rougemont eleven years.

Her funeral was conducted by her Pastor, Elder L. P. Martin, assisted by Elder A. B. Barham, at Rougemont Church. She was laid to rest in Flat River Primitive Baptist Church Cemetery, Roxboro, N.C., beneath a lovely blanket of flowers, there to await her Saviour's call on the Resurrection Morn, when He shall come to gather His own into that eternal home.

May her dear husband and children be reconciled to the loss of a dear companion, and mother; any may the Giver of all good and perfect gifts attend them with His comforting Spirit.

The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

Done by order of the church in conference, this the third Saturday in October, 1964.

Elder L. P. Martin, Moderator

J. Isaac Hill, Clerk

Gladys Allen, Committee

OBITUARY OF ANDREW S. ROCHELLE

Brother Andrew S. Rochelle was born in Pender County, N. C., March 28, 1871, and departed this life May 1, 1964, at the age of 93 years. He united with the Wilmington Primitive Baptist Church on Saturday, August 20, 1932, and was baptized by the pastor, the late Elder R. W. Gurganus. He remained a faithful member, interested in the welfare of the church, and attending services regularly as long as his health permitted.

Brother Rochelle was confined to his room much of the time for the last year, but was most patient and complained very little, remaining alert and rational almost to the last hour. His devoted children were most attentive, including Mrs. Robert Hooper, a daughter, with whom he made his home for many years. Survivors include three daughters, two sons, one brother, one sister, ten grandchildren, and thirteen great grandchildren.

His funeral was conducted Sunday afternoon, May 3rd, 1964, by Elder L.L. Yopp, and Rev. Charles McCombs, after which his body was laid to rest in Bethany Presbyterian Church Cemetery, beneath a beautiful mound of flowers, attesting to the esteem in which he was held.

It is sad to view the vacant seat, and we miss his cherry greetings at our services, but we feel our loss is his eternal gain. To the bereaved family we would say, Grieve not for he had run his race, fought a good fight, and now the battle is over, and he gave strong evidence of a hope for rest in a better world.

Now Therefore, Be it resolved:

1st. That we extend our deepest sympathy to be bereaved family.

2nd. That we extend our deepest sympathy to the bereaved family.

3rd. That a copy of this obituary and these resolutions be sent to Zion's Landmark for publication, a copy recorded in our church

minutes, and a copy sent to the bereaved family.

Written by order of the church in conference on May 16, 1964.

Elder Horace Bryan, Moderator

Bro. Lester Brown, Clerk

Bro. H. W. Dixon, Committee

Sister Amie H. Benson, Committee

In Memory of Mrs. Minnie Cooper, Who passed way February 7th, 1962.

MOTHER

This is a sad and lonely story of my mother who is past and gone;

Oh, the sweet and lonely memories that will always linger on!

She left us to grieve in sorrow, her sweet face to see no more;

We believe she is with Jesus, as are the saints who have gone before.

It is sweet to feel she's resting up in that heavenly home,

But Oh! we do miss her and say, "Oh Mamma, we are so alone!"

We believe that Jesus took her and He always knows best;

So we pray that we will meet her in that home of eternal rest.

She was one of the sweetest mothers a child ever had,

We hope she's gone to heaven where her heart will never be sad,

That she's singing songs of glory in her New Jerusalem home.

Mother wrote a song about Heaven, the sweetest we've known.

We often visit the Old Homestead that Mother loved so much,

But everything's quite different without her loving touch,

Dear Mother has gone to rest in a land far better than this

But her loving smile and gentle ways, in our lives we'll always miss.

Written by her daughter,

Edna C. Smith

Patrick Springs, Va.

OBITUARY

We, the church of Briery Swamp, bow in humble submission to the will of our God in the death of our beloved Sister Ruth Overton, who was born May 6, 1890, and passed away July 20, 1964. Sister Overton was married to Edd Overton February 15, 1908. To this union nine children were born, all of whom are survivors.

Sister Overton united with the church at Briery Swamp the second Saturday in August, 1918, and was baptized by her beloved pastor, B. S. Cowan. She attended her church as long as her health would permit.

The funeral was held at Wilkerson Funeral Chapel by I. B. Jackson of Greenville, N. C. Her body was laid to rest in Greenwood Cemetery under a beautiful mound of flowers to await the resurrection when Christ shall fashion these vile bodies according to the workings whereby He is able to subdue all things to Himself.

We desire a copy of this obituary be sent to the family, and one sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday before the second Sunday in August, 1964.

Sister Lucy House,

Sister Annie James, Committee

OBITUARY OF BROTHER ZEDELL BAKER

We, the members of Bethany Church, bow in humble submission to our Heavenly Father who does all things according to His will, and who has seen fit to remove from this life our brother Zedell Baker.

Brother Baker was sixty-six years old. He united with the church at Bethany by letter in 1950. He was born in the year 1898, and departed this life on October 22, 1964. We, the church of Bethany desire to extend our heart-felt sympathy to the family, for he is survived by his wife, Mrs. Lillie Parnell Baker, two sons, two brothers and two grandchildren.

Therefore, Be It Resolved: That three copies of this resolution be made; and one sent to the bereaved family; one sent to Zion's Landmark for publication; and one recorded in our church records.

Done by order of the church in conference this November 20, 1964.

Elder Calvin Harward, Mod.

Brother D. F. Peedin,

Sister Bessie Peedin, Committee

FIFTH SUNDAY MEETING

Our fifth Sunday meeting will be held, the Lord willing, with the Church at Howard's Chapel the fifth Sunday in January, 1965. Service will begin at 10:00 in the morning.

Howard's Chapel Church is located about six miles west of Norwood, near the little eight miles south of Albemarle, N. C. and town of Aquadale, N. C. All lovers of the truth are cordially invited to attend.

A little brother in hope,

(Elder) C. D. Whitley

BLACK RIVER UNION

The next session of the Black River Union will be held with Reedy Prong Church, the 5th Saturday and Sunday in January, 1965. The church is located about twelve miles East of Dunn, one mile from #55 Highway.

All lovers of the truth are invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Stories Creek Church, beginning Saturday before the fifth Sunday in January, 1965.

Elder Charlie Thomas was chosen to preach the introductory sermon, Elder Jack Hawkins, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

LOWER MAYO UNION

The Fifth Saturday and Sunday meeting of the Lower Mayo Association will convene with the Church at Russells Creek, near Sturart, Patrick County, Va., Saturday at one o'clock p.m. before the fifth Sunday in January, 1965. Russell Creek Church is located about one half mile east of Highway #8, just North of the Virginia and North Carolina line. All lovers of the truth are invited to meet with us. If further information is desired, contact the undersigned.

Sam L. Gilbert,
P.O. Box 2629,
Winston-Salem, N. C.
Elder J. G. Gardner,
Stoneville, N. C.

CHANGE OF TIME AND MEETING PLACE AT NEWPORT NEWS, VA.

Please announce in the Landmark that the time and meeting place of the Primitive Baptists in Newport News, Va., has been changed as follows: The meeting will begin at 7:00 p.m. on Saturday night and at 10:00 A.M. on Sunday morning each fifth Sunday and Saturday before. The new meeting place is the Virginia Garden Center Building, 8216 Orcult Avenue, Newport News, Va., instead of the Parkview Community Center, where we formerly met. We hope the brethren and ministers, especially, will keep us in mind.

Mrs. Theodore Blalock
5919 Orcult Avenue,
Newport News, Va.

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Lower Black Creek. The Church is located on Highway 117 about three miles out of Wilson on the left side of the road in the direction of Goldsboro, N. C. The Union will begin, the Lord willing, the fifth Sunday and Saturday before in January. The introductory sermon is to be preached by Elder J. B. Williams and his alternate is Elder Andrew Boswell.

We wish to invite our brethren, sisters and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams
225 Braswell St.
Rocky Mount, N. C. Union Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pleasant Hill,

near Myrtle Beach, S. C. Pleasant Hill Church is located in Horry County, S. C., on north side of Old Socastee Road leading to Conway, S. C. Visitors coming by Wilmington, N. C., on No. 17 come to second stop light in Myrtle Beach, turn right and continue to the church. Those coming by Conway, S. C., on No. 501 turn right at first stop light and continue to the church.

E. L. Vaught
Union Clerk

ANNOUNCEMENT**OLD SCHOOL, PREDESTINARIAN CHURCHES IN CALIFORNIA**

Secusia Church, meets on 4th Sun., 10:30 A.M. and Sat. night before, in the home of Bro. L. W. Langwell, 12812 S. Williams, Compton, (Los Angeles suburb), just 2 blocks off Long Beach Freeway, and Rosecrans off-ramp, west. Phone No. NE2-8103.

Little Flock Church, Bakersfield, meets on 1st Sun., 10:30 A.M., in The Oldfellows Hall on Alpine St. where it intersects California Ave. and Baker St. Brs. Troy Smith, Clerk, 2735 Monterey, Bakersfield. Phone No. FA2-1830.

Hopewell Church, Stockton, meets on 2nd Sun., 10:30 A.M., at 5620 E. Marsh St. Sister A. M. Tipton, Clerk, 733-7th St., Hollister, To phone, call L. H. Riley, No. HO3-8597.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Oak Grove, Wake County, N.C., the fifth Saturday and Sunday in January, 1965.

Elder S. J. Sauls was chosen to preach the introductory sermon, and Elder T. F. Adams his alternate. All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk
Princeton, N.C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770. \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens Durham, N. C.

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AT

WILSON, NORTH CAROLINA

VOL. XCVIII

JANUARY 1, 1965

NO. 4

CHAPTER XV.

A soft answer turneth away wrath: but grievous words stir up anger.
The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place, beholding the evil and the good.

A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.

Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

Hell and destruction are before the Lord: how much more then the hearts of the children of men?

A scorner loveth not one that reproveth him: neither will he go unto the wise.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"IT IS FINISHED"

Dear Brother and Sister Adams:

I feel I must write again, and try to express what I believe, for I cannot keep silent when I hear so many denying the blessed truth in the words of Jesus Christ when He said, "When Jesus therefore had received the vinegar, He said: It is finished: and He bowed His head, and gave up the ghost." St. John 19:30.

A number of years ago, riding along the highway near Fieldale, Va., on a Saturday morning, someone was singing on the radio:

Life's evening sun is sinking low,

A few more days, and I must go

To meet the deeds that I have done,

Where there will be no setting sun."

My soul cried: Great God, that is not the truth! For if I have to go meet my deeds that I have done, what did Jesus die for? I felt so glad that He, Jesus, died on the cross to pay for the sins of the whole church of God at one time, and God will not demand two payments. To think, or believe, or sing such a song, is a denial of the true doctrine of God, our Savior—a denial of His words: "It is finished." No doubt, as my wife says, those who are under conviction, that is under the law, when they feel they must keep the commandments of the law, not yet having been delivered into a living hope, feel they will have to meet

God with the sin-debt unpaid. But those who have already been delivered from this burden of sin, cannot sing that song, because they have been delivered from under the law. They have been delivered into the gospel covenant day, and have ceased from their own works, their labors, and now rest in Him; being given faith to believe in Jesus and in what He said: "It is finished." According to the scriptures, we find, "There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His Heb. 4:9, 10. (when He said "It is finished.")

I would if I could, write in letters of flowing fire across the skies this truth; that Jesus has already paid in full for our sins by his death on the cross. The poet wrote the hymn:

"Finished, all the types and shadows,

Of the ceremonial Law;

Finished, all that God had promised;

Death and Hell no more shall awe:

It is finished! It is finished!

Saints, from hence your comforts draw." (Gobles Hymnal, No. 44)

The hymns sung by the world, as well as their preaching, deny the power of Jesus and what He has done. These denials are so many, I here quote a few. First,

that Jesus died for the whole world, and quote: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." St. John 3:16. We are told, that to the eastern people of earliest times, the world was very small, including little except Mesopotamia, Canaan, Arabia, and parts of Egypt, and during Old Testament times it remained much the same. This is quite reasonable because the mode of travel was very limited.

The scriptures tell us God did not love Esau, and he was in the world. "For this is the word of promise, at this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:9-13. This scripture alone shows that God does not love everybody on earth. Jesus in answering the Jews, scribes, Pharisees, hypocrites—before they had crucified him—said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I

tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God." St. Jno. 8:44-47.

Is this plain enough? They were in the world. If God loved everybody, how about these? Is it consistent to say God loved the devil's children? Could He have been speaking of the natural world, when He said, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" In St. John 15: 18, 19th. verses Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. God is unchangeable, the same yesterday, today and forever."

The scriptures say in 1st. Tim. 5:24, "Some men's sins are open before hand, going before to judgment; and some men they follow after." To me, those whose sins go before them to judgment means they have already been quickened, made alive to suffer, led to the end of the law, made to give up, feel God's justice, then are led to Christ; feel their sins forgiven because of what He has done (died for their sins) and are therefore led into that heavenly rest; thus to cease from their sins thus to cease from their works and rest in His. Their labor under the con-

viction of the law is thus brought to an end. O! Welcome, thou sweet day of rest! Not under the law now, but under the gospel. No longer hearing the thunderings of the law but under the blessings of the gospel sound which means the glad tidings of salvation, complete in Jesus Christ.

So, thus it is for all whose sins go before them to judgment. And "those whose sins follow after," means, if a man dies in his sins, those sins will follow after, rise with them, and thus will they be justly condemned. So some of us are looking forward in hope of the resurrection, while others are not looking forward to that day of judgment.

Many of the world claim: "God cannot do for us unless we let Him." Here I quote Jeremiah 10:23, "O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps." Again we read in I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are spiritually discerned." So spiritual truth is foolishness to the natural man. No wonder the truth is not understood! Can any with the natural mind understand spiritual things, when the Bible says plainly this cannot be done? Not only is the carnal, natural mind of man, God's enemy, for it remains God's enemy, even after being "Born again," for, the natural mind of man is not "changed" in the spiritual birth, but brought under subjection to the spiritual mind. There is an inward change that brings about outward results. Rom. 8:7.

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The outward results are only to the extent that the natural mind is subdued by the spiritual man that dwells within. (See I Cor. 6:19.)

"It is finished!" O, the boundless depths contained in this one scripture! The law was given that the offense might abound. Given, that we might become guilty before God. That is God's purpose in the law. But, given to Christ to fulfill, and He did just that, for and in behalf of His church. He finished all law worship from henceforth. Finished all it's types, and shadows; for Jesus has come. He is the substance that all the types and shadows were pointing to. He finished the fulfilling of law. He had to die—the final payment demanded by the law for our sins. Then arise from the dead to justify the whole church in the sight of God forever. Please, how many times does the world think God is going to command payment for our sins? Once, twice, on and on without end? So no wonder I think of the world's songs as foolishness. We believe in a finished salvation of a man's immortal soul. The world says it is based on the man's will. This is not the truth, no matter who believes it, and no words of man will ever change it. Jesus says in St. John 6:38, 39, 'For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given

me, I should lose nothing but should raise it up again at the last day."

Brother Adams, I realize my mind is scattering, yet with all I do have remaining, my belief is unchanged. I fully believe all the truth of Jesus' statement: "It is finished." A complete and finished salvation in Him. Nothing remains to be paid. He has already paid it all.

May I say the doctrine we preach and contend for, is foolishness to the world. And what the world calls doctrine, is foolishness to us. As Rudyard Kipling once wrote:

"East is east, and west is west,
And never the twain shall meet."

We are as far apart from the world's doctrine, the belief of it, as the east is from the west. To me, we have been led through four things. Romans 8:29. We have already been foreknown, predestinated, called, justified, and now are waiting to be glorified; which we hope to receive in the resurrection. And in agreement with this while here on earth, we have four evidences of this faith being in us: First, we have restraining grace; constraining grace; sustaining grace; and preserving grace. We so often feel this restraining grace when we are made aware of the fact that our nature is unchanged in the spiritual birth, for we have great need to be kept, and we are. See I Peter 1:3-6. and Psalms 141:3,4. Then we often feel constraining grace, which means to impel, force, compel or go forward. We often feel constrained to read, write or visit someone. To

perform some act of mercy. We feel constrained to pray, or to seek God in mercy, or to flee to Him for guidance, and when so impressed, there is no peace until we perform accordingly.

Sustaining grace is a great mercy, as are all forms of grace. Many times we have a greater burden to bear than we feel able to carry, and except for His sustaining grace we feel we cannot carry on. But when He visits us with sustaining grace, our burdens are made light. His sustaining grace, I am sometimes enabled to say, has kept me all the days of my life. David said: Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

His preserving grace enables His people to carry on. They cannot turn back. Paul said: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor things present, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." His preserving grace will continue with His people to the end, for He said: "Lo, I am with you always, even unto the end of

the world." Matt. 28:20.

Just let me say once more, I believe the words of Jesus in full, without reservation, when He said: "It is finished!" May we be in that gracious number, that day, to rise up from our tomb, to shout His endless praise in that land beyond the skies. When blessed at the throne of grace, remember me. Farewell.

Your brother in hope,
(Elder) Layton Wingfield
Ridgeway, Va.

IN HIS HAND

My dear Carolyn,

As I traveled I found myself wanting to give you the chain of thoughts and events—in fact I have them written—but I find that censorship says: "No." However, I find that these letters are sent out after censoring, instead of being held until after departure.

We left the old station as scheduled — Rode very comfortably and arrived without trouble on schedule. We passed through our town—in fact we were there for quite a little delay — I thought of you, Mother and all — and went so near Norris' house—so near; yet so far! All the way we passed through hometowns of officers and men, each got itchy feet in his own town. First Lieutenant —, well maybe I better not call his name—.

I feel good, happy, blessed and in the hand of Almighty God. Things are so big if we are able to look deep enough to see them. My efficiency rating for last period was "Superior" — the highest I have ever received and the highest of any officer in the unit.

Colonels Korman and Mutter received "excellent." Others received "Very satisfactory." Colonel ——— claimed credit for giving it —so did Major ———, maybe they both did — I would not say! Anyway it is good, and I am humbly proud. It will help me and I am sure all our problems will work out satisfactorily—all I need is strength to be still and see the will of God.

I enjoyed my little hymn book on the way — U.S.O. donated magazines etc. in various towns. The men seemed happy and eager—people love to do things. We are now here, and busy, very busy!

There is a good bit of entertainment available, but somehow I cannot get excited over it. Really, I believe I need a companionable buddy, guess I should cultivate one, I speak and talk with many, but have no one to "unload to" or buddy with — not many see life from the same viewpoint as I do — not many are congenial—that is a great reason I feel to thank God for my little testament and hymn book. Even then, I am not free to read and meditate — for in a group, you cannot, and if you could, you would be conspicuous etc. Still they are a comfort to me, and without my hope, life and separation and trials would be hard indeed. All of my courage and stamina, trust and confidence comes from this little hope—this feeling that I am here for a purpose and am serving the will of God — the hope that He is directing every step, every thought and that it fits together somewhere to form His Sovereign will. I am

confident that "He sits on no precarious throne, nor borrows leave to be." "Jesus, my Shepherd, Husband, Friend, My Prophet Priest and King; My Lord, my Life, my Way, my End; Accept the praise I bring." You know so well what I mean and how I feel — and I am glad, so very glad that He has seen fit to give us both this hope and this understanding and this love. I so desire to praise the Lord as I ought! Even the desire to do so is of Him. It is not nature and cannot come from natural things.

I guess I am filling up space—I must learn to say a lot in a few words. Give my love to Edward, when you write him. I never was able to tell him I loved him, his humble love for the Truth—his understanding that comes only from above. He is indeed a brother now. I will write you again when I can. It is remarkable how my love (yours too) has deepened with each succeeding year! I am sure I loved you November 13, 1931, but how much deeper that love is now. How rich our lives and love has been made with the passing of the years. Dearest, I am now on my way to you, maybe a long way to go — but I am on the way. I feel that I have a job to do as I go—and may I do that job well!

Here, the men try to tempt me on every side, with entertainment—but I do not like the part, the poorly playing of it only makes me more determined. You know that I have a strong wall of defense. I rebel to think that I have to do some things because someone else does them — I trust and hope for

strength to stand alone if necessary, for what my honest convictions tell me is right. We must realize all things are for a purpose and God's will is served in them— "God moves in a mysterious way, His wonders to perform, He plants His footsteps on the sea, And rides upon the storm." —The storm, the uneven places and hard experiences teach us our lessons. Sometimes, like Jonah, we must be sent through the very depth of trials etc. to prepare us for what confronts us in the future.

The rest of the hymn too: O, You know it so well! I would say more, but you are familiar with my thoughts. Really, I write a lot. Poor censor — with a thousand letters like mine — but the thought that comes to me is: That the Lord may put the undesirable in my pathway, in my way of seeing it, but He will guide me through whatever He puts there; it is right and it is for a purpose.

So all in all, I pray that I may run my course with courage and with faith and trusting Him for His Grace.

Loads of love to you, my girls, and the family there.

(Your devoted
Douglas)

A. D. Alston

On my way to France

Aug. 1944

A LETTER

November 12, 1964

Dear Bro. and Sister Adams,

I awoke early yesterday morning with "very elect" on my mind and decided to get up and read what I could on it. Some of the scriptures quoted came to me but

I looked them up to verify them. Please believe me when I say I do not presume to be any kind of an authority, although I believe what I have written is true, and I certainly don't want you to use it if you think it would be confusing or detrimental to the cause in any way.

I've also been concerned and have done a little studying on unleavened bread, but my mind is not free to write on it, although I feel more strongly that the use of unleavened bread is right and is more important than the subject I did write on. But it is too big a subject for me and I better let it alone.

Much love,
Grace Jefferson
3135 Pioneer Dr.
Bakersfield, California

THE VERY ELECT

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

We know that today there are false Christs and false prophets in different parts of the world, and we know they are being followed. Their ways are so cunning and their claim to healing so convincing that they are deceiving many thousands. No doubt, some are God's children who are being deceived and, therefore, His elect. But he has a little few scattered over the world, His "very elect," who are not being deceived by false Christs, and every wind of doctrine. "Many are called, but

few are chosen." It is true that wolves will get in and scatter the sheep for a time and they may even take a few followers, but there will always be those who will be true witnesses, who will be able to detect false Christs, or wolves, and will not follow after them. Of the ten lepers that Jesus cleansed, only one returned to give Him the praise. "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks." Luke 17:15,16. But take note that ten were cleansed.

Some may think that the "very elect" is Jesus Himself, but when Mark writes of the very same thing, he quotes Jesus as saying, "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." Mark 13:22. He did not use the word "very." Jesus, to my mind, could not be the elect because He was part of the Godhead who did the electing. "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. "And all mine are thine and thine are mine." John 17:10. In John 15:16 Jesus says, "Ye have not chosen me, but I have chosen you." He did the choosing, the electing, and therefore could not be the elect or the very elect; at least, not in the sense that His people were elected.

But do not take my word for it. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false proph-

ets are gone out into the world." If what I write does not "ring true" then cast it aside for I may be a deceiver and often fear that I am. But woe unto me if I am one who is trying to deceive the elect.

Humbly submitted,
Grace Jefferson

A GIFT OF LOVE

Dear Brother Adams,

I received your card saying that I will soon begin to receive Zion's Landmark again. You cannot imagine how happy I will be to receive this wonderful publication. I always enjoy reading Zion's Landmark and I have missed it very much during the past few years. Since my husband passed away, I have had no permanent address, which has made it rather difficult for me to get my mail promptly.

I have no idea who is sending me the Landmark, but I do feel that whoever is rendering me this kindness, certainly must be a lover of the true doctrine. I cannot find words to express my thanks and appreciation for this much appreciated service. I can only say thanks, and may God bless you in this kind and thoughtful favor.

Brother Adams, I was so blue all the weekend of the association at Sardis! I longed so much to be there with you dear Brethren and Sisters, who, I heard, were there. You know how sweet and lovely the association was, since you were there at least a portion of the time.

I am in the valley of life so much of my time, but God lifts me out and things seem a little bright-

er at times, and sometimes I am enabled to, and find myself singing hymns that we love so much. At times I am comforted with these words: "Other refuge have I none, hangs my helpless soul on Thee" I am often enabled to review my experience through which came my hope of eternal life. It is a great comfort to me but I feel to be the least of all. I am not worthy of God's goodness and mercy, yet He is my only comfort, and I would not give my hope, if I could, for the whole world, and many more worlds like this. I do not know why I am writing you as I am.

I want to tell you about my address: right now I am in Florida. I have been with my son and his family eight months. I may go back to North Carolina, my old home state, sometime in the near future, anyway, my present address is Mrs. Anna Goolsby, Route 1, Box 347; Belleview, Florida. You will kindly mail the Landmark to this address, and I will notify you if there is any change in my address later, and when I pray that God will bless you and give you many more years to preach the good old doctrine. I need the prayers of those I love.

Mrs. Anna Goolsby

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Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVIII

No. 4

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JAN. 1, 1965

VIEWS ON ISAIAH 46:9,10

Dear Elder Adams:

I would like your views on the 9th and 10th verses of the 46th chapter of Isaiah. I enjoy the Landmark to a much greater extent since moving away from West Virginia where my home church is located.

Your sister in hope,
Mrs. Marilyn Shaw
706 East Line Street
Kirksville, Mo. 63501.

The scripture of which our sister has requested my comments, Isaiah 46:9,10, reads as follows: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning and from ancient times the things that are not yet done, saying. My counsel shall stand, and I will do all my pleasure?—"

This is the word of God spoken by the mouth of His prophet,

Isaiah. God spoke to His people in olden times by the prophets. Paul said, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; . . ." Heb. 1:1,2.

At the time of this prophecy, Israel was in captivity. They were under the rule and reign of the King of Babylon. Israel had become a rebellious and stiffnecked people. They had departed from the true and living God, they had made and worshipped false gods; these gods were made of gold and silver. See Isa. 46:6,7. They were as the prophet said, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid upon Him (Jesus) the iniquity of us all." Isaiah, 53:6.

God loves His people. This is not a love that has a beginning and an ending. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. The time was drawing nigh when God would make bare His arm and deliver the chosen vessels of His mercy. "Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Isa. 46:3,4.

It was in the purpose of God for Cyrus (a type of Jesus here) to deliver his people from the hand of their enemies. He was chosen to execute the counsel of God; "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: Even saying to Jerusalem, Thou shalt be built; and to the temple. Thy foundation shall be laid." Isa. 44:28. Again he said: "Calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also do it." Isa. 46:11. When God's people become afflicted, distressed, and their souls heavily burdened because of their sins and transgressions, or from adversities, only the God of all grace and mercy can relieve them. When He says, "Peace be still, "these burdens flee away instantly, and relief comes to that burdened soul, for God is a very present help in time of need.

Here Israel had gone astray. David said, "Before I was afflicted I went astray, but now I have kept Thy word. When a child of God comes to realize he is utterly dependent, he is receptive to the word of God spoken by the mouth of His prophet: "Look unto me and be ye saved all the ends of the earth: for I am God and there is none else." Isa. 45:22. This scripture certainly applies to all of His little ones who feel so sinful and full of fault—utterly dependent on Him for salvation or even for relief.

God teaches His people that He is Omnipotent, (unlimited in power) Omnipresent, (present everywhere

all the time) Omniscient, (knowing all things all the time). Surely we must believe this, because when tragedies occur in our lives, we almost unconsciously begin to pray fervently to our God, and we talk to Him as though He were present with us and knows all about our sorrows, which is true, He does. This is a great consolation to us, because it means He is our Keeper, our Overseer, our Protector. What would life be without Him. He is our Faith and our Redeemer. Life would be so uncertain, except for this Great Power, Who declared "The end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure."

God created the heavens and the earth and the fullness thereof, He said in His Word: "Thus saith the Lord, The heaven is My throne, and the earth is my footstool —" Isa. 66:1. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." He said in His word, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool—" Isa. 66:1. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beats of the fields are mine. If I were hungry, I would not tell thee: for the world is mine and the fullness thereof."

Psa. 5:10-12.

God is the maker and dispenser of all things, "Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for His work: and I have created the waster to destroy." Isa. 54:16. Israel was in trouble at the time of this prophecy. Their souls were sinking in despair. But God remembered them. He calls to their remembrance the former things how He delivered His people from the wicked hands of men. "Remember the former things of old," meaning those things which were done in ancient times from the beginning of the creation of Adam: the destruction of the old world by the flood; the preservation of Noah, and his family who were in the ark and saved from the deluge. God preserved Lot and his two daughters from the destruction of Sodom and Gomorrah which were destroyed by brimstone and fire. See Genesis 19:24.

Another manifestation of God's love was displayed in delivering the chosen vessels of His mercy from the wicked hand of Pharaoh who held them in bondage four hundred years. "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." Heb. 11:29. They journeyed in the wilderness forty years, and they endured many sore trials and suffered great affliction; they were often pursued by their enemies, but God fought their battles. He through and by His servant Joshua led them across the river of Jordan into Caanan, the promised

land.

Those things which were done by the mighty hand of God were put on record to console them in their distress and trouble. Not their distress and trouble. Not only them but for the comfort of the remnant of his people in the Gospel age as well. Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:7.

God is not to be compared to man. I again repeat His words: "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure —" Isa. 46:9,10.

Solomon said, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. 19:21. It matters not whether it is a good device or an evil device; if it is not in keeping with the counsel of the Lord it will not stand. It does not appear that Peter was prompted by an evil device when he said; "Lord, I am ready to go with Thee, both into prison and into death." Yet Jesus said: "I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke 22:33, 34, and this he did. It remained to be seen that the advent of Jesus, who came into the world, (born of the virgin Mary) grew up to manhood, and was taken by the wicked hands of

men, was crucified and rose as a conqueror over death, hell, and the grave, and was prophesied by the prophets of old.

Many things had already taken place by which they were reminded to "Remember the former things of old; for I am God, and there is none else; I am God and there is none like me." The former things which had already been fulfilled was evidence to those who had an ear to hear and a heart to understand that all the future things, which God spake by the mouth of His prophets, would in due time come to pass according to the purpose and appointment of God, as He said in His word, and as above quoted the text. "Declaring the end from the beginning; and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure; — yea, I have spoken it, I will also bring it to pass; I have purposed it. I will also do it." See Isa. 46:10,11.

Kings and rulers who think themselves mighty and who build up kingdoms and fortify their cities with great bulwarks, are suddenly overthrown by the strong arm of God. This was true of the King of Babylon. "The King spake and said: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. 4:30. But in the next verse we read. "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

And they shall drive thee from men and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers; and his nails like birds' claws. And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, nor say unto Him, What doest Thou?" Dan. 4: 31-35.

In nature men are void of spiritual understanding and think themselves something, but Paul said: "If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. Again Paul said: "Wherefore let him that thinketh he stand take heed lest he fall." 1 Cor. 10:12. Nebuchadnezzar fell. Through his fall he was given an understanding that all nations are reputed as nothing and that God rules in the army of heaven and among the inhabitants

of the earth: and none can stay His hand or say unto Him, What doest Thou? God's ways and thoughts are not as man's; "For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8,9. The greatest men, the Patriarchs, Prophets and Apostles of God were limited in wisdom and knowledge to know and understand the greatness and power of God. Job was a perfect and upright man. He feared God and eschewed evil. He recorded a few things that the readers might know how little he knew about the power and wisdom of God. He said, "Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds; and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding he smiteth through the proud. By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand? Job 26:6-14.

At the appointed time of God,

He opened the eyes of Israel to see the folly of their way. The question may be asked: What were they doing? The prophet said: "They lavish gold out of their bag, and silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him (the idol) upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble." Isa. 46:6,7. False gods, false prophets, and false teachers cannot relieve the distressed souls in their afflictions and troubles.

Israel had transgressed God's holy and righteous law by making and worshiping false gods and graven images. This was a breach of His holy commandment: "Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold." Ex. 20:23. The time has now come when it pleased the Lord to speak by the mouth of His prophet, and bring some things to their remembrance. He said, "Remember this, and show yourselves men: bring it to mind, O ye transgressors! Remember the former things of old: for I am God and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all my pleasure.

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood

of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time: have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else." Isa. 45:20-22.

T. F. ADAMS

IN MEMORY OF SISTER EFFIE BATTEN

The funeral of Sister Effie Batten was conducted Sunday, July 26, 1964, at Bethany Primitive Baptist Church in Pine Level, N. C., of which she was a member. Elder Calvin Harward, her pastor, conducted the funeral.

Sister Batten was sixty-five years of age when she died. She united with Bethany Church June 26, 1915. She was a faithful member. Her brethren and sisters all loved her and we miss her presence for her seat in now vacant, and her tender smile was so welcome among those with whom she enjoyed full fellowship. She was an humble sister.

Sister Batten leaves to mourn her passing, two daughters, one son, three sisters, and five brothers.

Be it resolved that a copy of this obituary be sent to Zion's Landmark, a copy sent to the bereaved family, and one recorded on the Church Book.

Elder Calvin Howard, Moderator
Brother D. F. Peedin,
Sister Bessie Peedin, Committee

IN MEMORY OF MRS. CORA SCOTT KIRBY

Whereas, our Heavenly Father, in His all wise providence, called home one of our beloved members, Mrs. Cora Scott Kirby, July 2, 1964. We, her church and friends, wish to express our appreciation for her life of service.

Sister Kirby was born in Wayne County, November 26, 1902; the daughter of Robert Lee and Emma Holland Scott. At the age of eighteen years, she married Sandford "Jim" Kirby of Lucama, R. F. D. #1, N.C.

Sister Kirby was a loyal member of the Upper Black Creek Primitive Baptist Church thirty-two years. She loved her church and participated in all matters of

interest relative to the welfare of the church. Her exemplary life in the community was a benediction to those associated with her. She was the embodiment of all the attainments of noble, gentle, Christian womanhood—a loving wife, a devoted mother, and a woman of quiet strength.

We desire that God's richest blessings abide with the family; that while we too, shall miss her kindness, her thoughtfulness of others, and her love, we can only commend her loved ones to our heavenly Father for comfort and consolation.

This Sister is survived by her husband, two daughters, Mrs. Hazel Barnes of Fremont, and Mrs. Rachel Kinlaw, of Greenville; one son, J. Russell Kirby of Wilson, N. C., and five grand-children.

Final rites were held at Upper Black Creek Primitive Baptist Church on July 4, 1964.

Officiating ministers were Elder Gerald Pate, Elder T. Floyd Adams, Elder Paul Lamb and Elder J. B. Williams. Interment was at Evergreen Memorial Gardens, Wilson, N. C.

Written by a Friend

JAMES SANLIN SNYDER

James Snyder was born on February 11, 1907, in Oklahoma, and died October 3, 1964, at the age of 57 years. He is survived by his wife, Una, seven sisters, Watie Gill; Clara Clour, Jewell Garland, Bertha Wright, all of Bakersfield, Cal.; Etta Walker, Altadena and Thelma Strickel, Huntington Park, Cal. and Elbie Hilton, Lubbock, Texas; also one brother, Loran, Buena Park California. The sisters living in Bakersfield are all members of Little Flock Church there.

Jimmie, as he was called, was not a member of the Old Baptist Church, but he was a believer in the doctrine of salvation by grace and made an outward manifestation of his love for the Primitive Baptists. He was ill about two years, and I had the pleasure of visiting him many times. Each time, although his sufferings were great, he greeted me with a smile.

Jimmie was loved so well by the Old Baptist that each church sent flowers for his funeral. Amidst a huge floral offering, he was laid to rest in Greenlawn Cemetery in Bakersfield to await the coming of our Lord. The writer was called from North Carolina to conduct his funeral service, and the Good Lord made the way possible for me to render this last service to a dear friend and his family for which I am thankful.

May it please the dear Lord to comfort his dear family and especially his wife, who stood by him so faithful though his illness. His home is still an open home for the Old Baptist. I shall never forget the kindness shown me by this family.

(Elder) T. R. Jefferson

IN MEMORY OF BROTHER GEORGE R. BREWER

Brother George R. Brewer was born in 1902, making his stay here on earth sixty-one years; he departed this life February 16, 1964. He is survived by his wife, Sister Anne Lou Brewer; one daughter, Mrs. V. M. Jones; four sons: G. L.; F. H.; H. W.; C. C.; and three sisters.

Brother Brewer spent many happy years as a member and deacon of the Primitive Baptist Church. His membership was with the church at Province in Birmingham, Alabama. His last statement to the church, near the close of the year 1963, was that that year was the most wonderful year he had ever spent. He came before Providence Church one week before his death and tried so hard to tell of the beauties of that heavenly home. His expressions were the most beautiful I have ever heard fall from anyone's lips.

He was a true believer in salvation by the grace of God and was firm in his belief of the doctrine and order of the Primitive Baptist Church. The memory of this dear Brother will linger long in the hearts and minds of his family, and his brethren and sisters in the church who will sadly miss him; but we believe he has gone to a home of rest, therefore we sorrow not as those who have no hope.

We want to thank God for His goodness and mercy in blessing us with such a leader and deacon as Brother Brewer has been. His funeral was conducted by Elder B. F. Lake, Elder R. O. Simmons and Elder W. C. Edwards with burial in Jefferson Memorial Cemetery, Birmingham, Alabama.

Providence Primitive Baptist Church
By Elder W. C. Edwards

OBITUARY OF SISTER BERTHA LASSITER

It is with sad hearts we will try to write the obituary of Sister Lassiter, who departed this life August 10, 1964, at the age of 78 years. She was born in Martin County. Her parents were the late Samuel and Alice Harding Goddard.

She was twice married, first to Mr. Dalie Johnson, who died many years ago. Her second marriage was to Brother Shade A. Lassiter who departed this life in 1950.

Her survivors are: two sons, Sherwood Lassiter of Clayton with whom she made her home, and Atlee Johnson of Benson;

two daughters, Mrs. Wilton Strickland of Four Oaks; Mrs. Earl Stephenson, Branchville, Va.; one stepson, Ralph Lassiter; one stepdaughter, Mrs. Flossie Myatt; and several grandchildren and great grandchildren who were all very devoted to her and wanted to do everything they could for her pleasure and comfort. Her family always took her to church when she was able to go.

Sister Lassiter united with Clement Primitive Church by experience and baptism in June 1926. She was a very faithful and devoted member to her church, and a firm believer of salvation by grace. It was a great pleasure to her to be with the Brethren and Sisters and talk about the goodness and mercies of God.

Her funeral was held in the Chapel of McLaurin Funeral Home in Clayton by her Pastor, Elder W. D. Barbour, Elder T. F. Adams and Brother Allen Johnson. Burial was in the Lassiter family cemetery.

We, the members of Clement Church are grieved by the loss of this Dear Sister, though we feel our loss is her eternal gain. May a copy of this obituary be sent to Zion's Landmark for publication; one sent to the bereaved family, and a copy be placed on the Church record. Done by order of Clement Church in Conference on September 12, 1964.

W. A. Langdon, and
Annie Langdon, Committee

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens Durham, N. C.

WHITE OAK UNION

The White Oak Union will convene with the Church at Maple Hill, the Lord Willing, on the fifth Saturday and Sunday in January.

We invite the brethren, sisters, and friends to come, especially the ministering brethren.

H. A. Young, Clerk

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CHAPTER XV.

Better is little with the fear of the Lord than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

A wise son maketh a god father: but a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

The way of life is above to the wise, that he may depart from hell beneath.

The Lord will destroy the house of the proud: but he will establish the border of the widow.

The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

The Lord is far from the wicked: but he heareth the prayer of the righteous.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"DUST"

"The Lord God formed man of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Dust, according to the dictionary, is dry earth. The sentence given in explanation is: "The tomb contains the dust of kings." All of us know that dust, as such, is about as near nothing as anything can possibly be. Earth, if properly nourished by the sun and rain, will produce vegetation of various kinds, but dry earth (dust) cannot and does not do that. Yet, that worthless substance from which God formed man is all mankind can claim as his beginning. And, for seven days or more after the earth and heaven were formed, man lay dormant in the earth, as he was still only dust — just that. Sometime after the seventh day, (after all the wonderful work of creation had been finished) "God breathed into his (this man of dust) nostrils the breath of life."

How helpless man was before life was breathed into him! and, how helpless till! "And all the inhabitants of earth are reputed as NOTHING" Dan. 5:35, and all his "Righteousnesses are as filthy rags." Isa, 64:6. Without Him man can do nothing.

Man, as dust, simply could not perform, and as a living soul today, can perform only as God ordained it "From the foundation of

the world," which is to say: if man is performing this very minute, God not only foresaw what he is now doing, but He declared it. He said: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; —" Isa. 46:9,10. So regardless of man's performance, God declared it. He predestinated whatever that performance is, has been, and will ever be. God's plans do not go awry. This is so mysterious, so great, and so beyond our carnal understanding, it is hard to conceive its mysteries. In fact with the carnal mind the whole thing seems absolutely impossible and of course, it is for anyone except that Great Power on High. Given an understanding heart we know that scripture proves it. One who is so great and powerful that He said: "Let there be light and there WAS light," (Gen. 1:3.) when before His command, "Darkness was upon the face of the deep.") We need delve no further into scripture to prove that the "Lord God Omnipotent reigneth;" He always has and always will. In the great majesty of God's works, David declared: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Psal.

76:10.

Sinful man is not a free agent to do what he wants to do unless God wills it so. Paul lacked this power and admitted it: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." Rom. 7:15. Is this not your experience? We are only clay in the hands of the Great Potter (God) to do with us as He ordained. 'O house of Israel, cannot I do with you as this potter? sayeth the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.'" Jer. 18:6. All of us know we do not get all we want in this life, nor can we bring it to pass merely by wishing for it: but Paul said; "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:17. It takes the hand of the Good Lord to produce. God restrains us or He does not restrain us, accordingly we do good or we do evil. We are as helpless as dust without His restraining hand. God made this world for Himself and He rules supreme. "Behold, I am the Lord of All flesh; is there anything too hard for me?" Jer. 32:27. "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and NONE can stay His hand, or say unto Him what doest Thou? Dan. 5:35.

God asks nothing of man, neither works nor money. "If I were hungry I would not tell thee, for the WORLD is mine, and the fullness thereof." Rom. 50:12. "For every beast of the forest is mine and the cattle upon a thousand hills." Psal. 50:16. O, what a powerful God reigns over us at ALL times!

"Behold, He that keepeth Israel shall neither slumber nor sleep." Psal. 121:4. He is an ever present help in time of trouble. "God is our refuge and strength, a very present help in trouble." Psal. 46:1. When trials and temptations seem to beset and overpower us, we long to hear Him whisper those comforting words; "Be still and know that I am God." Psal. 46:10. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." Psal. 48:1. He is so powerful that Kings bow to Him and NONE can stay His hand. Man is so helpless in comparison that discussion of it hardly deserves written space. "With God ALL THINGS are possible," (Matt. 19:26) but with men this is impossible — the difference.

Christ has ever been with the Father. He said: "I came down from heaven not to do mine own will, but the will of Him that sent me." Jno. 6:38. If Christ did not do His own will, while on earth, but the Father's instead, how much less able is man to perform his own will! and how powerless is man to save himself! Christ saved ONLY those the Father GAVE Him to save — no more, no less, "That the saying might be fulfilled, which He spake: Of them which Thou GAVEST ME have I lost none." John 18:9. Also He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over ALL flesh, that He should give eternal life to as many as Thou hast GIVEN Him." John 17:1,2. So how could there be any doubt that God has a chosen

people and by and through Him is the only way of eternal life, and that those whom He chose before the foundation of the world are still His? God's children have ever been His, regardless of how it may seem to the world. "For they are not all Israel which are of Israel, neither, because they are the seed of Abraham, are they all children: but in Isaac shall Thy seed be called. That is, they which are the children of the flesh, these are not the children of God: But the children of the promise are counted for the seed." Again we read: "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture sayeth unto Pharoah, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:15-18.

When Jesus ascended to heaven and was no more in the world, He said: "I pray for them; I pray not for the world (God's kingdom is not of this world) but for them which Thou hast GIVEN me, for they are thine." Jno. 17:11. And He gives this assurance: "While I was with them in the world, I kept them in My Name; Those that Thou GAVEST me I have kept and NONE of them is lost, but the son of perdition; that the scripture might be fulfilled. Jno. 17:12. Blessed assurance for the children

of God! Christ loved them and He prayed for them (Jno. 17:10-24): "And all Mine are Thine; and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. Thy are not of the world, even as I am not of the world. — "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold My glory, which Thou hast given me: for Thou lovedst me before the foundation of the world." John 17:10-16,24.

The more we read the scriptures the more we are convinced of the foreknowledge of God and that the Word is written for His CHOSEN people (they are the only ones who can understand it, and then the understanding must be given to them) and the scriptures are sealed from all others, for none can understand them who has not had an experience in it. Salvation is by the grace and mercy of an everlasting,

everloving God who so loved His people that He gave His life for them.

I firmly believe there are fundamentally or basically only two doctrines in the world today, and this has ever been true — those who believe God saved His people by grace, and that they were chosen in Him before the foundation of the world; and those who believe man is a free moral agent to accept or deny the Christ. The Apostle Paul said: "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in heavenly places in Christ according as He hath **CHOS-EN** us in Him **BEFORE** the foundation of the world, that we should be holy and without blame before Him in love: having **PREDESTI-NATED US UNTO THE ADOPT-ION OF CHILDREN BY JESUS CHRIST TO HIMSELF**, **ACCORD-ING TO THE GOOD PLEASURE OF HIS WILL**, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. Eph. 1:3-6.

Christ said: "Ye **HAVE NOT CHOSEN ME, BUT I HAVE CHOS-EN YOU**, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." Jno. 15:16. There are those who believe "It is not within man that walketh to direct his steps, (Jer. 10:23) and then there are those who feel that they can direct their own steps. There are those who contend that man of himself has nothing to do with being born again; then there are those who say man can bring it about

by his own efforts. (Although I have heard many people say they knew they were Christians, and were saved, and that they had been born again, I have yet to find the first one who could prove that state of Utopia by scripture.)

We find the same two doctrines demonstrated in those who believe God reveals His word to His chosen people; and those who believe they can be taught it by man, but Paul said: "I neither received it of man, neither was I taught it, but by the **REVELATION of Jesus Christ**." Gal. 1:12. "At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven and earth, because Thou hast **HID** these things from the wise and prudent, and hast **REVEALED THEM UNTO BABES**." Matt. 11:25. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. For after that in the wisdom of God, the world by **WISDOM KNEW NOT GOD**, it pleased God by the foolishness of preaching to save them that (already) believed. I Cor. 1:20,21.

Again we see the two doctrines illustrated or manifest by those who refute the doctrine of sending missionaries to carry the word of God and the doctrine of salvation to people of other lands (believing God's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear), and by those who feel exalted sufficiently to accomplish the great work of salvation, claiming they can either accept salvation or reject it, and that they are capable of spreading salvation to the heathen and saving many

souls for Christ as a co-worker with Christ. But we read the words of the Lord (St. Mark 13:21-33) "And then if man shall say to you, Lo, here is Christ; or, lo, He is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send His angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." David said: "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." Psa. 107:1,2,3, and Peter said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. I Peter 4:9,10.

When Christ commanded His disciples to "Go ye into all the world, and preach the gospel to every

creature," he did not mean to go to China, Japan, the jungles of Africa nor any such, as is the popular opinion among many people, but He meant that His word should now be preached among the Gentiles as well as the Jews. When Jesus sent out His twelve disciples, He commanded them saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:5: But after the crucifixion of Christ, when He had fulfilled the law, and established new commandments, the law of Moses was done away, and He "appeared unto the eleven as they sat at meat," then He told them to "Go ye into ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In other words their preaching should no longer be confined to the Jews only; but to both the Jews and Gentiles, which includes the entire world, for what are not Jews are Gentiles.

There are evidently false prophets (preachers) among us, because Jesus said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. The Prophet Jeremiah said: "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of

Nought, and the deceit of their heart." Jer. 14:14. (I often feel to say prayerfully: O! I do thank Thee, Dear God, that Thou hast been merciful to me, and underserving sinner, and hast shown me that salvation is of Thee and by Thy grace. It is all in the hands of the Lord! Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Rom. 9:18. God did not commission just anyone to preach, "And how shall they preach except they be sent?" etc. Rom. 10:15.

Again we see the contrast between the two doctrines: One group believes God is just in ALL that He does, and has done from the beginning: not only just but merciful to poor sinners. The other group says God is unjust if He has a chosen people, whom He chose out of the world, and they reject such a doctrine. They feel that if they let God come into their hearts, He will save them, and that God wants to save them and wants them to call upon His name and accept His salvation. They contend that they can and do win souls for Christ, and that God needs them to help Him win and save souls. We find that Paul said: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom.11:33. He further said: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18. It was His pleasure to choose a few in comparison to the multitudes of mankind. Deut. 7:7 says "The Lord did not set His love upon you, nor choose

you, because ye were more in number than any people; for ye were the FEWEST OF ALL PEOPLE." Deut. 7:7. "Esais also crieth concerning Israel, through the number of the children of Israel be as the sand of the sea, a REMNANT (small amount) shall be saved." Rom. 9:27. It is not for man to question the wisdom of God in any of His judgments. I believe most sinners who know they are such, feel that God would be just in excluding them from any of His mercies, because they see themselves so vile, undone and altogether unworthy. However they cling to the little spark of hope within themselves, and try to do their best, but the harder they try the more vivid are their weaknesses and failures to perform any good.

God's children were chosen before the foundation of the world and He is not choosing them as time goes on, accepting those who are doing good nor denying those who are "sinning." This decision was complete in Him before the foundation of the world. All flesh is full of sin, but only those to whom it has been revealed know this. John said: "If we say we have not sinned, we make Him a liar, and His word is not in us." I John 1:10. This being true, in what category do those fall who claim they are not sinners? There are many who feel themselves "whole and need no physician." "Except the Lord of Host had left unto us a very small Remnant, we should have been as Sodom and we should be like unto Gomarrah." Isa. 1:9. There will ever be the remnant who feel the need of the GREAT PHYSICIAN."

Those who believe man has no more to do with being born into spiritual life than he had with being born into this natural life, believe also it is just as impossible to "work out your own salvation, except that God "worketh in you, both to will and to do of His good pleasure." (See Phil. 2:12.) It is just as impossible for man to accept Christ as his Savior without the power of God in His soul, as it is to cause himself to be born into this natural world. Christ said: "No man can come to me, EXCEPT the Father which hath sent me to draw him: and I will raise him up at the last day." Jno. 6:44.

As final as it may seem, God's children believe the work was finished when God said it was and nothing has been taken from nor added to — nothing has gone amiss, awry, nor have there been any surprises or disappointments. As Elder Thomas say: "It wa all fixed before the foundation of the world, by God, "Who worketh ALL thing after the counsel of His OWN WILL."

Since Christ said: "I have finished the work which Thou gavest me to do," (Jno. 17:4) God's poor sinners (who are pure in Spirit) can rest in peace with the assurance that all of God's work was done for the good of His people and for the glory of God's Kingdom. And when those for whom Jesus bled and died and for whom the work was finished, fulfill their allotted time on this earth, all will be well with them. Oh! my chief concern is whether or not a poor sinner such as I is included in that remnant which He chose through

His great mercy, to bless and to save with an holy calling.

How comforting to know that the choosing was in His hands and He is merciful to sinners!

Elizabeth C. Edwards
417 S. Boylan Ave.
Raleigh, N. C.

SWEET MOMENTS OF JOY

Dear Brother Floyd and
Sister Pauline,

We feel much indebted to you and to our church for the love and fellowship shown us during our recent visit back home. May the Good Lord grant us thankful hearts for these and all other blessings that have so enriched our souls, for we were happy to again attend our church meetings, and see the dear folks there. We enjoyed the preaching too, and especially enjoyed your sermon on Sunday, but such sweet moments of joy do not remain with us always. If we stayed full all the time we would never get hungry, therefore it becomes necessary for emptiness, which brings on a craving for food. This is true both naturally and spiritually. Jesus said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Matt. 5,6. I am sure David felt full of the love, mercy, and goodness of the Lord when he said: "My cup runneth over." Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever." But such was not always the case with him, for we find him saying: "How long wilt Thou forget me, O Lord? forever? How long wilt Thou hide Thy face from me?" It gives us

much comfort when we can find within our hearts such experiences, and such sensational relationships with men of God such as David and Job, as well as others, who were blessed to be so greatly favored with God's grace.

We regret that our time had to be so short among our family and friends in North Carolina. There were many we would have loved so much to see, but missed entirely. We deeply regret not seeing Brother J. M. (Mewborn) and his family. Please do give them our regards. They too, are very dear to our hearts. On our way back, we drove to the little town of Hornbeak, Tennessee, to see the four orphaned children since last September when their parents were killed in a car accident here. The father was one of the boys in Paul's Battery and they also were close neighbors to us. Those children were so glad to see us, it brought tears to our eyes. They now live with their maternal grandparents, who were appointed by the court as legal guardians. We found them doing well, and in good care.

We arrived in Shreveport a little tired, but we hope thankful to our God for blessing us with a safe, and very pleasant trip, the memory of which still lingers. In our journey, we traveled through twelve states, some of which were heavily covered with snow and ice, but the highways had been cleared in most places to prevent hazardous travel. After having left eighteen inches of snow, and a temperature of seven below zero in Pennsylvania, we welcomed a very pleasant temperature of sev-

enty - eight degrees in Shreveport, Louisiana, just four days later with airconditioning on in our car. This seemed an almost unbelievable difference in temperature of the two places.

On our way through Washington, D. C., Paul stopped in at the Pentagon to see what the outlook might be in reference to a transfer to a location nearer North Carolina or at least to a state where some of our churches are located, but were informed that he would probably stay here another three years. We hoped we might be able to arrange to be near a church of our faith and order. But our God knows what is best, and worketh all things according to His own will and pleasure. Of that I have no doubt, but I find that I am not submissive nor reconciled at all times, and even as my heart cries, Why? Why? I am reminded of the cries of David, saying, "I know, O Lord, that thy judgments are right, and that Thou in faithfulness hast afflicted me. Thy hands have made me and fashioned me, given me understanding that I may learn Thy commandments. Psalms 119. It is by the stripes of His grace and mercy that we learn obedience, and are made submissive to His will. He chastens His people with healing stripes of mercy and love, and enables us to understand in Spirit, and in truth, that "All things work together for good to them that love God, to them which are the called according to His purpose."

Pardon me for taking up so much of your time. This leaves us both as well as usual, and we hope

you and yours are in good health. We desire to be remembered in your prayers. Should the Good Lord direct your mind to come to this part of the country, we would love to have you visit us.

May He continue to bless you in service to Him, and to His people. Paul joins me in sending our deep love and fellowship.

In humble hope,
Meta Belle and
Paul Rohrbaugh
Shreveport, La.

Brother and Sister Rohrbaugh have been transferred to Germany since the above letter was written.

Editor

CALIFORNIA LETTER

Dear Elder Adams,

I am enclosing my renewal to the Landmark. Please put the small amount left over into the indigent fund. I enjoy the Landmark so much! and I look forward to the arrival of every issue. While I know I am not alone in my feelings, it is such a comfort to read the Landmark and be reassured. In my daily living circle, there seems to be no one at all who has the same views that I do, but I am so thankful there is one lady a few miles away that I can call and talk to. She usually attends meetings at Compton with me.

Let me take this opportunity to thank you for helping me to find the meeting place in Compton at Mr. Langwell's home; and also for sending Elder and Mrs. Jefferson my address. I cannot tell you how happy I was to find there was a

meeting place near enough for me to attend. I also enjoyed being able to talk to you on the phone last year when you were out here. I had hoped I might be able to meet you, but since I did not, maybe a time will come when I will be able to know you personally.

I am so glad Elder and Mrs. Jefferson, and Mr. and Mrs. Tipton could go to visit with all of you and attend the associations. And of course, I was really pleased that they got to meet my parents and spend the night with them (Mr. and Mrs. Dorsey Meeks in Leaksville, N. C.). Mama and Daddy seemed to have very much enjoyed having them.

My address has changed since I first started getting the Landmark. It is now 12532 Blue Spruce Ave. Garden Grove, California, 92640.

I will close for now. May God have mercy on us all.

A lonely sinner,
Norma Conley

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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THE WORD DOG

Dear Mr. Adams:

Inclosed is a check for three dollars for the renewal of my landmark subscription. Dogs are spoken of in several places in the Bible. Will you please give your comments on the various scriptures in which this term is used?

Sincerely yours,
Mrs. Lee Roberson
Parmele, N. C.

The word dog or dogs which we find recorded in the scriptures does not always have reference to natural dogs. Dogs were not numbered among the clean beasts under the law of Moses. It was only those animals that divided at the hoof and chewed the cud that were considered clean. Swine were among the unclean beasts, even though their hoofs divide, they do not chew the cud.

The dog being an unclean animal, the term dog was used as a

reproach or one of low class. The dictionary's definition is: a low contemptible fellow. It is evident that there were numerous troops or gangs of wild dogs, that devoured dead bodies for it is recorded, "Him that dieth of Jero-boam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it." Kings 14:11. These dogs were so fierce and cruel, and such objects of dislike that fierce and cruel enemies particularly were called dogs. David prophesied of the coming of Christ, the shameful way, and cruel treatment that he would suffer at the hands of his enemies when He would be put to death. "For dogs (meaning cruel enemies, low contemptible men) have compassed me; the assembly of the wicked have inclosed me: they pierced My hands and My feet. I may tell all my bones: (meaning complaints) they look and stare at me. They part my garments among them, and cast lots upon my vesture." Psa. 22:16-18.

The first account we find recorded about dogs in the scriptures, was of the night when the children of Israel were delivered from the Egyptian bondage. "But against any of the children of Israel shall not a dog move his tongue against man or beast: That ye may know how that the Lord doth put a difference between the Egyptians and Israel." Ex. 11:7. In this instance the reference was to natural dogs — the animal we know as dogs. It is the nature of dogs to bark at night especially so when there are unusual noises

and no lights, for it is their nature to seek to protect their charges—the ones for whom they feel to be responsible. This is proof that God controlled the tongues of the dogs on that occasion, because it was abnormal for them to have been silent on such an occasion: even if we had no record that God told Moses: “But against any of the children of Israel shall not a dog move his tongue against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel,” Ex. 11:7: this evidence is certainly conclusive or without doubt. But God controls all things. We can so often recognize the hand of our controlling God, even in the little things of life, and rebuke ourselves for ever questioning His oversight.

When David became King after King Saul's death, he inquired: “Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?” (whose soul was knit to that of David) A servant of Saul's house was called and David asked of him: “Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba (a servant of Saul's house) said unto the King, Jonathan hath yet a son, which is lame on his feet.” This was Mephibosheth. David sent for him and he fell on his face in humbleness before King David, who said: “Fear not: for I will surely shew thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul, thy Father; and thou shalt eat bread at my table continually.” Mephibosheth “bowed himself, and

said, What is thy servant, that thou shouldst look upon such a dead dog as I am?” II Sam. 9th. chapter. He was a grandson of Saul, and he was lame on both feet. He felt unworthy of the kindness and blessings which were bestowed upon him by David.

May it be observed that while at David's table, his deformed feet could not be seen, only the comely parts were visible. How true in the experience of God's humble poor! who feel to be so vile and sinful and not worthy of the great blessings of God. To the children of grace, there are no comely parts, according to their self-esteem for what they had thought was beauty in their own lives—their self-righteousness — has now turned into unworthiness, sin, pollution, vileness, and wretched dependence on God. Yet when they are favored to spiritually eat the flesh of the Son of God and drink His blood, their comeliness (beauty of soul) can be beheld, for they are meek and lowly and are filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. May I suggest that our inquirer as well as others who have a mind to do so, read the ninth chapter of II Samuel and see a beautiful type of Jesus who provides and cares for all the poor, halt and lame who feel to be unworthy of His goodness and mercy.

Also speaking of dogs, there are many professors who are not possessors of this great love of God, and who are compared to greedy dogs who never get enough to satisfy their greed for gain. The proph-

et said, "Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Isa. 56:11. These Shepherds compare favorably to the false prophets and false teachers, Scribes and Pharisees. "They devoured widow's houses and for pretense made long prayers to be heard of men. They fleeced the poor to satisfy their greed for gain." They sought the praise of men, they were proud and boastful. The Savior said, "They loved the uppermost rooms at feast, and the chief seats in the Synagogues." All their works were done to be seen of men. "Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Matt. 23:27.

Jesus said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. 7:6. The Savior compared the unbelieving Jews to dogs and swine whose circumcision was of the flesh only; and not of the heart. Paul, in writing to the true worshipers at Phillipi, said, "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Dogs as used in the above scriptures are used figuratively, and so is swine. They represent people who are ene-

mies of the truth, they have devouring spirits and would destroy the truth that is loved and worshiped by the children of God, were it possible for them to do so. When Jesus said give not that which is holy unto dogs, He meant to those who have an experience of grace, and some understanding of many experimental scriptures, Do not talk to those who have not an experience of grace, and tell them of the sweet revelations you have had, or even dreams, which you accept as assurances that you are one of His, and that you have been washed in the blood of the Holy Lamb of God. The experience of grace that His people cherish, should never be submitted or exposed to swine (unbelievers). The things that are precious to your souls are Holy, you would never cast holy things to dogs, and these experiences are pearls — your pearls — you would never cast your pearls, which are more precious than gold to you, before swine to trample under their feet, and then turn and rend you, that is persecute you: say belittling words to you, humiliating expressions, denying the doctrine you love and worship. So cast not your pearls before swine, nor give that which is holy to dogs. "Beware of Dogs." "Beware of evil doers!" Dogs as used here are evil doers. "Beware of concision!" Concision is an act of dividing (or cutting off), or causing divisions among the children of God. They are evil doers also. These divisions are usually caused by those who are eager to promote the preeminence of themselves over other brethren

who are loved and esteemed among their people — the people of God. They are full of jealousy and conceit and work many evils among his people with their cunning devices; so beware of concisions, they are caused by deceivers! and cause much grief and trouble among God's children.

The Lord's people "are the circumcision of the heart, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Circumcision means the act of cutting around. That is what God does for His people. He cuts around their hearts, spiritually speaking. When this is done they have no love for man's work of righteousness. Their desires are for spiritual food, spiritual joys, spiritual knowledge, spiritual understanding, and spiritual associates. How lonely one feels in a group who are discussing their works, their church associations, and organizations, and their relation to such, and sometimes they commit themselves on some scripture, but their expressed opinion is usually far from the understanding of those who have been redeemed from under the law.

The last account we have of dogs is recorded in Revelations. The Angel of God shewed His servant, John, many things. He saw the Holy City, New Jerusalem. He saw a pure river of water of life, clear as crystal proceeding from the throne of God and the Lamb. He saw the tree of life (Jesus) in the midst of the street of it and on either side of the river. Those who keep and do the commandments of God, have a right to the

tree of life. Jesus fulfilled the commandments that are written in the law of Moses. Men are too vile and sinful in the flesh, to keep these commandments. Jesus satisfied divine justice and brought in an everlasting righteousness to those whom he redeemed from the curse of the law. He put a new commandment in their hearts and wrote it in their minds. This is the law of love which cannot be broken. It is a tie, that binds them together in the love of the truth. They love the Lord Jesus Christ, not for anything good they have done, but because of what He did for them. The new commandment: "That ye love one another; as I have loved you, that ye also love one another." Jno. 13:34. With the love of God in our hearts, and His command in our hearts (If we are His, both are in our hearts) then we will certainly love one another. When the Spirit of God is overwhelming our hearts, we have a love and compassion for everybody, even those who would despitely use us

Jesus redeemed his people from the lowest "hole." "Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the Rock whence ye are hewn, and the hole of the pit whence ye are digged." He took them up out of an horrible pit (sin) and put their feet upon the Rock (Christ Jesus). He established — fixed or determined — their goings and put a new song into their mouths, which is everlasting praise to God.

The children of God keep and do the commandments of God. Not in

nature but in the Spirit. This is made manifest by the fruits of the spirit, which is evidence that they are born of the Spirit of God. "By their fruits ye shall know them." Matt. 7:20. It is by the blessing of God that they do and keep His commandments. That is, He enables them to have the spiritual strength to keep these commandments, and they are kept in the Spirit only, not in the flesh, for we are like Paul who said: "For the good that I would I do not: but the evil which I would not, that I do." Rom. 7:19, and he said, "It is no more I that do it, but sin that dwelleth in me." That is why we have a warfare within: this flesh commits evil and the soul united with the Spirit of God is pure and seeks to do right, and does do right, but this warfare causes us to be engulfed in fear and doubt that we are even in the matter at all. But if we are His, we were chosen in Him before the foundation of the world, and His death and resurrection were for us, His chosen few (as compared with the many generations of people who have lived since the world was inhabited). This matter is sealed, but we are shown constantly and continually our sinful condition, our weakness, and our dependence on Christ that we in humbleness will be enabled to pray, beg for mercy and blessings, and sing praises to His matchless name for great blessings He has wrought upon our sorrowful souls.

When Christ came and died for His people that the Father gave to Him to redeem from under the

curse of the law, the law of Moses was fulfilled and replaced with these two commandments: "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Jesus said, "My commandments are not greivous." Surely there is nothing greivous about loving Jesus and those who are born of the Spirit of God. These are the blessed people of God. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15.

Dogs are filthy. Solomon said, "As a dog returneth to his vomit, so a fool returneth to his folly." Prov. 26:11. Peter spoke of false prophets and said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction." 2nd. Peter 2:1. He compared them to wells without water and clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. "For it would have been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandments

delivered unto them." See II Peter 2:21. Not that they had known righteousness by faith, but the righteousness of God which is written in the law of Moses. They departed from the law of Moses and followed the traditions of the elders. Jesus said, "But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 15:9.

The law of Moses has never offered eternal life and salvation. Paul said, "Therefore by the deeds of the law shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:20. The law discovers sin and reveals the corruption that dwells within. Paul said, "I had not known sin, but by the law: for I had not known lust, except the law said, Thou shalt not covet." Rom. 7:7. These false teachers, taught that it was essential and binding upon the people to be circumcised in the flesh after the manner of Moses, otherwise they could not be saved. Circumcision of the flesh and sacrifice offerings under the law were only in types and shadows which were in remembrance of sin. They pointed to the true offering; which is Jesus who made one offering and forever put away sin by the sacrifice of Himself.

Those who are redeemed from under the law are circumcised in the heart and not in the flesh. They worship God in Spirit. They rejoice in Christ Jesus. They have no trust in the arm of the flesh. These false teachers were numerous and taught a justifying righteousness by the deeds of the law. They deceived the minds of the innocent and many followed their evil ways. Peter said, "It is happened unto them according to the true proverb. The dog is turned to his own vomit again, and the sow that is washed, to her wallowing in the mire." II Peter 2:22.

T. F. Adams

APPOINTMENTS FOR

- Elders W. E. Staley And A. B. Barham**
Mill Branch Association:
 Mill Branch Church, Feb. 8, 7:30 p.m.
 Simpson Creek Church, Feb. 9, 11 o'clock a.m.
 Tabor City Church, Feb. 9, 7:30 p.m.
 Pierway Church, Feb. 10, 11 o'clock a.m.
White Oak Association:
 Wilmington Church, Feb. 10, 7:30 p.m.
 Northeast Church, Feb. 11, 11 o'clock a.m.
 Southwest Church, Feb. 11 7:30 p.m.
 Cypress Creek Church, Feb. 12, 11 o'clock a. m.
 Muddy Creek Church, Feb. 12, 7:30 p.m.
 Sand Hill Church, Feb. 13, 11 o'clock a.m.
Black Creek Association:
 Goldsboro Church, Feb. 13, 7:30 p.m.
 Lower Black Creek Church, Feb. 11 o'clock a.m.
 Contentna Church, Feb. 14, 7:30 p.m.
 Creeches Church, Feb. 15, 11 o'clock a.m.
Seven Mile Association:
 Primitive Zion Church, Feb. 15, 7:30 p.m.
Little River Association:
 Fellowship Church, Feb. 16, 7:30 p.m.
 Willow Springs Church, Feb. 17, 7:30 p.m.

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CHAPTER XV.

The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

The ear that heareth the reproof of life abideth among the wise.

He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom; and before honour is humility.

CHAPTER XVI.

The preparations of the heart in man, and the answer of the tongue, is from the Lord.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Commit thy works unto the Lord, and thy thoughts shall be established.

The Lord hath made all things for himself: yea, even the wicked for the day of evil.

Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Better is a little with righteousness than great revenues without right.

A man's heart deviseth his way: but the Lord directeth his steps.

A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

A just weight and balance are the Lord's: all the weights of the bag are his work.

It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE ELECT OF GOD

Dear Brother Adams,

If I may call you Brother! I heard two Old Baptist ministers preach from the following text, and I enjoyed it so much that I have wanted to tell someone about it. But where I live and also owing to conditions, I rarely ever have an opportunity to converse with anyone on such subjects, who are interested. The text written by John the Revelator: 'And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14:13.

As I understand this scripture it is talking about the elect of God. Now we all know something about elections. We go to the polls to engage in an election: but as God's thoughts and His ways are as far above our ways as the Heavens are above the earth, so is His election. If there is a people that is blessed to die in the Lord, it seems to me that there is a people that is not blessed to die in the Lord. I feel that all people that believe in the doctrine of election, free grace, predestination and obedience believe this. Paul said: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein

He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known to us the mystery of His will, according to His good pleasure which he hath purposed in Himself: That in the dispensation of the fulness of times He might gather together in one, all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ.' Eph. 1:5-12.

It is not my intention to try to tell something new, but to try, if God gives me liberty, to show the wonderful works of God. Now I believe there is nothing too large, and nothing too small for God, and I believe that what is to be will certainly be; because there is a reason and a cause for all things that transpire, and that all things that God created from Angels down to the smallest insects are fulfilling the purpose that the great Creator created them for. "All scripture is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly

furnished unto all good works. II Tim. 13:16,17.

I know all righteousness and grace is in Christ Jesus, and the righteousness of man is as filthy rags, as spoken by the Prophet Isaiah, in the sight of God, but sometimes we wonder why we never hear Old Baptist ministers use any text on obedience such as: "I beseech ye therefore Brethren by the mercy of God that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." I realize if a man performs one righteous act, or a thousand, it is God that works in him both to will and to do of His good pleasure. See Phil. 2:13.

We make announcements of this meeting or that meeting, and if we become ill or some member of our family becomes ill, we see a physician, or go to a hospital, believing all the time that we will die at an appointed time and that no doctor nor nurse can lengthen our lives one minute, yet the only explanation we have is that God has a purpose for the physicians, nurses and hospitals also, and they will perform that purpose. The wise man Solomon said: "To every thing there is a season, and a time to every purpose under the heaven; —" and the Prophet Isaiah said He declared the end from the beginning, and God told Pharaoh, "Even for this same purpose have I raised thee up that I might show my power in thee, that My name might be declared throughout the earth."

Christ said, "I am He that liveth and was dead; and behold, I am

alive forevermore, Amen; and I have the keys of hell and of death." I think at times I realize how very helpless man is. John wrote that scripture by the inspiration of God. If we understand it, we must be endowed with the spirit of the writer. Paul said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. God spoke by the mouth of his Prophet of old, "Comfort ye, comfort ye My people, sayeth your God. Speak ye comfortably unto Jerusalem, cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isa 40:1,2.

After much consideration, I think I can answer my own question: The reason we never hear Old Baptist Ministers use a text on obedience is because we see ourselves as we are: so vile and corrupt by nature that we do not feel worthy of talking about anything from the speaker's stand except the goodness, mercy and glory of our God and Saviour.

Brother Adams, I do not ask you to answer this letter nor to print it in your paper, but if you find anything that is not sound doctrine, I will appreciate it if you will correct same through the paper, if you can feel to do this.

I believe God in His all wise purpose, and knowledge, and by His holy will did predestinate the wicked for the day of evil, and none of them shall understand. The mystery of Godliness is so great that Paul could not fathom its depths.

This he expressed in I Timothy 3:16: He said, "Without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believe on in the world, received up into glory." Paul also said: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

That great Apostle of our God, Paul, said, "I withstood him (meaning Peter) to his face, (another great Apostle of our Saviour,) for he was to be blamed," Gal. 2:11. I know or think I know that our God is able and does make all things work together for good to them that love God to them that are the called according to His purpose. See Rom. 8:25. The righteousness of man is as filthy rags in the sight of God, and I believe this is one of the most deadly pitfalls that God's little children fall into. God allows Satan to buffet us until we see how helpless and sinful we really are. Again Paul said: "These things, Brethren, I have in a figure transferred to myself and to Appollos for your sakes; that ye might in us not think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I Cor. 4:6,7.

Well I have digressed from what I intended to write about, for I

meant to have written on election. Election is perhaps one of the most hated scriptural terms in our language, other than predestination, to the unbeliever; but to those who have a hope in Christ, election and predestination of God are the foundation of our doctrine, as well as the death, burial, resurrection, and ascension of Christ.

Brother Adams, I will appreciate your views on the following scripture: "For we are His workmanship created in Christ Jesus unto good works which God has before ordained that we should walk in them." Eph. 2:10. If I have any reason for a little hope, it is not because I have walked in good works, for, I have never performed any good works, that is, this old Adam man has not but within my heart, I desire that my daily walk may be exemplary, and that my conduct and my speech may be above reproach, but I fall far short of what I desire. So much of my time I feel as Paul expressed: "When I would do good, evil is present with me," and if I am cast off on the left at the last day, I am sure I will say just what our Lord said we will say: "Lord, have we not prophesied in Thy Name, cast out devils? and in Thy name done many wonderful works?" Matt. 7:22. His reply to those on His left is the most awful thought that has ever entered my mind should it apply to me personally: "I never knew you; depart from me, ye that work iniquity." To think of anyone going into a lake of fire where he never dies and the flame is never quenched is horrible and inconceivable; but we

have to believe this if we believe the Book of all books, and we have to believe it will be just and right, and according to God's will.

It has been sometime since I started this letter, but time like all of creation, goes on and God shows His little children wisdom and knowledge in spite of this carnal mind. After consideration, and as I hope, feeling led by the Spirit of Almighty God, we could never worship God in Spirit and in truth if He did not show us how utterly helpless we are, and our great need of Him. For this doctrine is so contrary to the carnal mind that we deny it in our nature, until the Lord reveals Himself to us and causes us to love not only the doctrine, but we love God Himself, and we yearn for His guidance and His presence; His love and His mercy. I wish I could say as David said: "Though I walk through the valley of the shadow of death, I will fear no evil. I have reached the place that I am fearful about all the time. One of the things that keeps me in this state of fear is, that I know God is not a God who hath pleasure in wickedness, (See Psa. 5:4.) Then how can He love an evil minded creature such as I am? I am not worthy of His love, and it is only through mercy and grace that He died that I might live, and He became my worthiness. We did not choose Him but He chose us before the foundation of the world. See Eph. 1:4.

I take courage in scriptures that are in agreement with my experience such as: "The fear of the Lord is to hate evil," and "The fear

of the Lord is the beginning of Wisdom." I feel that surely I can say I fear Israel's God, because I do know that I hate the evil that I see in my own life, and I often beg the Lord to save me from the evil that I see so plainly within myself. One other thing that gives me hope is: the songs we love and often sing such as, "Let those refuse to sing who never knew our God, but children of the heavenly King, may speak their joys abroad." Sometimes these hymns mean much more to me than at other times. Sometimes I rejoice in the words that see to have so much sweetness in them to me, at other times I cannot feel the witness within. See I Jno. 5:10. Another hymn written by Augustas Toplady just fits me, for it is in accord with my experience. "Nothing in my hand I bring, simply to the cross I cling, Black I to the fountain fly; Wash me Savior or I die." Rock of Ages is the title of this hymn. Toplady was what we call an absolute Predestinarian.

Whether or not I have an experience of grace, I do say this: I would not separate with the hope I have for anything on earth, and if I were not in the covenant of grace before the foundation then I am a lost and ruined creature. What a horrible thought!

When God placed Adam and Eve in the garden of Eden they were given a nature such as their subjects still have, but their way of life was before ordained and they did as they did to fulfill the purpose for which they were there to fulfill, just as we, as their

descendants, are doing. Whether I am one of His elect or not, I feel to be the chief of sinners.

(Elder) W. E. Pardew

R. F. D. No. 1

Jonesville, N. C.

A LONG DRY SEASON

Dear Brother and Sister Adams,

I was so glad to see you both again yesterday. This morning I hope I am feasting on God's love, yet I am poor, wretched and undone. I have had such a long dry season in my poor soul that I have been made to fear so much of late that it was all a mistake and that surely I have never felt the great love of God in the sense that I have hoped. But I feel this morning that I have received one more crumb from the Master's table.

I awoke about five o'clock this morning and soon in my imagination I could hear Brother Golden Harris preaching so sweetly! Just as I heard him on Monday of the Salem Association, for many years, and while I did not hear him on Monday this time, yet I feel that he visited me in a sense this morning, I hope through the Spirit. Also I could view the precious faces of our dear ministerial brethren as they were arranged before us yesterday. Oh! I hope I was in that association this morning. My tears have been freely falling at times since, for it seems I can view the Dear Old Soldiers coming in, bent due to the sunset of life. You know sunset is a beautiful part of the day. I could see that beauty in them. Of course to one, to be old and bent from the toils of the day,

naturally speaking, life is not beautiful, but that beauty that shines in the evening of time in one's life that has been largely spent in the service of our God, can be seen with the spiritual eye. This beauty is within and can be seen by those of like precious faith — those who have been made to love what I hope I love.

Oh! 'how beautiful is the thought that they are nearing the end of the toils of this life, ready to receive the joys laid up for them. I hope I have had a little foretaste of this love and of this beauty. If I have, surely I will not be banished from the Lord's people in the end. It is and has been so sweet when I am blessed to see and feel this truth. The fellowship I have felt among my brethren and sisters has far out-weighed the suffering and sorrow I have had, yet they have been extensive indeed!

Well the light has gone out, I no longer feel the spirit of writing. I have merely mentioned a part of what I enjoyed for about two or three hours this morning.

Love to both of you, I hope to meet you both in that Association that has no end. Please pray for me when blessed to pray.

Mrs. Fosco Williams,
Danville, Va.

REST

Dear Brother In Hope,

Once again I am burdened to write some of the meditations of my heart and mind, if not deceived, but depending altogether on the God of our hope and salvation, to bless my efforts, or I realize it will be in vain.

My whole mind is centered on the word REST. Jesus said, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." St. Matt. 11:28-30. Now in the beginning, in the creation of all things, the Bible says: "God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness, and God called the light day, and the darkness He called night. And the evening and the morning were the first day." Remember how this scripture is stated. The evening came, and then the morning. Gen. 1:3-5.

The Apostle Paul said, (Rom. 7:1-4.) "Know ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Note: Paul here uses a natural figure to set forth a Spiritual truth).

"Wherefore, My Brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even

to Him who is raised from the dead (Christ) that we should bring forth fruit unto God."

Again we find that Paul said in Gal. 3:22-24: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law; shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Again Paul said: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His."

Now, go back to the beginning, I will endeavor to prove, according to the Scriptures and our experience, and show how the child of God has labored, how God uses the law as a schoolmaster unto Christ, our union with Christ in the Spirit, and the heavenly joy that follows, evidenced by our ceasing from our works, (the deeds of the law) and resting, by faith, in His works.

"And the evening and the morning were the first day." Evening here is signifying the drawing to a close of one part of our lives, the time spent in following after sin, we were captives of sin. But, when we were quickened, made alive to the fact that we were hell-bound sinners, without the mercy of God. That was the beginning of the end of our peace on earth, except that peace in Christ to be later revealed. So evening; then night,

was our labor under the law. We felt to be vile sinners, condemned under the law, felt we had to fulfill the law, in order to be saved (not realizing Christ had already fulfilled it). So we began to labor, traveling by night by moonlight—the law, making many promises to God, and breaking them all. Well do I remember some of these promises, made by me, when I said: "If God would forgive me, I would be a better boy tomorrow; then I went out the next day, and did worse than ever. Brethren, are you not guilty also? Though I realize I do not see my brethren as I do myself, I see you clothed in the Righteousness of Christ. But I see myself a sinner, just hoping in the mercies of God. May I here say, if my brethren and sisters in the Lord saw me as I see myself, you would have no confidence in, nor fellowship for me. That is God's way of keeping us at one another's feet. So, we labored under the law. That is the labor mentioned by the Lord Jesus; "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We had to be brought to the end of the law, before we ever saw Christ. Right here, I have had arguments with Old Baptist. In St. John 14: 1,2: "Let not your heart be troubled; ye believe in God, believe also in Me." I am like you on this point, Bro. Adams. Some say we do not believe in God first. But I still say we do, proved by Jesus' own statement. While under conviction of the law, I felt I saw God, standing in the skies with an angry countenance and with the Sword of Justice upraised in His

right hand, ready to cut me off into Hell eternal, for the awful debt of sin of which I was guilty. Remember, I had not yet been delivered, I yet had to feel my sins forgiven, for Jesus', dear sake. Did I not believe in God, then? (God, the father imparts life, as does the father in natural life. He quickens the spirit of the child of grace. When one comes to know he or she is a sinner, God has imparted or made alive this poor sinner. That is when His own comes to know the vengeance of God. So Christ said through John, "Let not your heart be troubled; ye believe in God, believe also in Me (Christ.)"

Far over twenty long years, I traveled this way. All the time being led by the law to Christ, though He was yet hidden. You see, I was yet married to the law. I was not yet free to be married to another; even Christ. I had to die to the law, and it must be made dead to me by the body of Christ. So coming to the end of the law on August 4, 1939, I was made to give it all up and made to feel the truth as contained in the following words of the poet:

Should sudden vengeance seize
my breath, I must pronounce Thee
just in death!

And if my soul were sent to hell,
Thy righteous law approves it well.

Brought to the end, made to give up all works in despair, as a means of salvation, and made to bow to His justice, yet begging for mercy with every breath; I saw my whole life spent in vain. Then these words were spoken by a sweet, but still small voice within: "For by grace are ye saved, through faith, and

that not of yourselves, it is the gift of God, not of works, lest any man should boast." Eph. 2:8,9. This brought a great change in me. The heavy burden of sin I had carried so long was now gone, I became dead to the law, for I felt God was now my friend, my kind and Heavenly Father, and Jesus was my blessed Savior. I was now free from my first husband, free to marry the second, and I entered into that rest, and in that sense, I have continued in it, though I yet have troubles, for did not Jesus say, "In this world, ye shall have tribulations?" not maybe, nor perhaps, but SHALL have them. Some of my brethren see this rest as in the hereafter, but read the fourth chapter of Hebrews, and you can see the rest described, by the Apostle Paul. It simply means, delivered from serving God under the law, and now serving Him in Spirit and in Truth, being married to Christ, a pilgrim of Hope, and we have now ceased from our works under the law, we know now that Christ has already fulfilled it for us, and that of Him ye are in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption, being washed in His blood, clothed in His righteousness and by faith we are traveling on, being we humbly hope, "Kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

Brother Adams, it is now 1:08 a.m., Monday morning. I had to get out of bed to write this, I just could not rest. I felt so impressed to write, and may God give the understanding. This is my first,

or among the first, letter I have written in a long time. I want my brethren and sisters to continue praying for me, I feel so much better, surely God still answers prayer, though so much of our time is spent so far from God, in our feelings.

Jude 1:24,25, says, and I feel to witness with him: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

Your brother in hope of continued mercy,
(Elder) Layton Wingfield
Ridgeway, Va.

I AM NOT MINE OWN KEEPER

Dear Elect of God,

"It is finished; and He bowed His head and gave up the ghost." I John 19:30. Our days are numbered, the extent we know not. It is not in us to know God's pattern. When blessed with food and raiment, be therewith content: I try to tell myself. "Know ye not that ye are the tabernacle of God, and that the Spirit of God dwelleth in you?" It is He who makes decisions. He feedeth the sparrows and surely He knoweth your need.

I hope you are well. To learn so, comforts me. I rejoice to meet and sing with you. I feel, at times, I am one of you; then again, guilt cuts to the quick. I love the joyful sound. God has a few times opened my ears and I believe tuned the chords of my heart-strings. Only then can I say, "I saw the

Holy, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. Deep in my soul 'tis ringing clear. I find no word so sweet. Suddenly there was with me a host of angels, praising God. This table, in words as these, were pulling my heart-strings as I was waking, a few days before Christmas. Their beauty keeps an inward glow. A Saviour was born making each day of the year more secure in love. I thank Thee, O God, that Thou hast fed my hunger. Not being able to attend meetings, Thou didst prepare for me a feast at home, far more delectable than worldly foods or pleasures. I am not mine own keeper. God is able to keep us when we stumble, fall or forget. We cannot appreciate solid ground until we are gently lifted from mire. How weak I am in the flesh! unless endowed with power from on high, I am a failure. Helpless, God once again is revealed in the spirit. When we are weak in the flesh, then are we strong spiritually. See II Cor. 12:10.

When we are strong, then we are weak and must again suffer. The sufferings of this present world are not to be compared to the glory which shall be revealed in us. God delights in the inward man. That which appears outward is only for a season.

"Be sober, be vigilant; because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour." I Peter 5:8. "O wretched man that I am! Who shall deliver me from the body of this death?" Romans 7:24.

Paul said: "There remaineth

therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 5:9-13. Matthew 10:34 says, "Think not that I am come to send peace on earth: I came not to send peace, but a sword.

God knows today, tomorrow's events; with hearts of woe, we would repent.

Unworthy, I close; a sinner in repose.

Mrs. Miriam Lee
Clayton, N. C.

LANDMARK FELLOWSHIP

Dear Brethren:

It is time again to renew my subscription to Zion's Landmark. I am enclosing a check for \$5.00 to cover my subscription and the balance is to be used for the indigent fund.

It is such a comfort to me to find fellowship in the many experiences printed in the Landmark, and knowing there are many others who depend solely upon the publication of this paper for comfort. I feel that I have been so blessed to have been given experiences from time

to time that I can witness and fellowship with those who are so often given to write so wonderfully expressing my experiences far better than I can do.

I have been ever looking to the Rock of our salvation, Christ Jesus, our Lord and Master, for the renewing of the Spirit in love, after the winter seasons of my soul have kept me waiting and longing for the manifestation of His love. Then with the springing forth of new life in springtime, there is a rejoicing season. Even as the appearing of the bow, following a summer shower, comes the new hope to lift us up. Just so, I would, if I could, have my dear brethren in the truth share the spiritual beauties the Landmark gives us. As it too, is a testimony of truth and as is recorded in the Book of Psalms 40:9: "Then said I, Lo, I come: in the volume of the book it is written of me" And this we find in truth when we are enabled to knock, the door shall open, and when it is given us to ask, He says: "Thou shalt receive." Yet, his going in and out with us and the knocking and asking is surely all by His grace. Surely His mercy endureth forever!

Right at this time things are not so well with me in more ways than one, yet, I can see and feel the Mighty Arm of Providence is all I need to guide, lead, and direct me. Holding fast with patience, I desire to be submissive to His will and wait with patience upon the Lord, who knows our every need! and who has promised never to

leave nor forsake His own, but by no merit of my own.

I hope that all is well with you and yours and when God's finished work is made manifest in us, we are given a peace unknown to this Old Time World.

In sweet bonds of love,
Sister Marion H.
Mulholland
Lambertville, N. J.

GOD'S PROMISES

Dear Elder Adams,

Just a few lines to renew my Landmark, for which I herewith enclose three dollars. I do enjoy reading it and I do not want to miss a copy. I thank God that I can see to read my Bible and Landmark. I will be eighty-one years old on my next birthday. I have been on the battlefield seventy-eight years and am not worried. I am only living on God's promises, which never fail.

I feel as David of old expressed: "The Lord is my Shepherd; I shall not want." He spoke peace to my dying soul a long time ago, and I know His word never fails. I so often meditate on the 26th chapter of Isaiah and the fourth verse: "Trust ye in the Lord forever. for in the Lord JEHOVAH is everlasting strength:—" This sounds so sweet in a believer's ears.

May God bless all of His people who are trusting in Him. Remember me in your prayers.

Your sister in Christ,
I hope,
Mrs. James Cummings
1230 R. I. Ave., N. E.
Washington, D. C. 20018.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVIII

No. 6

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FEB. 1, 1965

WHO ARE THE MEN OF GOD?

Dear Brother Adams,

If you have the mind, I would be appreciative if you would give your views on the following expression found in the 69th chapter of Psalms and the fourth verse: "Then I restored that which I took not away."

In love and fellowship,
(Elder) Sam L. Gilbert
P. O. Box 2629,
Winston-Salem, N. C.

Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect and thoroughly furnished unto all good work." II Tim. 3:16, 17. This same Apostle also said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scripture might have hope." Rom. 15:4. The Apostle did not

say that those things were written for us to learn, but for our learning. That is, it supports our learning, it confirms what we have learned in our experience; what The Lord has taught us! If men could acquire all the human learning and possessed nothing more than a carnal mind, they would be far from understanding the truth of God's Word which was given for instruction in righteousness. Paul said, "They were written for our learning, That the man of God may be perfect and thoroughly furnished unto every good work."

Some may ask, Who are the men of God? They are those who are born of the Spirit of God. They see the Kingdom of God. They are the temple of God, the Spirit of God dwells in them: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" I Cor. 3:16. The sum and substance of what the Apostle had under consideration was that the scriptures were written for our benefit, for our comfort; that our hope might be strengthened. We are poor, helpless, and dependent upon God for faith to see the true import of the things which are recorded in the scriptures. The work of God must first be wrought in our hearts. Then as we are given faith and understanding, we can bear witness with the Patriarchs, the Prophets and Apostles. Their experiences attest to our experiences and strengthen our hope. Paul preached to the Gentile Brethren that they were "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in

whom all the building fitly framed together and groweth up unto an holy temple in the Lord —." Eph. 2:20,21. He means this: If our experience is in accord with the Apostles and Prophets, we are on the foundation which is the corner stone — Jesus Christ.

The scripture of which our Brother requested my views, was written afore time, by David, a Prophet, of whom it is recorded: was "a man of God." Neh. 12:36. God was pleased to reveal to him the coming of the Messiah, the Son of God, who would come in the fullness of time and restore and fulfill all things that were written in His law which were broken by the fallen race of Adam, and who violated His commandments by their sins and transgressions.

Jesus, the only begotten Son of God, is the one of whom David was speaking when he said: "Then I restored that which I took not away." Israel was the chosen and favored people of God. They destroyed themselves, by reason of sin and transgression. Their restoration and deliverance was found in Jesus Christ, "O Israel, Thou hast destroyed thyself; but in me is thine help." Hosea 13: 9. It was Israel, (not Jesus) who destroyed themselves. They violated the ordinance of God. They worshipped the creature and not the creator. They fell in the ruins of Adam. They robbed God of His glory. "Even from the days of your father ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of host. But ye said, wherein shall we

return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings, ye are cursed with a curse, for ye have robbed me, even this whole nation." Mal. 3:7-9.

It was the sins of the fallen race of Adam that robbed God of His glory. They broke His commandments. They were too vile and sinful to mend His Holy law. Jesus was made a curse for them. He suffered the just for the unjust. He satisfied divine justice by keeping the law to a jot and tittle. Through His death, crucifixion and resurrection, He brought in an everlasting righteousness and restored the glory of God. When Jesus was born in Bethlehem, Judea the heavenly multitude of Angels sang a song, saying, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. "Then I restored that which I took not away." He satisfied justice which He never impaired. He fulfilled a law and bore the penalty of it which he had not broken, and made reconciliation for sins which He did not commit. He brought in a righteousness which He had not taken away. He appeased the wrath of God. He stood between the offenders and God, who was offended. He redeemed the chosen vessels of His mercy. Their sins were imputed to Him. His righteousness was imputed to them. The prophet said, "With His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:5,6. Jesus said: "Think not that I am

come to destroy the law, or the Prophets: I am not come to destroy, but to fulfill." By His obedience unto death He fulfilled the law and reconciled His enemies to God. Paul said: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. It was through agony, pain, and death that He made reconciliation to God and man.

Jesus Christ "Is the mediator between God and man." "—There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. He took all the shame, disgrace, and reproaches that justly belong to man, and made reconciliation to God. David, in his prophecy, said, "The reproaches of them that reproached thee; are fallen upon me." (meaning Christ) Psa. 69:9. Jesus bore the cross and suffered the shame. Through death He destroyed the works of Him who had the power of death: that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage. See Heb. 2:14, 15.

Jesus sought no glory for Himself. He took delight in doing the will of and glorifying His Father. He said, "I came down from heaven, not to do mine own will but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." Jno. 6:38,39.

Jesus remained on earth in a body of flesh made like unto His

brethren between thirty-two and thirty-three years. He was meek and humble. He made Himself of no reputation. He went about doing good. He restored the sight of the blind, unstopped the deaf ears, caused the dumb to speak, the lame to walk, cleansed the Leper, and restored the hand of a man that was withered; and John said: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." St. John. 21:25.

The power of God was made manifest in Him, by raising Lazarus from the grave. He took no honor to Himself. He veiled His own glory and ascribed greatness to His Father. He said, "I can of mine own self do nothing: as I hear, I judge, and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, My witness is not true." Jno. 5:30,31.

Jesus fulfilled a law that was broken by sinful men. He brought in a righteousness and provided an inheritance for all the heirs of salvation; all of which were accomplished at His death, resurrection and ascension. He removed the veil. The captives were set free and the Father was glorified. In restoring life to Israel, who had destroyed herself, He said: "Then I restored that which I took not away." Psa. 69:4. Their restoration and deliverance was found in Christ Jesus; "O Israel, Thou hast destroyed thyself; but in me is thine help." Hosea 13:9.

T. F. ADAMS

RESOLUTION OF RESPECT

It is with a sad heart that we attempt to write the obituary of Sister Ester Ellen Lee.

She was born June 18, 1882, and died September 7, 1964, making her stay on earth 82 years two months and twenty days.

Sister Lee united with Hannah's Creek Primitive Baptist Church the fifth Sunday in August 1925, where she remained a faithful and much loved member until she was called home. This manifestation is only portrayed by God's little ones, therefore we feel that our loss was her eternal gain. We desire as much as it is possible to be submissive to his will, it is heart rending to give up those we love so much.

Paul said, "But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

John the Revelator said, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The life she lived will still live in our memories and all others who knew her.

Her funeral was conducted at Hannah's Creek Church Wednesday September 9, 1964, by Elder D. E. Parker of Benson, N. C. Elder T. Floyd Adams of Willow Springs, N. C. Elder Wilbur Barbour of Rt. 3, Benson, N. C. and the Rev. Delma Batson of Four Oaks, N.C. officiated. Burial was in the Church Cemetery.

Surviving are four daughters, Mrs. Troy Allen and Mrs. Carson Morgan of Rt. 2, Benson, Mrs. Willard Hill of Baltimore, Md., and Mrs. Victor Richard of Havre de Grace, Md., two sons Clarence Lee of the home, and Willie G. Lee of Four Oaks, 24 grandchildren and 32 great grandchildren. She is gone but not forgotten, soon we down another year.

In our lonely hours of thinking,
Thoughts of her are always near,
Days of sadness will come over us,
Friends may think the wound is healed,
But they little know the sorrow,
That lies within our hearts concealed.
Therefore be it resolved:

1. That we bow in humble submission to God's will.

2. That a copy of these resolution be placed in our church records, one published in Zion's Landmark, and one sent to the family.

Done by order of the church in conference November 14, 1964.

Elder D. E. Parker, Moderator,
Sister Mancy Allen, Committee
Sister Ida Morgan, Committee

SISTER CURLIE BUCK

The Lord willing, I will try to write a few lines in memory of our very dear Sister Curlie Buck, who departed this life on July 2, 1964 at the age of 73 years, leaving to mourn, her dear husband, Brother Asa Buck of Morehead City, N. C.; one son, A.

B. Buck, Jr. of Beaufort, N. C.; two daughters, Mrs. R. E. Bittner of Morehead City and Mrs. R. G. Willis of Durham, N. C.; one daughter, Mrs. R. M. Egan and husband having preceded her in death three years; four brothers, E. P. Buck of Brooksville, Florida; P. D. Buck of Goldsboro, N. C.; O. J. Buck and B. L. Buck of Wilmington, N. C.; one sister, Mrs. Annie Higgins of Newport, N. C.; nine grandchildren and a large host of other relatives and friends.

Sister Curlie, the daughter of the late Brother and Sister E. S. Buck of Wilmington, N. C., lived the early part of her life there, where she joined the Church as a young woman. When she married she moved to Morehead City and soon moved her membership there to the Church called Ruhama; she served them as clerk for many years. She was a member about 47 years, faithful in every one of them, not missing many meetings in her entire life. As long as she was able she also visited many other churches.

We that knew her well, considered her a tower of strength, endowed with wisdom and above all charity. She often expressed herself as "Nothing, nobody, can't talk Scriptures like other folks." But the life she lived is so dear to the heart of us all. One of her neighbors said, "When I could just talk to her I felt better." The gift, she was endowed with of understanding, friendship and charity radiated out even to strangers that met her for the first time. Truly we all miss her so much.

Her funeral was conducted on July 4, 1964 by Elders Horace Bryan and J. B. Pollard and her body was laid to rest beneath a beautiful mound of flowers in Bay View Cemetery to await the call of the Blessed Savior when he comes to gather His precious Saints home to Eternal Glory.

Therefore, be it resolved; first, that we bow in humble submission to God who holds the power of life and death and never makes a mistake.

Second; that the Church has lost a dear Sister, however they cannot mourn as for those without hope; the family has lost a good wife, mother, sister and grandmother; however we hope they may be reunited again in Heaven. Her friends and neighbors have lost a warm friend and counselor, yet they have a sweet memory to live with them.

Third, that a copy of these resolutions be placed on the Church Book, one to the family, and one be sent to The Landmark for publication.

Done by order of Ruhama Church in conference, October 10, 1964. Written by her sister in the flesh, Annie Higgins.

Elder Horace Bryan, Moderator
Sister Annie Higgins, Clerk

OBITUARY AND RESOLUTION OF RESPECT

Our beloved clerk of Hannah's Creek Church, Brother Charlie A. Johnson, passed from this life October 16, 1964, making his

stay on earth eighty-five years and twenty-six days. He was first married to the late Emma Turlington. To this union survives one son, Garland Johnson; two daughters, Mrs. Lucille Parrish and Mrs. Alta Keene. After her death Brother Johnson married the late Sister Mary Roberts, and to this union survives one daughter, Mrs. Belva Cherry. Also surviving him are one brother, Clarence Johnson and one sister, Mrs. Myrtle Massengill.

Brother Johnson was received into the church at Hannah's Creek, by experience on the third Sunday in June 1916, and was baptized by his pastor, Elder Jimmy Johnson on the third Sunday in July 1916. In May 1927, he was appointed clerk of our church, and was wonderfully blessed to serve as such the following thirty-seven years. He was a faithful member of sound judgment, and conservative in his speech. He was a strong believer and lover of the doctrine of salvation by the grace of God. He was loved and highly esteemed by the membership of our faith.

The funeral service was held at Hannah's Creek Church the third Sunday in October 1964, and was conducted by Elder D. E. Parker, assisted by Elder W. D. Barbour. His body was laid to rest in the Roselawn Cemetery beneath a beautiful mound of flowers, with a host of relatives and friends attending.

We, at Hannah's Creek Primitive Baptist Church have lost a precious member and bow in humility and submission to the will of the All Wise God, who doeth all things according to his will. We humbly share the sorrow of the loss of our esteemed brother, with the bereaved family.

Therefore, Be It Resolved: That a copy of this obituary be recorded in our Church records, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the third Sunday in November, 1964.

Elder D. E. Parker, Moderator
Brother J. C. Weaver, Clerk
Sister Callie Johnson Committee
Sister Lillie P. Weaver Committee

IN MEMORY OF MY DEAR COMPANION AND HUSBAND, ISAAC JONES

I have no dear companion now,
To suggest a word of cheer,
For he is gone to rest above
Where there can be no fear.
I do not wish him back again,

In this vile world of sin;
I pray that I will meet with him,
With angels there to sing.
He toiled and labored in the cold,
While many a storm he faced.
Nor did he falter when the heat
Brought sweat drops to his face.
His labor done, the battle fought,
His armour now laid down,
In peace and rest now with the blest
He wears a golden crown.

Mrs. Isaac Jones

OBITUARY OF SISTER NORAH THIGPEN

It has pleased Almighty God to remove from our midst by death our beloved Sister Norah Thigpen who was born December 27, 1877, and died November 7, 1964. She united with the Church at Sand Hill June 7, 1930, and was baptized by Elder L. E. Bryan and lived a faithful member the rest of her life.

Her funeral was conducted by Elder L. L. Yopp, and her body was laid to rest in the family cemetery to await till Christ shall call her home.

Done by order of Sand Hill Church in conference December 12, 1964.

Elder L. L. Yopp, Moderator
Owen Kennedy, Clerk

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Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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NO. 7

CHAPTER XVI.

Righteous lips are the delight of kings; and they love him that speaketh right.

The wrath of a king is as messengers of death: but a wise man will pacify it.

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

Pride goeth before destruction, and an haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.

He that laboureth for himself; for his mouth craveth it of him.

An ungodly man diggeth up evil: and in his lips there is as a burning fire.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

...

Devoted To The Cause of Jesus Christ

SON OF THE LIVING GOD

Dear Readers:

My mind seems to be exercised on St. Matthew 16:15. "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God."

What peace, what sweetness, what solemn and tranquil repose, what blessed assurance! Oh, what abounding love these gracious words did convey! as in the true meaning and wonderful knowledge and wisdom of God, falling as the dew from heaven, reviving and in being upheld in the glory of the Father! Such wonderful reality! feeling in his heart and soul the truth he had spoken, and rejoicing in this very Son of God. The fact that Peter recognized Christ as the Son of the Living God is proof that Peter had the witness within, none other could have done so, except those who have the witness within, and there was no doubt in the mind of Simon Peter when he spoke this solemn sacred truth. "And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this Rock (Christ) I will build my church; and the gates of hell shall not prevail against it." Later in this chapter we find that the gates of hell did prevail against Peter, so to

speaking, for when he began to rebuke this very Christ, saying, (22nd. verse) "Be it far from Thee, Lord: this shall not be unto Thee." But wisdom uttered its voice, Christ turned and said unto Peter, "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." Matt. 16:23.

When poor sinful, puny humanity attempts to assure Jesus that a human being knows better than He (the Christ), and offers to rebuke Him, how inferior is his understanding "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee and set them in order before thine eyes.") Then said Jesus unto His disciples, "If any man will come after me let him deny himself." Yea, let him feel his poor beggarly, helpless, sinful self beneath the feet of the Son of truth and righteousness, humbled in the dust, needy, poor, and uncovered, naked and bare before the eye of Him that looks in the heart of man and knoweth the sin, violence, and corruption that is there.

We can not come after Him; Oh, no, one can follow Him with pride and vain knowledge while glorifying himself. Have we a witness in our natures relative to that manifested by Peter as he began to rebuke Jesus, and dispute the very word of truth?

Jesus could and did say unto Peter just previously, "Thou art Peter and upon this Rock I will build my Church — The Christ, the Son of the Living God — and the gates of hell shall not prevail against it." "Flesh and blood hath not revealed it unto thee," Thou art greatly blessed being Simon Barjona — a subject unworthy in thyself — a sinner proud, vain, boastful, unthankful, in thy nature, and an offense unto me. "Thou savourest not the things that he of God but those that be of men."

It was Christ that said unto Peter, "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven." The very same great revelation that was given unto Peter when he spoke saying, "Thou art the Christ, the Son of the Living God," is the same knowledge, wisdom and understanding that gave him power to bind on earth or loose in heaven.

God's wonderful works with the children of men are not things with which they have the power or authority to claim in themselves; yet it is recorded for our learning that a chosen vessel of His great mercy, a disciple, one He called to follow Him, one He purposed in Himself to teach and instruct into the great mysteries of God was in his nature an offense unto Him.

This same disciple, Christ would visit and make him acquainted, make him to see, hear, and obey, and gladly feed the sheep of His

pasture and care tenderly for the little lambs.

St. John 21:15 says: "So when they had dined, Jesus sayeth to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love thee." Peter has learned this lesson — a great one indeed — he cannot acquaint Christ with anything, but love is in his heart as these sweet words flow in heavenly streams: "Feed My lambs." The second and third time Jesus asked Peter the same question, He called him Simon, son of Jonas, as though to teach him that he was born here on this earth by earthly parents. Peter was not that Christ. John did not claim to be the Christ but Christ made Himself known. He said: "I am the Christ, the Son of the Living God." When this glorious gospel rings clear and pure there will not be any boasting in self nor any signs of taking authority, one over the other in boastful pomp, but in the sweet ocean of His love the sheep and the tender lambs shall bathe and rest calmly in the Shepherd's arms, they will say in blessed assurance, "Thou art indeed and in truth the Christ, the Son of the living God." Oh! may we honestly, reverently and lovingly acknowledge truthfully, obediently and willingly, "Lord Thou knowest all things; (Jno. 21:17) Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. When we were young in experience, very unlearned, at times we could say as did Peter, "Thou art the Christ the Son of the living God, (Jno.

21:18) Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

See poor old Simon Peter now as he stretches forth feeble hands imploring, begging mercy and instruction. He freely acknowledges: "Lord, thou knowest all things." (I cannot acquaint Thee with anything. "Thou knowest that I love Thee." Jesus saith unto him: "Feed My Sheep."

Once more poor Peter persists in prying into forbidden paths as he, turning about, seeth the disciple whom Jesus loved, Following; which also leaned on His breast at supper and said: "Lord, which is he that betrayeth Thee?" Peter seeing him sayeth to Jesus, Lord, and what shall this man do? The sharp, stinging, searching, truth once more pierced through poor Peter's heart as Jesus saith unto him: "If I will that he tarry till I come, what is that to thee? Follow me." That is: It is an individual case, Peter. It is not left up to mortal man to question or to pry into the hidden mysteries of God, but to follow Him is the important thing, and as He sees fit, He will reveal and make known unto them such things as it pleases Him for them to know or understand. Oh, how precious little we know of Him or of the joys above! This Rock (Christ) which the Church of God is built upon, the gates of hell shall not prevail against for He is the Head in which

the perfection of beauty shines forth, giving life, knowledge, and understanding, instructing the body in the way of all truth. Lord enable us to follow Thee!

Minnie B. Jones
Richland, N. C.
R. F. D. No. 1
Box 302

SALVATION OF SINNERS

Dear Brother Adams, and Readers of Zion's Landmark,

Jesus never became a Savior; He ever walked before the Father a Savior. He was always the Salvation of Sinners. He never became their Salvation. He was born of the Virgin Mary, the Salvation of sinners. She conceived of the Holy Ghost and brought forth Christ—the Salvation of Sinners. In Luke 5:32, Jesus said: "I came not to call the righteous, but sinners to repentance." And David said: "The Lord is my light and my salvation..." Ps. 17:1. "There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and

saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before He was conceived in the womb." Luke 2:8-21. This of course is our Lord and Savior that was sent down from the high court of Heaven, born of woman, born under the law to redeem His people from under the curse of the law.

"This shall be the covenant that I will make with the house of Israel; After those days sayeth the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me,

from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33,34. This meant too, their redemption from under the law.

The scripture, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God;" does not mean they have ceased from sinning, but that they do not sin against this law, for they are no longer under this law, but under grace. One cannot break a law he is no longer under. Paul speaking along this line, said the law has no more dominion over them who have been redeemed from under the law. Paul said (and he was speaking by inspiration): "Knowing this that our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: (Meaning that we are dead to the love of sin, to the works of the flesh. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin (dead to the love of it), but alive unto God through Jesus Christ our Lord." Rom. 7:6-10. Jesus is the end of the law, to every one He redeemed from its curse. This redemption is unto every lit-

tle child of grace, eternal salvation; but in this experience of Grace, it only leaves them with a little hope of its assurance, except now and then when the Holy Ghost reveals the salvation of the grace of God to them, and builds them up in Spirit. These children of God were His before the foundation of the world. Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us, in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:3-6.

Jesus is the end of the law, with everyone He redeemed from its curse. This redemption stood in His death on the cross which was unto every little child of grace, Eternal Salvation, as I stated above, and Jesus did not die for them that they might become His, but he died for them because they were already His. They were a gift of the Father, for He acknowledged this when He said: "Thine they were and Thou gavest them me." As our Savior, He was ever with the Father, even so were the children of God; and in His mind and purpose they have ever been in the bosom of their Savior, because they were chosen before the foundation of the world. When our blessed Lord was sent down from

heaven, He sojourned on earth thirty odd years, and when He was crucified they were crucified with Him; and as He was buried and resurrected, so were they — in the eternal will and purpose of God the Father. They were chosen vessels in the House of the Lord—the eternal house of God our Savior. In the election of the Almighty God, He elected them all by one vote, therefore they are all one and the same age, in God's mind and purpose. "At that day ye shall know that I am in my Father, and ye in me, and I in you." Jno. 14:20. They see alike Spiritually speaking; they speak one and the same thing, essentially; and they are but one in number, because Christ said: "O righteous Father, the world hath not known Thee: for I have known thee, and these have known that Thou hast sent me. And I have declared unto them Thy Name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them. Jno. 17:25,26. Not one of His has been lost, nor has there been an addition: "Although my House be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although He make it not to grow." II Samuel 23:5. The invisible church of God is of the same in number today that it was then, such is the church of the true and living God. It was chosen from heaven complete in its every attribute, even so will it remain until the fullness of time with the Father, when He will call it from this

low ground of sin and sorrow, unto its eternal place of abode, there to reign with Christ forever more. This church was chosen by the Father before the world began. It was betrayed by Adam and redeemed by the Son who gave Himself for it. Therefore through mercy and love it was restored to life everlasting. Jesus said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:33. Paul said: "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." II Tim. 3:12. From the early years of the Church of Christ, it has suffered persecution. Many have been brought to trial before unjust courts, particularly in other lands, and some have even been burned at the stake, others have been criticised, jeered at and persecuted by the tongue, and many have been jailed, but remember the promise or assurance regardless of what we have to face, soon or late: He said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

A way for its destruction has been sought lo, these many years. Worshipers of God have been thrown into the fiery furnace and have come out without the smell of fire; Daniel was cast into the den of lions, but God locked their jaws; and he (Daniel) was taken out unhurt. God said, "Upon this Rock I will build My church and the gates of hell shall not prevail against it." The assurance of this church of the true and living God

in this time world and its safety, as spoken of by the Prophet Daniel in his prophecy is confirmed in his own words: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I believe this to be the church of the true and living God, built upon the Rock, Christ Jesus the Lord, who was sent down from heaven, born of a woman, its Savior, its Salvation, its order, its discipline, its peace, love and fellowship, and its instructor — the great Teacher who teaches them all in a one room building — the heart. It teaches them all one and the same lesson Jesus and Him crucified. There is no book used in His School; But the one who is so taught, never forgets the lesson taught him, because He writes it in his mind and puts it in his heart, and it is indelible, for it is there to stay. Jesus, the head over His churches, is an answer to all its needs as pertains to its doctrine and the knowledge and wisdom of the principles governing the church. He is the head over all things. Then let us sing as the Prophet said, "In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:2,3. "I will preserve it against the day of wrath and they shall neither hunger nor thirst, neither shall the heat of the sun smite them even by the springs of

water shall He guide them." See Isa. 49:8,10. O, what a wonderful God we have! Our comfort by day, our song in the night, our hope, our salvation, our all in all, who loved us and called us with an Holy calling when as yet there were none of us; and left on record the saying: "This is the way, walk ye in it, and speak thou the things that become sound doctrine. Not make it sound doctrine, for it is already sound. I, in my weakness, have tried to talk of this wonderful Savior, the goodness and mercy of our ever blessed Redeemer, but in all these pages, I have hardly mentioned His name.

I am just a poor old sinner living in the hope of that eternal life, that God who can not lie, promised before the world began. I hope I love the brethren and sisters, but by no means do I feel to deserve their looking upon me, but I hope when I pass on, I will carry the love of every one of them into the grave with me.

Yours in bonds of love,
(Elder) W. A. Little
Gen. Gel. Teague, Texas

INFORMATION WANTED

Elder T. F. Adams
Willow Spring, N. C.
Dear Brother,

I have been requested by a special friend to write a few lines in regards to where Sister Emma Prillaman (Underwood) Hagood is, that her relatives might know where she is. She is a member of Old Union Primitive Baptist Church. She has a brother, Flem Prillaman, that is a member of the same church. I am sure he would

be glad to write to her.

She is a worthy member. I feel to know her is to love her. I have known and visited her many times in her younger age.

Her address is as follows:

Mrs. Emma Hagood
Retreat for the Sick,
2621 Grove Ave. Room 402,
Richmond, Virginia

Your little sister in Christ
I hope,
Minnie Koger

OBITUARY

Sister Della Rhodes departed this life November 29, 1964. She was the daughter of E. J. and Caroline Hines, born October 21, 1879. She was married to Anthony Rhodes and to this union were born three children, Archie Rhodes, Ervin Rhodes and Mrs. Ella Howard of Holly Ridge, N. C., also one brother, Riley Hines and one sister, Mrs. Caroline Davis, survive.

Sister Rhodes united with the Church at Stump Sound at the Association in October, 1924, and was baptizd the same day by Elder R. W. Gurganus. She was a faithful member and always filled her seat unless providentially hindered. She was a firm believer in salvation by grace. In telling the writer of her experience she told of the voice that spoke to her and said, "Stand still and see the Salvation of the Lord."

We, the Church at Stump Sound, bow in humble submission to the will of our Heavenly Father who saw fit to remove from our presence our beloved Sister. We feel our loss is her Eternal gain and that she is resting in the Paradise of God, that He has prepared for those that love His appearing.

Done by order of conference the 4th Saturday in December, 1924.

By one who loved her dearly,
Bessie Hines, Clerk
Elder L. L. Yopp, Moderator

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Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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VIEWS ON 16TH MATTHEW 18, 19

Dear Brother Adams,

I will appreciate your comments on a scripture found in the sixteenth chapter of St. Matthew 18th. and 19th. verses. "And I say also unto thee, that thou art Peter, and upon this rock, I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." There are many different views on this portion of the words of Jesus and I would like your version of it.

J. T. Hollingsworth
R. F. D. 2, Box 295,
Ellisville, Miss.

Our brother said there are many different views on this portion of scripture. However, no interpretation on any portion of God's sa-

cred word should be accepted unless it is supported by the Word of God. The Holy scriptures were written by Holy men of God, who were inspired by the Holy Ghost to write. The Prophet said, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. Those who are in search of the truth are not satisfied with anything less than scriptural proof. This I desire to present, but except I be led by the One who is able to inspire, it will be worthless, and such as I have give I unto thee.

It is said of the Bereans: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." Acts 17:11.

"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, whom do men say that I the Son of Man? And they said, Some say that Thou art John the Baptist, some Elias; and other Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ; the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven, And I say also unto thee that thou art Peter, and upon this Rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and

whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:13-18.

Peter was wonderfully blessed to recognize Jesus as the Christ, the Messiah of whom the many prophets had prophesied; the Son of the Living God. No man in nature could recognize that He was the Christ, the Son of the living God. The witness within must be in the heart and soul of one, before that one can recognize the Christ, the Son of the Living God. This witness within is not inherited by nature nor by flesh and blood, but by inspiration and the grace of God, for it is a gift of God bestowed on His own from before the foundation of the world. So the knowledge Peter had of the Messiah was not owing to his earthly father, nor to the advantage of an education, but to the revelation he had from Christ's Father-God—which is in heaven. He is pronounced Blessed, having a true knowledge of God, and His Son, Jesus Christ, whom to know is life eternal, and all such as He are favorites of God, and have an interest in Christ, and in all the blessings of His grace. They are justified by His righteousness, pardoned through His blood, are accepted in Him; have communion with the Father, Son and Holy Spirit, and shall live eternally with them hereafter.

Flesh and blood did not reveal this great truth to Peter nor carnal reasoning nor the force of his own capacity and abilities: "But My Father which is in heaven;" from whom both the external and inter-

nal revelation of such truth came, though not to the exclusion of the Son. by whose revelation the gospel is taught and received; nor of the Holy Ghost, who is a Spirit of wisdom and revelation, but aided by no creature whatever. No man knows the Son but the Father, and he to whom He reveals Him. He bears witness of Him, and declares Him to be His son in whom He is well pleased.

Peter was an Apostle of Jesus Christ. He was one of the twelve Apostles, who received his commission from Jesus Christ to propagate His gospel as well as other whom He called. Peter had no preeminence over the other Apostles for he was a poor, sinful, helpless creature, who was saved by the mercy and grace of God, as are all who have a precious hope in Jesus Christ, and through this source, Peter was taught of the things of God.

Those who are born of the Spirit of God are lively or living stones. They have a lively hope, a vigorous hope—one that brings with it joy and peace. Peter was among this number. He said, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:3. "Not only this, but these living stones are the spiritual material

that is built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus." I Peter 2:5.

Jesus Christ is the Rock He is the chief Corner Stone "In whom all the building is fitly framed together for an habitation of God through the Spirit." See Eph. 2:20-22. Jesus said, "I say also unto thee, that thou art Peter, and upon this Rock I will build My Church, and the gates of hell shall not prevail against it." Matt. 16:18. Jesus did not say, "Upon thee, Peter, I will build My Church." But He said, "Thou art Peter and upon this Rock I will build My Church." I assume my readers understand that the word "Church" here has no reference to the church building, but to the children of God who compose the church as a body. This church includes everyone of His chosen body — everyone for whom Christ died to redeem from under the curse of the law, and it is called the Bride — the Lamb's Wife, and this Rock is Christ in whom His church is built. This is verified by many true witnesses in both the old and new testament scriptures. Moses said, "I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: A God of truth and without iniquity, just and right is He." Deut. 32: 3,4. He is the substantial One, the Stabilizer, the Firm Foundation.

Christ is the Rock from which the children of Israel drank when they journeyed from Egypt through the

wilderness forty years. Paul said, "—And did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them; and that Rock was Christ." I Cor. 10:3,4.

Christ Jesus is the Rock, the foundation upon which His Church is built. He is the foundation which no man can lay. Paul said, "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. Christ is the Rock upon which David's feet were set, when He took him up out of an horrible pit and miry clay. He is the refuge, shield and hiding place for all those who sorrow and mourn, "A very present help in trouble." Psa. 46:1.

The 19th. verse reads as follows: "I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Generally, we think of keys as being made of metal to lock or unlock doors or the like. But the keys which Jesus said that He would give to Peter are not made of metal, wood, nor of any material thing, nor of any earthly substance. They are the keys of the kingdom of heaven. Jesus was speaking of keys that explain the meaning of; or solve the problems of; and make clear the understanding: they reveal the mysteries of Godliness. He said "I will give unto thee the Keys of the Kingdom of Heaven." Those words refer to something that would happen or take place sometime in the future—

"I will give —" this being future tense indicates that Jesus would give to Peter the Keys of the Kingdom of heaven at some future date, and this was fulfilled after the crucifixion, resurrection, and ascension of Christ unto heaven.

There was an outpouring of the Holy Spirit on the day of Pentecost upon His Apostles. They could now read the scriptures which were written by the Patriarchs and Prophets with an understanding and could see Jesus who was before concealed in the law and is now revealed in the gospel. The Keys (the revelation of God's word) unlocked the door of the Kingdom of Heaven. They could see the riches, the beauty of Christ, in the cleansing of our benighted souls; and behold the precious scenery in the Church of the living God. They could now preach a crucified and risen Savior. This they could not do before the crucifixion, resurrection and ascension of Jesus. The word of God was now revealed, and their commission was now to go into all the world and preach the gospel to every creature. They were no longer restricted to preach only to the Jews, but to the Gentiles as well. For after Jesus had arisen from the dead and had appeared unto Mary Magdalene, He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believe not them which had seen Him after He was risen. And He said unto them, Go ye into All the world, and preach the gospel to every CREATURE." He had not given this command before because the

middle wall of partition which had separated them had been a barrier for hundreds of years between the Jews and Gentiles, but now this barrier was done away, it no longer existed. His death and resurrection had made this change. He said: "I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. Here Christ had reference to the chosen of God among the Gentiles, who were His sheep, and belonged to Christ, because they were given to Him by the Father. These are the "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice," and when this middle wall of partition was done away He said: "And there shall be one fold and one shepherd." Jno. 10:16.

"Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." These words were not only spoken to Peter, but to the other Apostles also. This will be observed by reading the eighteenth verse of the eighteenth chapter of Matthew. His disciples were present with Him also. (See Matt. 18:1) Jesus said, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18.

This binding and loosing does

not mean that His Apostles or Disciples were privileged to do as the flesh might suggest in matters of disciplining and governing the body of the church, only so far as they follow the pattern laid down by Jesus Christ, who is the builder, keeper and preserver of His church.

In connection with this scripture, Jesus especially dealt with offenses committed by any brother in the church. He said: "Moreover if thy brother trespass against thee: go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican." Matt. 18: 15-17. He follows this with the scripture of which our brother has inquired: "Whatsoever ye bind on earth shall be bound in heaven: and whatsoever ye loose on earth shall be loosed in heaven." Which means in this case that if the offender is penitent and humble, and expresses regret or remorse for the offense, then he should be readily forgiven, but if he manifest no regret nor humbleness, and does not seem penitent because of the offense he has committed; then "let him be unto thee as an heathen man." "Whatsoever ye bind on earth shall be bound in heaven." In other words the action of the church will be received with sanction by God, it will get

His approval when the action has been taken in a Godly manner and according to His instructions and by His Spirit.

Under the law, the saints of God were bound by the law. Under the gospel they were loosed. The law binds, the gospel looses. Under the gospel patience, compassion and forgiveness are manifest in the godly dealings of a child of God. Where the law ends, the gospel begins. This is true of all those who have exhausted their strength and are given a hope of life everlasting. They see that "Christ is the end of the law for righteousness to everyone that believeth." Rom. 10: 4. The gospel looses them from many things by which they were before bound, under the law, for they are "No more under the law but under grace," as Paul said. Rom. 6: 15. In olden times under the law, they observed feast days, the new moon, Sabbath day, eating the passover, sacrificial offerings, and circumcision of the flesh; they were bound by all of these, but now they were loosed under the gospel. They loosed or declared lawful and free, both civil and religious conversations between Jews and Gentiles, whereas before the Jews had no dealings, neither kept thy company with the Gentiles. They would neither eat nor drink with them. They were considered by the Jews to be unclean. The Keys unlocked the Kingdom of heaven that the Apostles could see that God made no distinction between Jews and Gentiles, "But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 35. The

gospel which the Apostles preached loosed the believing Jews who were before bound by the law. They were now loosed to worship God in Spirit, rejoice in Christ Jesus and have no confidence in the flesh. "Old things are passed away and behold all things are become new."

2nd. Cor. 5:17. Paul said: Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Col. 2:20-22. They loosed the things which were before forbidden. They pronounced lawful the eating of any sort of food without discrimination; even those things which were before counted common and unclean. The meaning of which is that nothing is to be refused as food because of one's religious profession; and that the kingdom of God is not natural food — meat and drink — nor does true religion lie in the observance of the discrepancies practiced under the law.

With my limited views of God's Holy Word, I cannot entertain the thought, that the Apostles had any desire to bind or to loose anything that was contrary to the teachings of Jesus Christ who is the Governor, Head and Giver of every good and perfect gift. The Keys of the Kingdom of heaven which unlocked the store house of mercy, to see the great love of God, was the inspiring cause which led them to preach that Jesus is the way the

truth and the life and that there is no other name under heaven given among men whereby we must be saved. This they did. Not for filthy lucre. Love was the moving cause, they were dependent entirely upon Jesus Christ, who supplied their necessities in time of need.

Certainly these Apostles were given the Keys which unlocked the treasurers of the Kingdom and exposed or bound every false way and loosed some things which were forbidden under the law setting at liberty those who were taken captive by the cunning snares of evil men. The Apostles were clothed with the authority to prohibit or remit. (Pardon) But to teach or declare a thing to be unlawful was to bind it, while to declare it to be lawful was to loose it. Jesus Christ taught his Apostles to do those things which He commanded them, as well as teach others to observe the things which he commanded them. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19,20. Having perfect knowledge that His Apostles would do the things which He commanded them, therefore He said, "Verily I say unto you, whatsoever things ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

T. F. Adams

OBITUARY

In as much as it has pleased the Almighty God to remove by death our highly esteemed and beloved brother and Deacon, Chalmers Davis Jenkins, we desire to bow in humble submission to the will of the God he loved and served in much fear and trembling.

Brother Jenkins was born in Martin County, North Carolina on June 13, 1883, and passed to his reward on December 20, 1934. He was the son of the late Elder Henry Dawson and Susan Davis Jenkins and he lived all his life in the Robersonville community. He was married to Hetty G. Keel on February 26, 1908.

Brother Jenkins professed a sweet hope in the Lord Jesus Christ and with his wife Hetty G. Keel Jenkins he united with the church at Flat Swamp on Saturday before the first Sunday in November 1920, and they were baptized the following day by their pastor Elder John N. Rogerson.

Brother Jenkins remained a steadfast, loving member until his death forty-four years later, always filling his seat among the brethren, unless he was providentially hindered. He was a deacon indeed for fourteen years. He loved his church and loved the doctrine of a sovereign God. He was a kind and affectionate husband, a loving father and a good neighbor often lending a helping hand to those in need. He would have nothing but Christ and Him crucified for salvation. His home was always open to his friends and to the household of faith. He was a strong believer in salvation by grace—a gift of God. He affirmed that Isreal's God thought of, saw, and purposed all things even before time that would take place in time even as it was written: "As I have thought so shall it come to pass; as I purposed so shall it stand." Brother Jenkin's patience, wise council and firmness will be greatly missed but we feel we can say he kept the faith and there is laid up for him a crown of righteousness as there is for everyone that loves the glorious appearing of our Lord and Saviour Jesus Christ.

Funeral services were conducted at the home by his pastor Elder W. E. Grimes assisted by the Elders E. C. Harrison, I. S. Connor, S. R. Boykin, P. E. Getsinger and the Reverend Mr. Cecil Brown.

He was laid to rest in the Robersonville Cemetery beside his wife, who preceded him in death on December 26, 1963, under a large arrangement of beautiful flowers and in the presence of his friends and relatives to await the call. "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world."

Left to mourn their loss are two daughters, Mrs. Susie Hipps of Eaton, Georgia and Mrs. Lina Johnson of Wilmington, N. C., two sons Henry Vernon and Carl Jenkins both of Robersonville, N. C., ten grandchildren one great grandson and one sister, Mrs. O. P. Roberson of Robersonville, N. C.

I desire to extend my deepest sympathy

to his family.

Done by order of the church at Flat Swamp on Saturday before the first Sunday in January 1965.

Millie Roebuck, Committee

OBITUARY

It is with a sad heart that I attempt to write the obituary of my dear mother.

Pennie F. Brown was born December 14, 1875. She was married May 11, 1896, to Edward W. Brown. To this union was born ten children, five boys and five girls, eight survive to mourn the loss of their dear mother. Four sons Walter C., Herbert S., Jimmie D., and Norman A. Brown all of Chinquapin. Four daughters Alberta Futrel of Burgaw, Margie Fountain of Chinquapin, Elmer Barnes of Philadelphia, Pa., and Miss Lacey Brown of the home. Twenty-six grandchildren and thirty-six great grandchildren.

Sister Pennie Brown united with Muddy Creek Church in April 1907. Papa and mama were baptized together the same day. We, the Church of Muddy Creek have lot a precious member but hope it is for her gain. Her departure came August 15, 1964, when she fell asleep in Christ, making her stay on earth 89 years.

Funeral services were held at Muddy Creek Primitive Baptist Church by Elder L. L. Yopp. Burial was in the Brown family Cemetery, near the home. Her husband Edward Brown, died February 21, 1917.

They have been a good mother and father to us children. Father and mother are gone but not forgotten.

Written by her daughter.

Margie Fountain
Elder L. L. Yopp
Moderator

**IN MEMORY OF SISTER
BEULAH PAULINE RAY EVERHART**

Sister Beulah Pauline Ray Everhart was born March 31, 1908, daughter of William Lewis and Norma Spangler Ray. She was married to P. D. Everhart on October 31, 1931. To this union was born two children, Betty Jo, and P. D. Everhart Jr.

Pauline and P. D. united with the Primitive Baptist Church at Cascade, Va. in June 1939, and later moved their membership to the Hillsdale Church. They later became charter members of Oak Forest Church.

Pauline was a firm believer in the doctrine of Salvation by the grace of God. She was loved by everyone. She was so submissive to the Lord's Will. So much so, it made one feel when visiting and talking with her that the day of miracles was certainly not over. It seemed that her every need was supplied, and she believed it would be. She was looking to none other than the One who had reconciled her to leaving all she loved in this world, to take care of her to the end. We were all very grieved because of the loss of her and many were who were greatly comforted to hear her talk and tell how the Lord had been so

good to her. She could sit and talk to you, as sick as she was, about the goodness and mercy of God to her, with such a sweet smile on her face, you would almost forget she was so ill. She will be greatly missed by everyone; but most of all by the ones who were near and dear to her by the ties of nature.

Kate Doss,
Ada Hill,
Committee

OBITUARY OF SISTER LENA M. SMITH

As is has pleased our Heavenly Father to remove by death our beloved Sister Lena M. Smith who was born August 8, 1897, and died June 20, 1964. She united with the church at Sand Hill on confession of faith, in the year 1954, and lived a faithful member as long as her health allowed, and when her health failed, the church members and the unworthy writer went by her request and held services for her many times which she did seem to enjoy.

Her funeral was conducted by Elder Owen Kennedy. Her body was laid to rest in the Westview Cemetery in Kinston to await the coming of Christ our Lord, when He will take His own to that eternal rest.

Done by order of Sand Hill Church in conference, December 12, 1964.

Elder L. L. Yopp, Moderator
Elder Owen Kennedy, Clerk

ORDINATION OF DEACON

Bakersfield, California
October 31, 1964

The Little Flock Church while in conference at the Union Meeting requested the formation of a presbytery for ordaining Brother Troy Smith as Deacon for the Little Flock Church. Elder T. R. Jefferson was chosen moderator, who stated that the presbytery was called at the request of the church. The Moderator, Elder Jefferson, appointed the following Elders and Deacons to take part in the presbytery as follows, Elder J. M. Mewborn, Elder John Simpson, Elder C. U. Landers. Deacons: Brother Wm. Echols, Brother L. W. Langwell, Brother Austin Tipton, Brother Tom Simpson.

Brother Tom Simpson was elected clerk of the presbytery. Elder J. M. Mewborn was appointed to lead in the questioning of the candidate, Elder T. R. Jefferson to deliver the charge; Elder C. U. Landers to offer the ordination prayer; and Elder John Simpson, to deliver Deacon Smith to the church.

Elder J. M. Mewborn asked Brother

Smith questions concerning the duties of a deacon in the church. Brother Smith answered in an agreeable manner. Elder C. U. Landers offered prayer with the laying on of hands. Elder T. R. Jefferson delivered a very solemn charge and spoke for a few minutes on the duties of a deacon in the church. Elder John Simpson also spoke of the duties of the deacon who serves the church, after which Brother Smith was delivered back to the church, and the presbytery adjourned.

The moderator, Elder Jefferson, asked Brother and Sister Smith to come forward, and the right hand of fellowship was extended to them while the congregation sang a hymn.

Elder T. R. Jefferson, Moderator,
Deacon, Tom Simpson, Clerk

APPOINTMENTS FOR ELDER SAM FLIPPEN AND ELDED J. C. DUNBAR

Mill Branch Assn.

Tabor City—(Sunday Night) Mar. 14,
7:30 P. M.

Mill Branch—Mar. 15, 7:30 P. M.

Simpson Creek—Mar. 16, 7:30 P. M.

Pireway—Mar. 17, 11:00 A. M.

White Oak Assn.

Wilmington, Mar. 17, 7:00 P. M.

North East, Mar. 18, 11:00 A. M.

South West, Mar. 18, 7:00 P. M.

Cypress Creek, Mar. 19, 11:00 A. M.

Muddy Creek, Mar. 19, 7:00 P. M.

Sand Hill, Mar. 20, 11:00 A. M.

Black Creek Assn.

Sappony—(Sunday) Mar. 21, 11:00 A. M.

Sandy Grove—Mar. 21, 7:30 P. M.

Creech's—Mar. 22, 11:00 A. M.

Upper Black Creek—Mar. 22, 7:30 P. M.

Contentnea—Mar. 23, 11:00 A. M.

Lower Black Creek—Mar. 23, 7:30 P. M.

Memorial—Mar. 24, 11:00 A. M.

Fremont—Mar. 24, 7:30 P. M.

Goldsboro—Mar. 25, 11:00 A. M.

Mewborn's—Mar. 25, 7:30 P. M.

(Independent)

Willow Springs, Mar. 26, 7:30 P. M.

(Little River Assn.)

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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BY

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AT

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VOL. XCVIII

MARCH 1, 1965

NO. 8

CHAPTER XVI.

A froward man soweth strife: and a whisperer separateth chief friends.
A violent man enticeth his neighbour, and leadeth him into the way that is not good.

He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

The hoary head is a crown of glory, if it be found in the way of righteousness.

He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city.

The lot is cast into the lap; but the whole disposing thereof is of the Lord.

CHAPTER XVII.

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.

A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

Children's children are the crown of old men; and the glory of children are their fathers.

Excellent speech becometh not a fool: much less do lying lips a prince.

A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WHY SUCH A BURDEN?

Dear Carolyn and Mama Peters:

It is now eight o'clock Wednesday evening. Today I went to Barnesville to visit the Commanding Officer of that Unit, and to organize and set up a program of training for them. We went in an official car, passed through Griffin, ate lunch at Willis Cafe there, and went by Crossfield's to see Joe, but he had gone to lunch. We went all out in the territory of his house but could not find it, so we came on without seeing him.

Upon returning, I found your letter. I know that I have complained too much to and before my brethren and friends; I know that I have sought, either consciously or unconsciously, their sympathy and maybe their pity. What is the matter with me? Have I lost all the little courage that I ever had? I must seem awfully ungrateful and wretched to other people! What is the cross that I am crying over? Is it become I am separated from my family some five or six weeks at a time? I have done that before; and now I have opportunity to visit meetings here; I have friends and acquaintances here; I have relatives here — what more can I ask for? This thing could have been a thousand times worse than it is, had it been the Lord's will. I try to reason this thing, but I cannot understand my own self! Man's ways are not his own, then what man

can understand his own way? Yet, I do not think that I am imagining this thing; it seems very real to me. I do not think that it was much worse when I left to go overseas. I am ashamed of myself and my weakness, and my actions when I left you Sunday evening; but could I have done differently? Could I have been brave and comforted you and the girls? No, I could no more control myself than I could have reached up and grasped orders to return to duty in Herndon or Washington or such. I just wanted to sit down like a little child and cry and cry!

Riding the road, I tried to reason with myself: "Why is this such a burden to me? Just what is the burden?" But human reasoning will not answer these things. If all of my feelings are due only to being separated from the family, if I am that stubborn and rebellious; then I must admit that I most certainly need the rod and the chastenings of the Lord. O! I hope I am not that faithless, not that ungrateful, but I do hope that there is some deeper cause for this thing; some cause which I cannot understand or describe, that is in some way grounded in His love, and in His dear little ones, and in His church.

I read your letter upstairs during work hours, and my reaction was, "Yes, I know that promise: it must be true; but how far I am from being able to grasp it and accept it as my own." I can give

you many, many good reasons and explanations why I should not complain; many reasons why I should be leaping and shouting praises to His great and glorious Name; many reasons why my burden and experience is for my own learning and understanding; but on the face of every one of them, I cannot forget or cease to complain or be burdened; it is ever present before me! It made me feel so little, so worthless, so unworthy of your thoughts, and your prayers; yet what is brotherly love? "By this shall all men know that ye are my disciples." It only goes to show us the great value of our brethren; the love of Christ that has knit His own together and that holds them fast, one to the other; each in the others heart. The sympathizing tear flows from eye to eye and from heart to heart.

I came down to my little room after hours, and I read the hymns and they speak of the sweet promise; but I know that it is the Lord that has to apply that some promise to the hearts.

"Afflicted saint, to Christ draw near;
Thy Savior's gracious promise hear;
Let not thy heart despond and say,
How shall I stand the trying day?"

Now who can tell me how I can draw near to Christ? How I can hear His promise? how I can refrain from desponding? how from complaining about the trying day? Such is my condition! I think that I have sought the Lord on the right and on the left, but He is not there;

yet, I dare not say that He has forsaken me, for He maintains my faith to an extent: O may I hope that He has prayed that my faith fail not! My heart is not entirely hard as it might be; for I am near to tears most of the time, and I cannot feel that this is the work of the devil.

Your letter of love brought me to tears, and somehow to prayer to my Savior. Somehow I hope that I felt an access in prayer that I had not felt before; and having found, or been given, this access, I loathe to leave the spot; I felt as Jacob, and dared with fear to say as he did, "I will not let Thee go, except thou bless me;" and in reading Mark 5:41 where Jesus raised Jairus' daughter saying unto her: "Talitha cumi" I could with feeling dare to cry: O may Thou say the same to my soul for it is dead!

The answer of the thing, is the prayer therefor! A dead soul cannot pray; when we are enabled to cry, Lord, I cannot let Thee go, unless thou bless me; Lord speak the word Arise! to my soul for it is dead: Does not that mean that the Lord has put life into the soul, and prayer into that soul that cries such? Is that not the very life that the soul cries for, and pleads for? A dead soul is dead, but a live soul cries for more life, and for healing and for sustenance! Talitha cumi. Damsel Arise! O what infinite power is in those words!

Sunday we were speaking of the hymn "I asked the Lord that I might grow! —; — Instead He let the angry powers of hell assault my soul in every part. Yea more, with His own hand He

seemed intent to aggravate my woe; "Etc. We asked the Lord for growth in all the graces; He said, "Alright, you shall have it, BUT IN THE WAY THAT THESE GRACES ARE GIVEN: YOU MUST BE BROUGHT IN THE WAY TO RECEIVE SUCH GRACES; YOU MUST TRAVEL THE ROADS THAT YOUR SAVIOR TRAVELED TO RECEIVE THE GIFTS THAT HE GIVES: AND TO BECOME A JOINT-HEIR WITH HIM!" So when we think that our prayers are being answered, we come to find ourselves in more troubles and doubts and fears and afflictions than ever before. This was Jairus' experience also. Jairus came to Jesus in great trouble, for his only daughter lay dying "And Jesus went with him." Jairus thought that his prayer was being answered, but soon he was brought into more trouble and distresses of mind than ever before — even to despair of hope.

While Jesus healed an afflicted woman, "There came from the ruler of the synagogue's house, certain which said: Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, His saith unto the ruler of the synagogue, Be not afraid, only believe. And He suffered no man to follow Him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when He was come in, he saith unto them, Why make ye this ado, and

weep? the damsel is not dead, but sleepeth. And they laughed Him to scorn. But when he had put them all out, He taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And He took the damsel by the hand, and said unto her, Talitha Cumi: which is being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And He charged them straitly that no man should know it; and commanded that something should be given her to eat." Mark 6:35-43.

A. D. Alston

Georgia Military District

P. O. Box 1736

Atlanta, Georgia

May 1949

BURDENS

I compare the troubles which we have to undergo in the course of the year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry today, and then another, which we are to carry tomorrow, and so on. This we might easily manage, if we could only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again today, and adding tomorrow's burden to our load, before we are prepared to bear it.

— John Newton

**LETTER FROM SISTER
MARY ANN EDWARDS**

Dear Brother Adams,

I have received a letter from Sister Mary Ann Edwards. I enjoyed the letter and thought some of the readers of Zion's Landmark may enjoy it too. So I am sending it to you. If you see fit, you may put it in the Landmark. I saw her concerning same, and she said if you think it is worth printing, she does not mind.

Yours in hope,
(Elder) C. S. Mills

We appreciate this letter and are glad to print it in Zion's Landmark. We hope many others will be impressed to send their experiences of grace to us for publication. I believe every child of grace enjoys reading such a testimony of the dealings of the Lord with others. Essentially they are much alike, yet they differ in the experience. We will also appreciate commitments of meditations or revelations on scriptures from our ministers and any others who are so impressed.

Editor.

THE LETTER

Dear Brother and Sister Mills,

I hope this finds you and your family as well as usual. I have been impressed to write you for quite a while, and I have decided to do so to relieve my mind. I was glad to get to talk to you some Sunday. I want to correct one thing that I said when I was telling you some of how I have traveled in this walk of life. I said, I was a member of the Missionary Bap-

tist church about eight years. I do not think I had anything to do with it, but just waited until the time God appointed for me to join the Primitive Baptist church.

I would like to tell you just a little more of what I hope has been my experience of grace if you will bear with me. I cannot name any certain time that I think I was born of the Spirit, but looking back over the road I have traveled, I believe I can see that God has taken care of me since I was a tiny child.

Everything seemed to go on easily for me until I was about twelve years old. That was when I became a member of the Missionary Baptist Church. I think my trouble started about that time. I thought I had joined the wrong church. I felt to be the chief of sinners and everything was dark for me. I did not see how there could be any hope. I became ill and mother and the others of my family would do things for me, but I did not see why, as vile as I felt to be. I began reading the Bible to find something to give me some ease of mind and comfort. I could not find anything to cause me to think the Missionary Baptists were right in what they preached. I wanted to be baptized because I did not think I was baptized before. I would go to Philadelphia Church and when they would announce an open door for membership of the church, I would get in such a condition, I just about discontinued going and too, I thought Elder Edwards would pray for me if I were not there.

Finally, my desire and anxiety were so impressive to offer to the

church and be baptized, I offered on Saturday, June 4th, 1938, and Elder Edwards baptized me the next day. That was a wonderful day to me! and I have never regretted it, for it brought relief of mind to me for a while; but ere long the fears came back and I was afraid I had deceived the church.

I live in fear and trembling much of my time. I am afraid, I only hope I have a hope. If I am saved it is by the grace of God, and nothing I have done or can do. I feel very unworthy to have my name with the old Baptists. I hope God will keep me at the feet of my brethren the remainder of my stay here on earth.

I wanted to let you know what I have written; and if you think I have deceived the church, my name can be removed from the records of the church. I feel so unworthy! If I could be as good as I feel the other members are, I believe I would be satisfied, and would not have so much to worry me. This is getting lengthy so I will stop or bring it to an end.

Please remember me in your prayers.

Wednesday Morning

I want to write just a little more this morning. After I was received into the church, my burden was lifted and I could go to church without this remorseful feeling, when the door of the church was opened for the reception of members. I wanted to go every time it was possible, and still do, and I do with this or I could not go on in this state of mind. As it was last Sunday, I did not feel good and

thought of staying at home. Then I thought you might be blessed to preach well and I would not get to hear you. As you know, I went and enjoyed it so very much!

At times my hope gets so little, it does not seem I have one sufficient to claim, yet if it were not for this little hope, I do not know what I would do. I would like to know if any others get along this way. Do they have the doubts and fears that I have? Do they see themselves the sinners that I see myself to be? This is my meat and my drink, and I hope it will be the rest of my stay here, if I could only see myself worthy to be a member among all of you! But so far I cannot.

For some reason I believe God has taken care of me thus far, and I sometimes am enabled to believe He will continue to do so. There is no end to telling how everything has been with me, and certainly not, if you have never felt as I do, and I hope I have not written anything amiss.

Your least sister in hope,
if one at all,
Mary Ann Edwards
R.F.D. No. 1
Ellenboro, N. C.

GREAT EARTHQUAKE

My Dear Readers:

I seem to have an exercise of mind on St. Matthew 27:66. "So they went and made the sepulchre sure, sealing the stone and setting a watch."

That was the mind of evil men and that was as far as they could go. There is no doubt that they were sure of their work and satisfied since their watch was set as

guarding, both day and night, to see that His (Jesus') disciples did not come and take Him away.

St. Matthew 28:2,3 says: "And, behold, there was a great earthquake; for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and His raiment white as snow: and for fear of Him the keepers (watchers) did shake, and became as dead men. And the sweet voice of the Angel answered and said unto the fearing, poor questioning hearts of the women, "Fear not ye for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said, Come, see the place where the Lord lay."

The thoughts and evil imaginations of the murderous mob have utterly come to naught—all their labor and work and watchers by day and by night, the heavy seal, the stone all rolled away, "He is not here," saith the angel to the questioning beggars of mercy and seeking followers of the Lord Jesus Christ. The Angel talked to those poor grief-stricken, sorrowing women comfortingly; strengthening and building up their trembling hope, saying: "Go quickly and tell His disciples that he is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you." They went with fear (Revent) and great joy; and did run to bring His disciples word. Oh! joy unspeakable! tidings of merciful love. Oh, the heavenly security and peace of that mo-

ment and hour when the Holy Voice so pure, gentle and soothing to the crushed and bruised hearts, gave them such an assuring message to deliver. As they went, Jesus met them saying, "All hail! And they came and held Him by the feet, and worshipped him."

There is where the most joy is felt, at the precious feet of Jesus. There is where we receive the oil and the wine—at His dear feet. There is where we are strengthened and made bold as a lion and harmless as doves. There is where we are filled so full with His love, grace, and truth, that nothing else in this world matters. The greatest desires of the penitent heart are to be filled with His love from the fountain head that washes away doubt, fear, envy, hate, jealousy, and every other unclean and evil imagination while we rejoice at His blessed feet—nothing else matters.

But we notice that while His followers were rejoicing in His Holy presence and feasting upon His gracious words of blessed assurance, even while the glorious voice of Him whom they loved was ringing in their souls, happiness prevailed and all sorrow, fear, and anxiety was set in the background, for there is no room for such distress in the hearts of those with whom He speaks in flaming words of love, mercy and grace divine. But even in that joyful hour while they thus praised His name and rejoiced in the heaven of His nearness, His very presence fills all in all. But while the saints rejoiced and praised Him gladly in that day so is it now in this day that while His chosen people praise,

adore, and worship Him, even in the selfsame hour the evil works of the enemy are being plotted, and lies and money are the means which they use in an effort to destroy the glorious truth as it is in Christ Jesus, the Lord of glory. Notice the eleventh verse of St. Matthew through the fifteenth: "Now when they were going, behold some of the watch came into the city, and shewed unto the chief priest all the things that were done; and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught: And this saying is commonly reported among the Jews until this day."

The most glorious thought that we can think of is this, that regardless of the evil workers of iniquity and spiritual wickedness in high places, the Lord is still God and the very same that He was in that day, and he still breathes upon His followers, the blessed truth, and seals it with His love.

The church today and its beauty are hidden from the wise and prudent, but the precious babes in Christ are nestled close at His dear feet, looking up to Him through faith. No power of darkness ever so black, no lie ever so glib or cunning can ever be able to separate them from the love of

God as it is in Christ Jesus.

Minnie B. Jones

or

Mrs. Isaac Jones

Richlands, N. C.

R.F.D. No. 1.

IN MEMORY OF MOTHER

Mrs. Bessie Denning, my mother, departed this life of sin and sorrow, on November 13, 1964 at the age of seventy-two years. The good Lord saw fit to take mother while she was sitting in her chair, and we feel that she went to sleep to be with our Savior, Jesus Christ.

Mother was a devoted wife and mother, and a loving friend to all who knew her. She was always devoted to my afflicted father and even put him to bed just before she died. It had always been her prayer to be able to look after Daddy as long as she lived, even though she had had a serious heart condition for several years.

Mother loved the beautiful things of nature, and her greatest natural pleasure was working with flowers and watching them grow, and she largely supported her family through this medium for many years. She was a most industrious person, and much to be admired, for her life was beautiful in approximately every aspect, from our viewpoint at least.

Mother united with the church in Angier the first Saturday in July, 1926, and later moved her membership to Mt. Zion Church in Benson, N. C., when she bought a home in that vicinity, and it remained there until her death. She loved her church and always filled her seat. She was a firm believer in salvation by grace. She faithfully served as church clerk almost ten years. She is being sadly missed by her church as well as her family and friends.

All who knew Mother loved her dearly, and she was ever ready and willing to help those in distress. Her bright smile and cheering words gave comfort to those in trouble or despair, and a short time spent with her revived us in our feelings and encouraged us to look to one who is able to give us strength to endure.

Surviving Mother is our Father, five sons and daughters, sixteen grandchildren, and five great grandchildren, all of whom mourn her departure. Her funeral was conducted at Mt. Zion Church by her pastor, Elder W. D. Barbour and Elder T. F. Adams. Burial was in Rehobeth Cemetery.

We bow submissively to God's will knowing He does all things according to His will in both Heaven and earth. So sleep on, Dear Mother, we would not have you back in this world of chaos and confusion even though we miss you more than words can express.

Her daughter,
Mrs. Lee Whittington

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVIII **No. 8**

**Second Class Postage Paid at
Wilson, N. C.**

Wilson, N. C. MAR. 1, 1965

COMMENTS ON MATTHEW

16:24-26

Dear Brother Adams:

Inclosed you will find \$3.00 for my renewal of Zion's Landmark. When you have a mind to write, I would appreciate your comments on the 16th. chapter of Matt. 24-26 verses.

Yours in hope,

J. C. Boyd

R. F. D. No. 1

Brownsboro, Texas.

The above request covers the following scripture: "Then said Jesus unto His disciples, if any man come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Before we discuss the subject that is before us it would be well to look into the pages of the scriptures and record a portion of the prophecy that foretold the sorrow that Jesus would endure when He came into this world. The Prophet Isaiah, as well as many others of the Old Testament writers, foretold His coming and gave a minute account of the many sufferings He would endure. Isaiah said, "He was despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath born our griefs, and carried our sorrows: yet we did esteem Him not. Surely He hath born our griefs, and carried our sorrows; yet we did esteem His stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: The chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all. He was oppressed, and He was afflicted; yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of my people was He stricken." Isa. 53:3-8.

All of the above prophecy was fulfilled in the fulness of time.

Paul said, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." Gal. 4:4,5. The life of Jesus was a life of self-denial, this life was spent in ministering to others. "Even as the Son of man came not to be ministered unto, but to minister, and give His life a ransom for many." Matt. 20:28. He suffered the reproaches of the scribes and pharisees. They mocked and scourged Him. They accused Him of casting out devils by Beelzebub, the prince of the devil. "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, Thou Christ, who is he that smote Thee?" From the beginning of His ministry He was persecuted, branded as a seducer and deceiver of the people. He had no desire for the applause of men. He had no crave for worldly greed nor gain. He lived a meek and humble life. He had no abiding place as others had. He said, "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay His head." Matt. 8:20. His delight was to do His Father's will. He said, "For I came down from heaven, not to do mine own will, but the will of Him that sent Me, and this is the Father's will which hath sent me; that of all which He hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:38,39. He dedicated His life for the good of His people. The great love He

had for the chosen vessels of His mercy was the cause of His descending from Heaven, to suffer shame and endure the cross for the redemption of His people, and John said, "There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. John. 21:25.

"Then said Jesus unto His disciples, If any man will come after me, let him deny himself." To deny self is more than the natural man is willing to do or can do of himself. His heart is set on earthly treasures. The young man who came to Jesus is an instance that illustrates this principle: "Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?" Jesus said: "Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him all these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciple, Verily I say unto

you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible." Matt. 19:16-26. Certainly so, for God can reduce the rich man from a rich man to a poor man, and make him an humble creature in want, and in need of salvation. He may have riches so far as natural wealth is concerned, and yet be as poor as the publican who went up into the temple to pray and "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:13. When it pleases the Lord to reveal to one, (regardless of his personal or worldly possessions,) what he is in the sight of God, and cause him to know that without the mercy, and cleansing power of God, that he is bound for eternal hell, natural riches, silver and gold can mean nothing to him, for he becomes a beggar, a beseecher, destitute and unworthy to even call on the name of the Lord for His mercy and goodness. This is a poor man in reality, in sincerity and in truth. One who is rich in God's grace is still poor in spirit, yet he is rich in the Spirit, but this type of riches humbles a child of grace, and causes him to sing praises and give glory to the Father and Son in heaven.

Matthew 6:21 says, "Where your treasure is, there will your heart be also." This is so true, but the treasure of a child of grace is in heaven. The wealth of this life is so insignificant when compared to the riches of grace given by God! This type of riches is what a child of God craves and longs for.

That which a man seeks, betrays the desires of the heart he possesses. If he has a hard and stony heart, he will manifest the fruits of the flesh. Sitting in the chief seats of the synagogues, seeking the applause of men in an effort to receive honor and praise of man is loved by those who seek worldly things. The love of the world and the things of the world are preferred to heavenly things by those who manifest the fruits of the flesh. This is evidence that the love of the Father is not in them. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I Jno. 2:15. A person in nature can not love Spiritual nor heavenly things, because there is nothing Spiritual in him; there is no reception in his heart for heavenly things, for like begets like. Nature begets natural things. All men's hearts are not prepared to receive the words of Jesus.

Those to whom the test applies are those whose stony hearts have been taken away and they have been given a heart of flesh. As it is written, "And I will give them one heart, and I will put a new Spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes,

and keep mine ordinances, and do them: and they shall be My people, and I will be their God." Ezek. 11:19,20.

There is much suffering done by those whose stony hearts are removed and they are given a heart of flesh, but the healing is sure and certain, and they are those who are enabled to walk in His statutes, and keep His ordinances, and do them. The seed bed is now prepared for the growth in grace. Growth in grace is not getting larger in self-esteem; it is not a growth in the eyes of men, but one grows less—more humble — less significant, more needy until he gets to be "Less than the least." The lust of the flesh and the pride of life diminishes with the growth in grace. John said: "He must increase, but I must decrease." This growth in grace brings the increase of the Spirit of God in the hearts of His people, and brings a decrease of self-esteem and self confidence in one's own ability to build himself up in the sight of God. His people grow less and less in their effort to live Godly lives. This growth in grace brings this decrease in nature, which is attended with humbleness, patience and forbearance, a loathing for sin, a hunger for righteousness, and a love for the truth. These subjects are given ears to hear, certainly so at times, but the vividness of their vileness becomes more and more evident as time passes and when the perfection of Jesus invades their hearts, the imperfection of their nature is exposed. These, together with many more hard and trying experiences bring them to the feet of Je-

sus and they are now prepared to hear and understand in part (they learn little by little) the words of Jesus: "If any man will come after me, let him deny himself." That is, deny ungodliness and worldly lust with which self has been possessed. Paul said, "For the grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14 to deny self is to hate sin and wickedness, self works, self righteousness and as Paul said, "Abstain from all appearance of evil." Sin dwells in the flesh of all the redeemed of God, yet they cannot live in sin, because they are dead to it and abhor it.

To live in sin is to love it. Solomon said: "The fear of the Lord is to hate evil: pride and arrogancy and the evil way and the froward mouth do I hate." They no longer find any peace or joy in it. It is no more a sweet morsel to them. Cheating, lying, and defrauding will not be indulged in by those who deny self. In connection with his quotation found in the 5th chapter of Romans, Paul said: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein? When one is enabled to deny himself, the Lord is

with him, and is keeping him. He has no love for sin because he is dead to sin. He is a good soldier and endures affliction, reproaches, trials, persecutions; He loves his enemies and does good to them that would spitefully use him. When he is reviled he does not retaliate with abusive language, but he is gentle and kind to all men, not committing evil in secret but practicing honesty, truthfulness, patience, soberness and maintains good works. As Peter said: Having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." I Peter 2:12. Isaiah said: "Their seed shall be known among the Gentiles and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth; before all nations." Isa. 61:9-11. When one nation makes war against another nation, their soldiers are furnished with the necessary clothing and armed with the weapons that are needed

to combat their enemies. These are natural or carnal weapons. The weapons which the Lord supplies for His soldiers to fight His battle are quite different from those that are made by human hands. Paul said, "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds." II Cor. 10:4. The children of God are never left to make their own choice in selecting their garments, neither do they select the weapons which they use in this warfare. The Lord supplies them with the robe of righteousness and the garment of salvation. They are shod with the preparation of the gospel of peace, together with the breastplate of righteousness and the helmet of salvation. They are fitted with the whole armour of God. Paul said, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (But God supplies this armour.) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:11-18. With these commands from God, and He being our moving power, our ability, our defender, our promoter, we are enabled to perform, yet we are so often made to cry out as did Paul: O wretched man that I am! who shall deliver me from the body of this death? But He has promised: "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6.

"The fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord." So said Paul in Ephesians 5:9,10. He further said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to even speak of those things which are done of them in secret, for all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light." The Apostle Paul, in writing to the Galatian brethren said, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance against such there is no law." Gal. 5:22, 23. The fruits of the Spirit are attributes of God. When a child of God attains to the attributes of God, it is through suffering and purging. These attainments must come through the partaking of the crucifixion and sufferings of Christ, and Paul said: "If we

suffer, we shall also reign with Him—" II Tim. 2:12.

"Then said Jesus unto His disciples, If any man will come after me let him deny himself, and take up his cross and follow me." For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Matt. 16:24,25. Here we see the contrast between law and gospel, the unbelievers and the believers. The false and true worshipers. The former put their trust in the law to attain unto life and salvation. Paul said, "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on Him shall not be ashamed. Rom. 9:31-33. They believed in self works and self-righteousness as a means of salvation. Such are Pharisees. Paul was once a Pharisee, who believed in the works of his righteousness. This he thought to be the way of life. He said, "I was alive once without the law, but when the commandment came, sin revived, and I died." He had the law of Moses. He thought it only regarded the outward action of men. When the Spirituality of the law entered his soul and conscience; sin revived and he died. (See Rom. 7:9) He saw himself dead in trespasses and in sin. His former course, he thought to be the way unto life, which after conviction he found to be unto death. The commandment

which Paul thought to be unto life, he found to be unto death—this commandment covered the law of Moses — the law that every convicted sinner feels he must keep until he finds that he cannot keep it, then he begins to “plead for the widow” (himself). See Isaiah 1:17. and beg for mercy, for he becomes distressed to the point of exhaustion.

The Scribes and Pharisees profess to know God. They honor Him with their lips; but Jesus “Ye hypocrites, well did Esaias prophesy of you saying, said: This people draweth nigh me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” Matt. 15: 7,8,9.

Those who worship God in Spirit, rejoice in Christ Jesus and have no confidence in the flesh. This was Paul’s experience after seeing himself the chief of sinners. They have become dead to the law by the body of Christ. They are those who are crucified with Christ. They live by the faith of the Son of God. They look to Jesus to supply both, their natural and Spiritual needs. Paul is an example of those who are crucified with Christ. He said, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.” Gal. 2:20.

The Apostles endured many hardships. They were made willing to suffer the reproaches of men.

They were deprived of the pleasure and comforts of this life, (which many others enjoyed) because of the love they had for their Lord and Master. They took the persecution which was inflicted upon them by evil and ungodly men rather than deny the Son of God. Paul said, “Yea, and all that will live godly in Christ Jesus shall suffer persecutions.” II Tim. 3:12. In losing their lives (the pleasures of the natural life,) for the sake of Christ, they found peace and comfort;” having received the word in much affliction, with joy of the Holy Ghost.” I Thes. 1:6.

Jesus asked this question, (not that He did not know, but it was for our learning): “For what is man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” The sum and substance of this question is this: If it were possible for a man to gain the whole world he could only have it while here on earth, which is such a short time compared to eternity, so what would it profit him in eternity? Eternity is everlasting; it is beyond our conception or imagination for we cannot conceive of a life of perfect peace, joy and happiness continuing forever, for there is no end to eternity. Certainly a man of God would not willingly exchange his soul for anything that would rob or deprive him of eternal life, even if it were possible. A man who has never known God nor been in any way concerned about the future of his own soul, nor cares about the future — an atheist I would say — might take such a step were it possible, but no one who has seen

the dire need of a Savior, could be so ill-concerned. The redemption of an immortal soul requires a greater price than gold and silver or any other corruptible thing this world can afford. Nothing short of the blood of Christ can be an atonement for the sin-sick soul: "Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. I Peter 1:18-21.

T. F. ADAMS

FIFTH SUNDAY MEETING

Running Creek Church of the Bear Creek Association, will hold a fifth Sunday meeting in May, 1965. The services will begin, the Lord willing, on Saturday night and continue through Sunday. We invite all lovers of the truth, and especially, the ministering brethren.

Daniel M. Almond
Asst. Clerk

BEAR CREEK ASSOCIATION

The Seventy Ninth Spring Session of the Bear Creek Primitive Baptist Association will convene, if the Lord is willing, with the Harward's Chapel Church in Stanley County, N. C. Friday before the first Sunday in May 1965, and will continue through Sunday, the Lord willing. Harward's Chapel Church is located just out of the little town of Aquadale, N. C. All orderly Baptist are cordially invited to attend and especially

the ministering brethren. We do not only invite you, but we want you to come. For further information contact, Brother Arch Carpenter, Route 1, Norwood, N. C. or the undersigned.

Troy A. Williams, Association Clerk
Route 7, Box 624,
Monroe, N. C. Phone 753-1414

SKEWARKEE UNION

The next session of the Skewarkee Union is appointed to be held with the Mt. Zion Church, Halifax Co., N. C., the fifth Sunday and Saturday before in May, 1965. Elder W. E. Grimes was chosen to preach the introductory sermon, Elder B. D. Handy, alternate. The church is located one mile from Hobgood, N. C., on Highway to Speed, N. C. We invite all brethren, sisters and friends to meet with us.

Elmer B. Peele, Union Clerk
Route 2,
Williamston, N. C.

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, ½ dozen \$17.10 postpaid. 1 dozen \$33.60, postpaid.

Order from:
Elder J. B. Williams
225 Braswell Street
Rocky Mount, North Carolina 27801

EASTER MEETING AT KORNER'S GROVE AND ROARING RIVER

Dear Bro. Adams

I was asked by Korner's Grove Church to write and ask you to publish our Easter Monday Service in Zion's Landmark, also you might mention Roaring River Church expects to have all day services on Sunday, before. We are looking forward to seeing you and many more at our services. We would like to invite one and all to come.

Elder Johnie R. Belton

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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VOL. XCVIII

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PROVERBS CHAPTER XVII.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

A reproof entereth more into a wise man than an hundred stripes into a fool.

An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

Whoso rewardeth evil for good, evil shall not depart from his house.

The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

A friend loveth at all times, and a brother is born for adversity.

A man void of understanding striketh hands, and becometh surety in the presence of his friend.

He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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HIS PRECIOUS NAME

Dear Brother Adams and Wife,

I am sending my renewal for Zion's Landmark, I enjoy it so much! I am a little late, but I hope we can continue to get the sound doctrine to read on and on for I think the sun is getting low, and that we are in the evening of time. There are troubles with little rest, for it seems the world is boiling with trouble and fear. Paul said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof: From such turn away." II Tim. 3:1-5. I believe our Lord, if I may claim some ownership to His precious name, will soon come and gather His Bride, and take her home. O, if I am included in that number, how wonderful! But I feel to know if I am not included in the number that Jesus was crucified, buried and resurrected for, I will not be there, because His people were chosen in Him before the foundation of the world. See Eph. 1:4. He made everything for His glory, and I feel to be so sinful and undone that it will only be by His

great mercy and redeeming grace if I am numbered with His own. May the Lord bless you two, to be enabled to continue to publish our little paper.

A sister in hope,
Mrs. J. S. Moffett

Brother Adams, since I wrote my little note to renew my subscription to the paper, I seem impressed to tell a little of the beginning of my soul troubles. For some reason, I had always had a love for the Old Baptist People. My mother was a faithful Old Baptist, but she could not teach me what she believed, and she did not try for she knew she could not.

By the year 1920, I had four little children. Two of them were twin girls, and they have had many troubles and difficulties, but we are promised adversities and tribulations in this life; they have been wonderful to me, and their Daddy still is.

All of my four children were small, and I was in very poor health, but I had never given death a thought, except that I did not want to leave my babies. I was in bed, and it seemed that something said to me, "You have got to die." and I saw the blackest pit I ever looked at, and it appeared that that was where I had to go. Then all I could say was, Lord have mercy on me! for I knew then there was not one thing I could do except beg for mercy, and I

still know that. That put a great burden in my heart that seemed very heavy to carry, and how I dreaded that awful place which I could see in my mind's eye. I had a dream during the year following. I had read and searched the scriptures, but all I read were against me, and condemned me more heavily.

In my dream I saw Christ in the air. Oh! what a completely safe and secure feeling I had. I did not think of my babies; I just wanted to hold to that vision, it was such a relief! There were chains twined around Him, and they were as white as he was — white as snow. I could not understand why those chains were around Him, but a couple of years ago I was on my way to church and I was very much burdened with a heavy heart, when it came to me that those chains were the chains imposed on Christ by the sins of His people, and that in bearing them (chains, sins) and going into death for them, His people, their sins became as white as those chains were which represented their sins, and that His people are as clean and white as snow, perfectly free of sin and transgressions.

I am satisfied with that interpretation, yet I am not satisfied with myself, and my sinful condition. But I do know that if Christ died that I might live, I have nothing to fear nor to be burdened about. I believe He has a people who are redeemed from their sins, whether I am included or not, and my hope is the anchor of my soul, which I hope is both sure and steadfast.

I have had a hard road to travel, but my greatest trouble is myself.

Sometimes I feel exalted for it seems that I have been shown the things I have seen all down through these troublesome times. But at other times He seems so far away from me! Sometimes I wonder if there is anyone like me, surely none is as vile as I feel to be. I feel to say with the Poet: "I am a stranger here below, and what I am 'tis hard to know; I am so vile, so prone to sin, I fear I've not been born again."

This is just a little of what my travel has been. Am I one of a sort or one to myself? I feel to be one to myself. Forgive me for hindering you with my troubles, but He said confess your sins one to another. When down low, please try to remember me and mine.

I hope we have love in Christ.

Mrs. J. S. Moffett,
Shreveport, La.

GOD OF HOPE AND SALVATION

Dear Brother in Hope,

Once again it is my mind to write, but depending altogether on the God of our hope and salvation to bless my efforts, or else, I realize it will be in vain.

My whole mind is centered on the word REST. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. In the beginning, in the creation of all things, the Bible says, "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the

light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day. Remember how this scripture is stated. The evening came and then the morning.

The Apostle Paul said, "Know ye not, Brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband, So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Note: Paul here uses a natural figure to set forth a Spiritual.)

Wherefore, my Brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another even to Him who is raised from the dead (Christ) that we should bring forth fruit unto God." Rom. 7:1-4. Again Paul said: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law; shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3:22-24. And again Paul said, 'There remaineth therefore a rest to the

people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Heb. 4:9, 10. Now back to the beginning. I will endeavor to prove, according to the scriptures and our experience, and to show how the child of God has labored, how God uses the law as a schoolmaster unto Christ, our union with Christ in the Spirit, and the heavenly rest that follows, evidenced by our ceasing from our works, (the deeds of the law) and resting, by faith in Him.

"And the evening and the morning were the first day." Evening signifies the drawing to a close of one part of our life, the time spent in following after sin, for we were captives of sin, but when we were quickened, made alive to the fact that we were hell-bound sinners, without the mercy of God, that was the beginning of the end of our peace on earth, except that peace in Christ to be later revealed. So evening; then night was our labor under the law. We felt to be vile sinners, condemned under the law, felt we had to fulfill the law in order to be saved, not realizing Christ had already fulfilled it for us. So we began to labor, traveling by night by moonlight (the law) making these promises made by me when I said: If God would forgive me, I would be a better boy tomorrow; then I went out the next day, and did worse than ever. Brethren, are you not guilty also? Though I realize I do not see my brethren as I do myself, I see you clothed in the Righteousness of Christ, but I see myself a sinner, just hoping in the mercies of God. May I here say,

if my brethren and sisters in the Lord saw me as I see myself, you would have no confidence in, nor fellowship for me. That is God's way of keeping us at one another's feet. So, we labored under the law. This is the labor mentioned by the Lord Jesus; "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We had to be brought to the end of the law, before we ever saw Christ. Right here, I have had arguments with Old Baptist. In St. John 14:1, 2. "Let not your heart be troubled; ye believe in God, believe also in Me." I am like you on this point, Brother Adams. Some say we do not believe in God first. But I still say we do, which is proven by Jesus' own statement. While under conviction of the law, I felt I saw God standing in the skies with an angry countenance and with the Sword of justice upraised in His right hand, ready to cut me off into Hell eternal, for the awful debt of sin of which I was guilty. Remember I had not yet been delivered, I yet had to feel my sins forgiven for Jesus' dear sake. Did I not believe in God then? God, the Father, imparts life, He quickens (makes alive) the souls of His own that they may know they are sinners.

For over twenty long years, I traveled this way. All the time being led by the law to Christ. though He was yet hidden. You see, I was yet married to the law, I was not yet free to be married to another, even Christ. I had to die to the law, and it must be made dead to me by the body of Christ.

On August 4, 1939, I came to the end of this law—the schoolmaster had led me to Christ that I might be married to another, when I was made to surrender all, give up all; I was made to feel the Truth as contained in the words of the poet:

Should sudden vengeance seize
my breath.

I MUST pronounce Thee JUST
in death!

And if my soul were sent to
Hell,

Thy righteous law approves it
well.

Brought to the end, made to give up all works in despair, and made to bow to His justice, yet begging for mercy with every breath; I saw my whole life spent in vain. Then these words were spoken by a sweet voice within: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." Eph. 2:8, 9. And it brought a great change in me. The heavy burden of sin I had carried so long was now gone, I became dead to the law, I felt God was now my friend, my kind and Heavenly Father, and Jesus was my blessed Savior. I was now free from my first husband, free to marry the second, and I entered into that rest, and in that sense have continued in it, though I yet have troubles, for did not Jesus say, "In this would ye shall have tribulation: but be of good cheer; I have overcome the world—not maybe, nor perhaps, but ye shall have tribulation.

Some of my brethren see this rest as in the hereafter, but read

the whole fourth chapter of Hebrews, and you can see the rest described by the Apostle Paul. It simply means delivered from serving God under the law, and now serving Him in Spirit and Truth, being married to Christ, a pilgrim of hope, and we have now ceased from our works under the law, we know now that Christ has already fulfilled it for us, and that of Him ye are in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption, being washed in His blood, clothed in His righteousness and by faith we are traveling on, being (we humbly hope) "Kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

Brother Adams, it is now 1:08, Monday morning. I had to get out of bed to write this, I just could not rest, I felt so impressed to write! and may God give the understanding. I feel so much improved, surely God still answers prayer, yet it seems that so much of our time is spent so far from God. I earnestly beseech my dear Brethren and Sisters to remember me in their prayers, that I may be fully restored in health and embraced in the Spirit of my God, and in the love and fellowship of the children of God.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, deominion and power, both now and ever. Amen. See Jude 24, 25.

(Elder) Layton Wingfield
Ridgeway, Va.

JESUS DIED FOR ME

Dear Brother Adams,

I have just been reading some of the wonderful writings and the beauty of God's mysterious works, and you have made it so plain it seems anyone could understand such a glorious doctrine. Although I sometimes am made to cry out: Is it possible that the Blessed Savior died for a poor sinner such as I feel to be, and if it were not for attending my church meetings, and assembling with my beloved Brethren and Sisters it seems to me I would have to sink in despair. Although I have a sweet family of children, and they are good to go with me to church and they sometimes do more for me than I feel I deserve.

I attended church at Riverside the first Sunday and enjoyed it wonderfully well. Elder Puckett was there and he spoke of wonderful things that have been much comfort to me. When he arose he said he was in a serious condition, and that he was before a wise people and had nothing to say. I have thought frequently of that expression. We have to be stripped of everything pertaining to the flesh, to be prepared to receive Spiritual things, and I believe this applies to both, the minister and those he feeds.

I felt real sympathy for Brother Puckett when he first began speaking, but he was lifted out of his difficulty, for he was highly blessed in speaking it seemed to me. He spoke of a Golden Chain that he had seen swinging down from heaven, I believe when the love of God is made manifest that it is coming down from Heaven as was

this golden chain. But it seems that I go mourning and groaning the most of my time. I often think of the hymn, "Oh bear me away on your snowy wings, To my imortal home." What a blessed thought, to think of a blessed S a v i o r that came to redeem the poor sinners of this world, Could we praise His Name sufficiently if we had ten thousand tongues? O, if I could tell it like I believe it!

I often think of my husband when he said, "It takes the hard doctrine to do me any good." I feel that is what it takes for us all. I visited a Brother and Sister tonight and another Brother and Sister were visiting there also; and it seemed that the Good Lord was there in our midst. Elder Perdue was blessed to speak for us.

I often think of a portion of scripture that was given to me one day — "God is love" is the scripture, and it came with power and force. The more I thought about it, the brighter it became. I just had to say aloud, "Yes, God is Love." I went to my church on the Sunday following and Elder Prillaman took this scripture for his text. I thought his sermon was most wonderful! I was made satisfied for a little while that the good Lord had had mercy on this poor sinner, and at times I know He has, whether He has taken notice of me or not as one of His own, but so much of the time I feel to be a beggar. A beggar for mercy, a beggar for more light; a beggar for more understanding, and a beggar for more assurance that I am one of His.

I have fourteen living children,

eight are married and six are single. I have four in school, and my prayers are so often in their behalf. Bro. Adams, I feel the need of the prayers of God's chosen people.

Written by a poor sinner saved by grace, if saved at all.

A sister in hope of eternal life,

Mrs. W. C. Brown,
R. F. D. No. 1, Box 215
Glade Hill, Virginia

ELDER GOLDEN HARRIS

Dear Elder Adams,

I hope this will find you both enjoying good health. I have been planning to write you for some-time, but we have been so sad and lonely since our Father — Elder Golden Harris — passed away. I waited for him to come home from the Hospital to send in our renewal to the Landmark, for he always did that for us.

I know we are not to question God's work, but I cannot help but wonder why the Lord saw fit to take him, Elder Adams; he was such a wonderful man and loving Father. I met you at the New River Association in the fall of 1963, and I will never foreget what you said to me. You said: "I can tell you about your Dad in three words: HE CAN PREACH."

As much as we would like to have him continue with us, we cannot wish him back in this world, for he had so many trials and troubles, and as it is, we feel so confident he has gone to sleep in the arms of Jesus, his Savior.

Elder Adams, it seems as if we will never be able to go back

to church again. No one knows how sad it is for us. We do wish you could have attended his funeral.

Remember us children in your prayers,

Yours truly,
Mrs. William R. Dobbins
Box 259, R. F. D. No 1
Radford, Va.

In great sympathy our hearts have reached out to Elder Golden Harris' sons and daughters, their Mother having gone before has caused his death to be much harder to become reconciled to, but the passing of Elder Harris has caused the hearts of many brethren and sisters in Christ to bleed, so to speak. The great Apostle Paul, before his departure said: "— Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. (meaning I know not). For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." These words are very fitting in the case of Elder Harris.

T. F. A.

EXPRESSION OF GRATITUDE

The Lord has blessed our beloved Association Clerk, Brother E. L. Vaught, to serve us faithfully for so many years, but due to ill health, and to our sincere regret and sorrow, he feels it necessary to offer his resignation as such.

He has served us well, his record speaks for itself' and he has served us efficiently, and humbly. He has the admiration and esteem of every member of the association.

Brother Vaught was elected Clerk Pro Tem for Simpson Creek Church in 1908. In the month of July, 1913 he was elected the Church Clerk, where he was present for every conference.

Then he was elected to the office of Union Clerk in 1944, and he has attended every Union Meeting since that time.

In November, 1945, he was elected to the office of Association Clerk, and he has attended every sitting of the Mill Branch Association since he became clerk. Also he was elected to serve as trustee of Simpson Creek Church in April, 1924. We, the members of the Mill Branch Association, feel that this is a dutiful record.

Brother Vaught is a firm believer in the doctrine of Salvation by grace, and the Lord has blessed him to render a worthy service, in this capacity, and to live a life that is above reproach for which we desire to give thanks to our God. Resolved: First, that a copy of this writing be placed in the minutes of the Mill Branch Association.

Second: That a copy be recorded in our Association records, and a copy given to Brother Vaught.

Submitted by: Elder Lane Horne.

Done by order of our Union in Conference, November 28, 1964.

Elder Lane Horne,
Moderator

L. I. Flinson, Assn. Clerk

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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VIEWS ON SAMUEL 6:10,11

Dear Elder Adams,

Inclosed you will find three dollars for the renewal of Zion's Landmark. Will you please give me your views on the first Samuel, sixth chapter, tenth and eleventh verses.

Yours truly,

Roy Harrison

Williamston, N. C.

R. F. D. 2, Box 185

The verses of which our friend has inquired, read as follows: "And the men did so: and took two milch kine, (or two milk cows as we know them) and tied them to the cart, and shut up their calves at home: and they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods."

There are several things that are mentioned in these two verses, as my readers will observe: namely, the milch kine, their calves, a

cart, the ark, the images of mice made of gold, and the images of emerods. In writing or speaking on any portion of the scriptures, we are mindful of the truth conveyed by Moses when he wrote: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of the law."

These verses as well as the scripture referred to, were written in the law dispensation. They portray the types and shadows contained in these scriptures of which Paul said, "For the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1. I recall there are three arks recorded in the scriptures: first, the ark which Noah built by the direction of God, for the preservation of himself, his family and many living creatures during the flood. Second, the ark which Moses' mother built to preserve her son's life when Pharaoh charged all his people, "Saying, Every son that is born shall be cast into the river." See Ex. 1:22 and Ex. 2:3. Third, the ark of the covenant, which is the ark of the Lord. Exodus 2:3. and is described as having been made of Shittim wood: two cubits and a half was the length of it and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it; even two rings upon the one side of it

and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark, and he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, —" Ex. 37:1-6.

It would require many pages to give a full account of this ark, even if I were favored to do so, and the things that were put therein, which were its contents, and purpose for which they were used. Suffice it to say that as long as this ark was in the care and keeping of the Israelites, and they acknowledged the hand of God in preserving them from the invading enemy, then victory was sure and certain. But when they disobeyed the word of God, He sent His judgment upon them. This God did at one time by allowing the Philistines who went to war against Israel to capture the ark and take it to their own land. There is a cause for every effort. Eli was the High Priest and had judged Israel forty years. He seemingly was a good man but was now getting old. He offered no correction for nor restraint of the evil deeds which his sons committed, who were vile and corrupt, for which God sent judgments upon the house of Eli as he forewarned him that he would do. "For I have told him that I will judge his house forever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not." I Sam 3:13.

When the Philistines pitched their

first battle upon Israel, they slew four thousand men. This was very distressing to the Israelites who thought the reason for their defeat was that they had failed to carry the ark with them, as they had previously done, and were victorious. Having lost this battle; they conceived the thought that if they would take the ark, which was at Shiloh and carry it to the field, that they would yet be victorious, and this they did See I. Sam. 4:11-19; but the favor of the Lord was not with them. They fought the second battle, and the Philistines slew thirty thousand Israelites and captured the ark of the Lord, and carried it with them to their own land. See I Sam 4:11-19. The two sons of Eli, Hophni and Phinehas, were also slain: "Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled today out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years." I Sam. 4:15-18. This was the judgment God said He would send upon Eli and his house.

The poet said: "God moves in

a mysterious way, His wonders to perform; He plants His footsteps in the sea, and rides upon the storm." The removing of the ark, the slaying of Eli's two sons and thirty four thousand Israelites was God's way of punishing Israel because of their evil deeds. As strange as it may seem to the carnal mind the ark was taken from Israel, yet it proved to be a curse to the Philistines. The ark belonged to Israel. Eli — the high priest— was now dead as well as his two sons who were vile and corrupt. God has now purged Israel with death, destruction and great sufferings. The ark has been captured from them and they have been brought to see their dependence on their God.

Samuel was now the High Priest of the Israelites, and he was established to be a prophet of the Lord. See I Sam. 3:20. The ark must be returned to Israel from whom it was taken. There were three principal cities belonging to the Philistines: Ashdod, Gath and Ekron. The ark was first taken to Ashdod. God manifested His displeasure to them for having taken the ark, by smiting them with emerods: "But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them and smote them with emerods, (which means hemorrhoids or protruding piles) even Ashdod and the coast thereof." I Sam. 5:6. Because of such great affliction, "They said, The ark of the GOD of Israel shall not abide with us: for His hand is sore upon us, and upon Dagon, our god." I Sam. 5:7. Seeing that the hand of God was

against them, "They sent therefore and gathered all the lords of the Philistines unto them and said, what shall we do with the ark of the God of Israel? And they answered, Let the ark of God of Israel be carried about unto Gath. And they carried the ark of the God Israel about thither." 1 Sam. 5:8. "And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in thier secret parts." See verse 9. It appears that the lords of the Philistines wre not fully convinced that having the ark was the cause of their afflictions and distresses, and at their suggestion the ark was taken to Ekron: and again the hand of God was against them. They cried out saying, "They have brought about the ark of the God of Israel to us, to slay us and our people." Chapter 5:10. The afflictions that followed the ark convinced the Philistines that the Lord was afflicting them because of their possession of the ark, and they became willing and anxious to return it to he Israelites, for there was a deadly destruction throughout the city. Even the mice that mar the land were very numerous. They were so numerous that they destroyed their crops and ate their corn. The plague was very much like that which God sent upon Pharoah, to make him willing to let the children of Israel go and sacrifice unto the Lord. Through excessive and unusual suffering, loss of lives and destruction of crops by mice,

the Philistines were convinced the possession of the ark was not pleasing to God, and that His hand was being wielded heavily upon them. The men of Ashdod said that it was so. "They said: The ark of the God of Israel shall not abide with us: For His hand is sore upon us, and upon Dagon our God." So to prove whether or not the hand of God was against them for keeping the ark or that the evil that came upon them happened by chance, They "called for the priests and diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to His place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return Him a trespass offering: then ye shall be healed, and it shall be known to you why His hand is not removed from you. Then said they, What shall be the trespass offering which we shall return to Him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure He will lighten His hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when He had wrought wonderfully among them, did they not let the people go, and they departed?" I Sam. 6:2-6.

The priests and diviners further advised: "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering in a coffer by the side thereof; and send it away, that it may go. And see if it goeth up by the way of His own coast to Bethshemesh, then He hath done us this great evil: but if not, then we shall know that it is not His hand that smote us; it was a chance that happened to us. And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and after them unto the border of Bethshemesh. And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it." I Samuel 6:7-13.

The suffering, destruction and death that came upon the Philistines, made them as glad to part with the ark as ever they had been to take it. As God brought Israel out of bondage, so now he brought the ark out of its captivity in such a manner that "Egypt was glad when they departed: for

the fear of them fell upon them." Psa. 105:38. They gave jewels of gold, as the Egyptians did the Israelites, to be rid of it. Thus the ark was carried into the land of the Philistines, a trophy of their victory but was carried back upon a new cart, drawn by two milch kine, which is a lasting monument of the disgrace of the Philistines. God is no loser of His glory by the success of His enemies, but will get Himself honor from those who seek to dishonor Him.

The above is only a sketch of what took place between Israel and the Philistines which made the Philistines glad to part with the ark. The carrying of the ark by two milch kine, which were unaccustomed to the yoke, and going straight to Bethshemesh, a city of Israel, turning neither to the right nor to the left, is no less than a miracle performed by God. It is proof that God has control and power over all things, even the brute and the minute things of nature, all things pertaining to both heaven and earth, and none can stay His hand, nor say, What doest thou?

Many examples are recorded in the scriptures attesting to His great power, proving that He is Lord of Lords and King of Kings. God opened the mouth of the ass, and bade the madness of the Prophet to cease. The ravens fed Elijah when he was hid by the brook Cherith. See 1st. Kings 17:3. They carried him bread and flesh in the morning and bread and flesh in the evening. He supplied the widow woman of Zarephath, her son, and the Prophet with meal and oil, dur-

ing the famine when the heavens were shut up for three years and six months. See I Kings 17:14. and James 5:17. He rained manna from heaven. Water came forth from the rock, which supplied the children of Israel with food and drink as they journeyed in the wilderness, forty years.

Jesus performed a miracle by changing the water into wine at the wedding feast. He fed a multitude of people with five loaves and two fishes. He opened the eyes of the blind, unstopped the deaf ears, the dumb spoke. He restored a withered hand, and cleansed the leper—a disease which could not be cured by the best of physicians.

The hearts of the Israelites were made glad when the ark was returned to them by the two milch kine. This ark was a symbol of the presence of God with them which they had now been deprived of for seven months. It was taken by force, but God made them willing and even glad to return it to the Israelites. He works all things according to the good pleasure of His will.

Words would fail to express the inward joy of the Israelites when the ark was returned. The first to see it were in the valley reaping their wheat when their eyes beheld it. Here we are reminded of the shepherds who were abiding in the field, keeping watch over their flock by night, when the glorious message was brought to them by the Angel of the Lord who said, "For unto you is born this day in the city of David, a Savior, which is Christ the Lord." Luke 2:11. They made haste to go to

Bethlehem. They saw Mary, Joseph and the babe — Christ Jesus— lying in a manger. When they saw him they made known abroad the things which were told them concerning this child. They glorified and praised God for all the things they had seen and heard.

When we can behold the innermost parts of our hearts, and realize that is where our hope — our Saviour — is cradled, then we can view the babe — Christ Jesus — in the manger as a likeness of what we have to offer to the Saviour of sinners. Only His great mercy can condescend; only His great salvation can cleanse such a people! This great salvation brings joy and peace unspeakable and inexpressable by mortal tongue, such as the Israelites knew when the ark was returned to them, and such as the shepherds knew when they found the babe in a manger. It is as Peter said: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

T. F. ADAMS.

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OBITUARY

We, the members composing the Skewark Primitive Baptist Church, desire to bow in humble submission to the will of our merciful and kind heavenly Father who called from our midst our beloved Brother John Albert White, on October 12, 1964, thus, making his stay upon earth seventy years and eight months.

Brother White was born on February 12, 1894, and remained a resident of Martin County till death. Although our dear brother was received into the fellowship of our little flock only about one and one-half years before his departure, it is with a deep feeling of gratitude that we were blessed with being associated with him prior to this time and were blessed to see the manifestation of God's love in his daily walk and conversation long before his request for a home with us.

Brother White was a faithful husband, a faithful father to his children; and especially comforting to us was his faithfulness to his God, his brethren and sisters in his church. It was the writer's privilege to have heard our beloved brother express his experience several times. Tears of joy accompanied his expressions of how he felt when he received a hope in his precious Savior over forty years ago.

The church at Skewark grieves because of her loss, but we feel that our loss is our brother's eternal gain. He was a firm believer in the doctrine of salvation by grace, of which he gave evidence in his conversation. He had a desire to give God all the honor and praise for a finished and complete salvation wrought by the shedding of the blood of His glorious Son, Jesus Christ, on the cross; a salvation complete in the mind and purpose of God before the foundation of the world.

He leaves to mourn his passing, his widow, Sister Lucile White, to whom he was united in marriage on June 19, 1916; two sons, two daughters, eleven grandchildren, and one sister. To the family we extend our heart felt Sympathy in their distressing hours. His funeral was conducted in Skewark Primitive Baptist Church, by his pastor, Elder E. C. Harrison, assisted by Elder D. B. Stokes. Interment was in the Martin Memorial Gardens beneath a mound of beautiful Flowers.

Done by order of the church in conference, second Saturday in November, 1964.

Elder E. C. Harrison, Moderator

Deacon Johnny Hay Gardner, Committee

OBITUARY OF HATTIE PARSON COLLINS

It has pleased our Heavenly Father in His great wisdom to remove from us by death, our dear mother, Hattie Parson Collins. She departed this life September 30, 1964. She was born Dec. 1, 1879, making her stay on earth, 84 years, nine months, and twenty-nine days. She was the daughter of Robert B. and Nancy S. Parsons, and the granddaughter of the late Elder Jobe Smith. Ferney Collins, our father, preceded Mother

to the grave by several years. Her survivors are two daughters, Mrs. Gladys Horne, Chinquapin, N. C. and Mrs. Dunnie Ward, Highpoint, N. C.; two sons, Herman of the home and Dalton Collins, Jamestown, N. C.; six grandchildren, six great-grandchildren; two brothers; one sister and several nieces and nephews.

Mother united with White Oak Primitive Baptist Church and was baptized with her sister by the late Elder B. F. Eubanks some time in the year 1918. She was a faithful member and was usually there to fill her seat. She was also a firm believer in salvation by grace, and not of works lest any man should boast. She loved to talk of the goodness of God and His mercies extended to her.

Mother's health had been failing for some time and the last three months of her life was spent in the hospital when she was seriously ill with cancer, but she bore her suffering with patient endurance and seldom complained. We feel to say of her as Paul said of himself, she has fought a good fight, she has finished her course, she has kept the faith, henceforth there is laid up for her a crown of righteousness which the Lord, the righteous judge, shall give her in that day.

We feel our loss is her eternal gain, for we believe she has entered into that eternal rest which remains to the children of God, and we bow submissively to God's will, knowing He does according to His will in both heaven and earth.

Her funeral was conducted in Clark's Funeral Home in Maysville, by our pastor, Elder L. L. Yopp and Elder Eddie Humphrey. Her body was laid to rest in Maysville Cemetery under a beautiful mound of flowers to await the great resurrection.

Written by request of White Oak Church in conference Saturday before the fourth Sunday in October, 1964.

By her son, and I hope brother in Christ.
Herman Collins, Maysville, N. C.

OBITUARY

**SISTER MARY ANNIE ELIZABETH
PENDLETON VAUGHN**

It is with a deep sense of sorrow that we record the passing of our beloved sister, Mary Annie Elizabeth Pendleton Vaughn, at Milford Hospital, Milford, Delaware, on October 7, 1964.

Sister Vaughn was born September 16, 1881, at Meadows of Dan, Patrick County, Virginia. She was the second daughter and the fourth child of thirteen children of Alexander and Mahala Jane (Thompson) Pendleton. Both her parents were members of the Old School or Primitive Baptist Church, and attended meetings at Laurel Fork and Concord Churches. They were members of Maple Shade Church near Meadows of Dan, Virginia.

Annie Pendleton was married to Charles Wilson Vaughn in the home of her parents on Sunday February 13, 1898, by Elder Franklin Pearce Branscome. Charles W. Vaughn was a school teacher by profession,

and he was ordained a Minister of the Primitive Baptist faith at Little Flock Church near Willis, Va., on April 18, 1908. To this union four daughters were born, Netta V. Spine, Ana V. Bookstaher, Beatrice V. Money and Janet V. Lear, also with their descendants are five grandchildren and eight great-grandchildren who survive her.

Elder Vaughn was called to be pastor of the Old School Baptist Church at Hopewell, N. Jersey in 1914. During his pastorate he baptized his wife into the fellowship of Hopewell Church on June 26, 1920. Their home in this place of residence was known for its gracious hospitality accorded to the ministers, members, and friends of the churches.

Sister Vaughn was well known and loved among the Old School Baptists, traveling widely with her husband when her health permitted. This gave Sister Vaughn a great opportunity to acquire a working knowledge as to the conducting of the law and order of the church. She was honest in her convictions and ever ready to support the well-being of the churches.

She was deeply experienced in the true doctrine and enjoyed conversations on spiritual matters. Her exemplary life in the churches was a benediction to those associated with her.

The funeral services were conducted at the Windsor Dishroon Funeral Home at Laurel, Delaware, October 8, 1964. Grave-side Services were held at Old School Baptist Cemetery, Hopewell, New Jersey, on October 9, 1964.

Selections from scriptures and hymns used in the services:

Job 19:25, 26, 27; John 11: 25, 26; Prayer and Lord's Prayer; Hymn, "God Moves in a Mysterious Way." Psalm 23rd. chapter; 91st chapter; Revelations 7:9-17. Jno. 14:1, 3, 6, 15, 19, 27. Prayer; Hymn, "Amazing Grace How Sweet The Sound; Closing Prayer.

Written by,
Sisters Martha D. Addis and
Florence W. Robinson
February 3, 1965

IN MEMORY OF

SISTER MELVINA TEW BENSON

Sister Melvina, as we affectionately addressed her, united with Mount Zion Primitive Baptist Church in Benson, N. C., the second Sunday in July, 1961, and was baptized by Elder W. D. Barbour on the sec-

ond Sunday morning in August, 1961.

Sister Melvina was a faithful and devoted member and attended preaching services as often as her health permitted. When she was not able to attend church with us, she anxiously and lovingly inquired about our meetings and expressed regret because of having been unable to be present.

She departed this life on January 19, 1965. Her funeral was conducted by Elder W. D. Barbour, her pastor, January 21, 1965, at Mount Zion Church. Our hearts are saddened because of her passing, and memory of her will linger with us, but we desire to be reconciled to God's will, believing that our loss is gain to her, because this life is attended with many sorrows and trials to the children of God.

We desire to extend our deepest sympathy and interest in the welfare of her children who tenderly and devotedly cared for her in her declining years.

We think of Sister Benson not as having passed from life unto death, but as having passed from death unto life eternal.

Done by order of the church in conference, Friday night, January 22, 1965.

Clida Langdon,
Tunie Ellen Whittington,
Committee

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Editor

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VOL. XCVIII

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PROVERBS
CHAPTER XVII.

Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

A foolish son is a grief to his father, and bitterness to her that bore him.

Also to punish the just is not good, nor to strike princes for equity.

He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

CHAPTER XVIII.

Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

A fool hath no delight in understanding, but that his heart may discover itself.

When the wicked cometh, then cometh also contempt, and with ignominy reproach.

The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

A fool's lips enter into contention, and his mouth calleth for strokes.

A fool's mouth is his destruction, and his lips are the snare of his soul.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

He also that is slothful in his work is brother to him that is a great waster.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A SISTER FOR A WIFE

To the Household of Faith:

I remember some weeks ago there was a letter in The Landmark from Brother A. D. Alston to his wife Carolyn in which he said: "I am so glad God gave me a sister for a wife." It was so impressive, I could not hold back the tears, and it has been on my mind until I have to try to put my feelings down on paper.

I grew up believing a marriage ceremony was not enough, that if a marriage was in the ordination of God, that God had known and ordained that marriage from the foundation of the world, and would bless them, keep them, and bring them together. I feel satisfied that God had ordained the marriage between George, my husband, and me. I feel satisfied that He kept us just for each other; and I love him more than my own life; and I have hoped and prayed that it be God's will that George would be brought into the understanding of the Old Baptist Faith. I do believe that one day he will. I have never asked him to do so, but the times that we have moved into new communities, he would enquire if there were a church in the surrounding area of my faith, before we agreed to move. Once, several years ago, when his mother was telling me I needed to get some church and work, he said to her; "Mama, Mable may be right and

you may be wrong." I hoped and prayed if it were God's will, and I were ever enabled to unite with the Old Baptist, that we could go together and be baptized together.

When we were first married, near sixteen years ago, I tried to go to different churches with George, and the last time I went, I have never seen windows and doors so small. I felt like I would never live to get out of there. I told George I had tried but if I always felt as I did then, I could not go anymore. We stopped then and did not go to any church for awhile. Then we occasionally went to the Primitive Baptist. Then we moved to Scotland Neck, and it being so far away, it was inconvenient to come often, however, we came back here every opportunity. I felt that maybe I was being punished because I had not attended the church I loved, when I had the opportunity. I walked around as a person dead, or with no feeling. All I had was the Bible, Zion's Landmark, and the Spirit of God to comfort my poor soul, which I know now, was plenty had I had sufficient understanding.

Dear Children of God, if you have known a devotion for your church such as this, you must know the torture I went through. To love George better than my own life and have to go and leave him behind when I returned to visit my church, greatly marred the joy

of my visit. George being a dairy-man, could not leave for a week-end, therefore, I would take our young daughter and son and spend the weekend when I came to church, so of course, I did not attend very regularly, under such circumstances.

At this time, while I loved the church, and had loved it for years, I still had never been received into the fellowship of the church. I asked George on one occasion to take me to talk to Elder and Mrs. Martin, because I felt I had to ask for a home with the church. He did according to my request, but on the way to Elder Martin's home, he said to me, if I joined the Primitive Baptist Church, he felt like I would be leaving him. That just broke my heart. I told Elder Martin what he said, and Elder Martin said: "Mable, are you not already separated in the faith? It took four years after this for me to be brought to the point that I had to go and leave him behind.

It seems tragic that we can not talk to people of our own faith and they realize and understand the trial and burden we are enduring. But we are made to know that the children of God live in the flesh, and unless God gives them a heart and mind to understand that they can not.

Jesus asked His disciples to wait with Him one hour in the garden of Gethsemane, and we know that if it had been possible for them of themselves to have done so, they would have stayed awake; but they fell asleep. So we know only God can reach our case, and that is as it should be for then we cast

our eyes upward from whence all our help comes. God says; By grace ye are saved." Eph. 1:5. Man can not solve our problems, for in the flesh there is no good thing. knowing that God alone can come to our aid, we turn to Him in whom is our strength, and our salvation. Jeremiah said: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:7. We go in and out and find pasture when and where God ordains that we should be fed. It is God who supplies our every need, and we are led to look to Him as our Eternal Father. Paul said; "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." I Cor-3:6,7.

God refines His people as gold and silver; this comes through trials and sufferings: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God. Zech. 13:9.

So we have to forsake all, we are unknowingly led this way. This is God's way of refining. I am brought to feel too unworthy to live and too unworthy to die.

I left the association feeling that I would be alright if I would just stay home and never go again. Then maybe the brethren and sisters would not see and know my many faults. I sometimes feel to say: If I could only never say another word! Sometimes I feel

that all doors are closed until I am finally made willing to write, and I am afraid to write, for fear I am altogether mistaken, and too, I fear someone will feel that I think I know enough to write, when I do not. Oh! I am one of the most miserable of all children. You can surely do without me, but I cannot do without you. Oh! for just a few crumbs from the Master's Table!

The very least, if one at all,
Mable Hager
R. F. D. No. 1
Four Oaks, N. C.

To our Sister, we would say; The scriptures tell us that God spoke through the Prophet Isaiah saying, "I am the first, I am the last; and beside me there is no God." Isa. 44:6. Again He said: "I am God, and there is none else." 46:9 David said: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of thee, and Thou reigneth over all; and in Thy hand is power and might; and in Thy hand it is to make great, and to give strength to all. Now therefore, our God, we thank Thee, and praise Thy glorious Name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee, and sojourners, as were all our fathers: our days on

the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine Holy Name cometh of thine hand, and is all thine own. I know also, My God, that Thou triest the heart, and hast pleasure, in uprightness." I Chr. 29:11-17.

Yes, we within ourselves are too unworthy to live and too unworthy to die, but He is our worthiness, for our worthiness is in Him and Him alone, but our consolation is that when we see, feel, and are enabled to know this truth, it is because His glorious light shines in the darkness of our souls and enables us to see this unworthiness. It is a truth that the dead sinner cannot see, because he is dead in sin, but God's people to whom this truth has been revealed are dead to sin, they have no love for it nor to any of its attributes.

—Editor

LINGERING IN THE LOW GROUND

Elders Adams and Mewborn:
Dear Brethren in a Precious Hope,
I am writing to let you know that I still linger in this low ground of sin and sorrow, trials and tribulations, afflictions of both body and soul; and that I am receiving the landmark and seldom miss a copy, and I believe the issues I do miss are misplaced in the mails, but regardless of the cause, I have only missed three or four issues in the past two or three years. I have this precious old Zion's Landmark and the dear Old Signs of the Times to look forward to, and oh, how much they mean to me! Such a comfort and

feast that feeds my hungry and thirsty soul. My vision is failing fast, with age and a dreadful eye disease known as Eyelitis. All the year it has given me much trouble together with headache, since the latter part of May. Eye and headache have kept me unable to think — almost distracting — at times I have not known nor realized what I was doing nor saying for the past two weeks, but the headache is much better, thanks be to God. Together with the eye trouble and headaches, I have Brights disease; added to my other ailments, I do much suffering much of my time. However the Brights disease was discovered about two years ago, in time to improve what would otherwise have been a serious condition. Due to this disease and headache I cannot see well enough to read my Bible, except to run references. But with the large print of Zion's Landmark and the Signs of the Times, I can see to read them quite well, though only for about fifteen minutes at a time, five or six times each day. I hope I am thankful for this blessing (being able to even read a little); thankful to Him from whom all blessings come. I feel that all my afflictions, tribulations and such are for my good if I am His own, and all I ask is: that I be reconciled to it all. Truly I feel that I am indeed now reconciled. Knowing that His will must be done and is always best for His sheep and lambs. He is always right, He is never wrong, His work is perfect for God is perfection.

Brother Adams, your editorial in

March 1st. 1964 issue is one of the best I have ever read. I enjoyed it so very much. I had been cast down for so long and your editorial of March first lifted my drooping spirit so much! It just fitted my case. From the Zion's Landmark and the Signs of the Times, I have read so many great and beautiful experiences of grace, so much evidence of having passed from death unto life.

The little hope that I hope God has blessed me with, seems very small indeed in comparison to others. Even though this hope I have at times seems so faint and insignificant, I fear I have none at all; but when I came to the part in your article that treated on the "Tenth part of an ephah of fine flour being as acceptable or as sufficient for sin and trespass offering with God, as the more expensive offering, I said: Maybe my LITTLE HOPE is sufficient also. I reckon this sounds simple to you and maybe it is, but I like to think of it this way, that the least with God was and is worth as much as the greatest.

Both you and Elder Mewborn write such wonderful editorials and articles as well as the many other writers. I really enjoyed the discussion between Mr. Hooper and Elder Gold. I like the manner in which Elder Gold answered Mr. Hooper's letters.

My brother, Edler W. A. Little, told me of your being with them in their meeting in the fall of, I believe he said, 1963, and how he and everyone was happy to have you with them, also he told me of the good preaching they had during the three days meeting— "How

good and how pleasant it is for brethren to dwell together in unity!" I wish I could have been there and heard all of the good preaching. Since I first began reading the Landmark and your editorials, I have desired and hoped to meet you, but now that opportunity seems rather remote, if not gone. However, we are told by a writer of old; "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Our hope is for that fullness of joy of which the Psalmist speaks: "At thy right hand there are pleasures forevermore." "The righteous hath hope in His death." O, may we pass the time of our sojourning here in fear, awaiting the summons calling us up higher. Dear Elders Adams and Mewborn, our Good Master has blessed me by enabling me to go to His Church — my home—twice this year (1964) to meet, mix, and mingle with His dear Saints and feast from His table, and what a feast it was! Oh, how I did feast from The Master's table, on His precious provisions! Then I was blessed to attend meeting in the home of two precious old Sisters. One Sister Vilula Pate has passed away since. Sister Pate was the first Old Baptist I met after coming to Houston from San Antonio. She was such a joy and comfort to me! Oh! how much I did love her, and now I miss her so much!

I meant only to write a few lines to let you know I am still here and am still getting Zion's Landmark and to thank you again and again for your kindness and

goodness in sending it when I have nothing to pay you, nor can I ever return the favor for your kindness. Please know I am very grateful! I do not feel one bit worthy of such a blessing; no indeed! Since my vision is so poor, I cannot read my Bible —though I can run references when reading the Landmark and the Signs. I can do very well reading those as the print is larger than that of my Good Book which is always in reach. Brother Adams, I have appreciated your taking the time to answer my requests for your views on parts of the scriptures. All were instructive and edifying and I did so much enjoy them. They afforded me much comfort. And I know you have your hands full, so to speak. Yet you take time to give your views on texts I have asked for, and I the very poorest of the flock — if one at all— filling my heart with much joy and with a feeling of great fullness to our Lord, our Heavenly Father. He who is so rich in mercy, He blesses us with all spiritual blessings in Christ, according to the will of God. I can only hope a little that I am one. Even the very least of the least that my name is written in the Lamb's Book of Life. It is now 11:30; the night of December 22, 1964. You see how long I have been writing this, and nothing of interest has been said.

I hope this finds both you and Dear Brother Mewborn, together with your loved ones, in fair health, if not the best, and may God bless you and all the writers and readers of our paper.

Love to all from the weakest and
smallest. if one at all,

Harriett L. Gray

To our Dear Sister, I feel to say, it is not of our own worthiness that we are favored as the chosen of God, but our worthiness is in Christ Jesus who died in our stead that we might live, and we are told in Eph. 1:3— 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.' Again Paul said: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord?" Eph. 3:8-11.

If a God-given and favored minister of the gospel such as the Apostle Paul was, felt to be the least

of all saints, certainly such as we must feel to be most insignificant and unworthy. We could not witness with him and many others as spoken of in the scriptures, if we did not have a similar experience, neither could his writing be of comfort to us. Tears could not flow from our eyes as happens sometimes when we read these wonderful testimonies, which to us are witnesses. We are enabled to take courage, and our hope is brightened, and we are uplifted in spirit when we are thus enabled to rejoice, and in thanksgiving the yearning in our hearts are directed to our heavenly Father in praise. May the Lord bless His people with spiritually enriched minds and give us a greater understanding in His great and precious truth.—Editor.

AN OLD, OLD POEM

Dear Brother Adams,

I will try to write you a few lines. I was a poor child in my youth. My father died Christmas after I was seven years old in November, and we were left very poor.

My mother would get some old Landmarks from my uncle's wife to read, and I would read them. While I was in my teens there came one with a poem in it, and it was so sweet to me, I copied it and it is now about sixty or sixty-five years old. I think some one might like to read it, so I am enclosing it, thinking you may like to print it. I learned to sing it, for I feel it so deeply.

Your unworthy sister,
Mrs. Lewis Sasser
Box 71, R. F. D. No. 1
Fremont, N. C.

THE POEM

A SINNER LIKE ME

I was once far away from the
Savior

And as vile as a sinner could be;
I wondered if Christ the Redeemer

Would save a poor sinner like
me.

I wandered on in the darkness,
Not a ray of light could I see,
And a thought filled my heart
with sadness:
There's no hope for a sinner
like me!

And then in that lonely hour,
A voice whispered so kindly to
me;
Saying, "Christ, the Redeemer,
has power
To say a poor sinner like Thee."

I listened and Lo, 'twas the Sa-
vior
That was speaking so kindly to
me.
I cried, I am the chief of poor
sinners,
Thou can save a poor sinner
like me!

I then fully trusted in Jesus
And O, what joy came to me!
My heart was filled with His
praises
For saving a sinner like me.

No longer in darkness am I
walking,
For the light is now shining on
me,
And now unto others I am telling
How He saved a poor sinner like
me.

And when this life's journey is
over,
And I the Dear Savior shall see;
I'll praise Him forever and ever
For saving a poor sinner like
me.

JUSTIFICATION BY FAITH

Dear Brother Adams,

For the past two weeks justifi-
cation by faith has been upon my
mind. This is the inspired writing
of Paul found in Romans 5:1,2,
which says: "Therefore being justi-
fied by faith, we have peace
with God through our Lord Jesus
Christ: By whom also we have
access by faith into this grace
wherein we stand, and rejoice in
hope of the glory of God."

I have a mind to try in my un-
worthy way to express myself on
these verses. I think back through
the forty-eight years that I have
been blessed to live here on God's
earth and I can see nothing good
in anything of my past life.

I know that my past has been
nothing except to live for the nat-
ural things of life. I can see now
that it was because I was living
in outer darkness of the valley of
the shadow of death for my life
was so sinful and I was only try-
ing to satisfy my natural desires
for the admiration and praise of
men, and was not aware of my
condition.

Now as I look back through
the past few months of my life,
since I have known the afflictions
of the children of God because of
my sins, I fully realize the joy and
comfort I have received in the
fact that God has given me a de-
sire to turn away from the natural
lusts of the flesh. My heart is

made glad that I have been taught to hate sin, for at times I am aware that this is very true with me, and the wise man, Solomon said: "The fear of the Lord is to hate evil." I believe I hate evil, and if I do, then I have the fear of the Lord in my heart.

We as human beings lust after the things of the world, the things in nature, and we seek them for they are what we enjoy. We are helpless in this because we are in nature. Before God arrested us and revealed to us that we were vile and sinful, we had no knowledge nor desire for spiritual things, neither did we have any desire for heavenly things, for we were dead in sin but we knew it not. This continued to be our condition until the Lord saw fit to show us what we were by nature for He arrested and convicted us and caused us to see ourselves the wretched sinners that we were. This revelation causes us to become penitent sinners before Him. One writer said: "All flesh is as grass and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." I Peter 1:24,25.

After this burden was placed upon me and as the days, weeks and months went by, I feared I would never get out of the pit of darkness in which I had been placed. Day after day, and night after night, I went from pillar to post, place to place seeking an understanding from my fellowman, but I did not get any relief until I was brought down very low in spirit, and my heart was sorely

troubled. One night during this time when I was trying to pray for mercy and relief, a beautiful light suddenly shone upon me, and my heart was lifted up in praise to Him who saves poor sinners. I realized then that we are only as clay in the potter's hand who molds and fashions according to His pleasure.

In viewing my past life, I am reminded of many times when I was so impatient, I could not wait for anything. It was hurry to do this and hurry to do that, but after having been given a desire to turn away from the things I once loved and turn to the way I once hated, I can with patience wait and hope for things not seen. I am reminded too of the many trials and troubles I have experienced, but the Lord in His great mercy has seen fit to bring me into the knowledge of joy and peace of soul, and has given me faith to believe this deliverance was of Him. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." I am given hope for the unseen eternal salvation of God, but I do hope I have seen this salvation by an eye of faith.

In my daily life, I sometimes feel assured that this is not of my own works, but I hope it is a gift of God to a poor, needy sinner. At times I can rejoice in the sweet evidences of the love of God that is shed abroad in the hearts and faces of our brethren and sisters. This joy is more than I can express in words. John says: "In

the world ye shall have tribulation; but be of good cheer; I have overcome the world." Jno. 16:33, and Paul said: "—we must through much tribulation enter into the kingdom of God" Acts 14:22.

How wonderful to be given this hope, believing that an All wise and merciful Father willed it so in His determinate counsel before the world began.

In hope,

O. K. Peedin

R. F. D. No. 2,

Smithfield, N. C.

JESUS AT THE WELL

Dear Elder Adams,

It is with a heavy heart that I attempt to write. I attended the Lower Country Line Association, and it was wonderful. One minister spoke of the words of Jesus at the well. "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." He presented the first water as being the doctrine which the world preaches. But the water which Jesus gave as being the living water of Salvation by the grace of God.

For several years I had felt I could not live through the breaking up of our meetings and associations and go back home in the condition I was in. Yet I could not ask for a home with the church. Then on a fifth Sunday in 1963, I feel God closed the draw-bridge, and I was allowed to cross over. There was nothing in the way, and I felt I had

to ask for a home in the church.

It is heartbreaking to see one who portrays evidences of being one of God's children, laboring under a burden to go to the church, and unable to get relief by going before the church and telling them some of the things the Lord has done for him or her, asking for a home in the church. Yet God is the only one who is able to bring relief to such an one, by setting this one free and enabling him or her to state his case to the church. But when such a burdened child of grace can hear His voice say "Come Home," this poor child is set at liberty and can go home to his friends, and tell them what great things the Lord has done for him, whereof he is glad; and when this takes place, this one is received with open arms, by the brethren, for they will have seen the evidence of a child of grace. So God works both; to will and to do of His good pleasure; and He says, "Let patience have her perfect work." The Moderator said a few words and selected the closing hymn, How Firm a Foundation, then he began preaching and it was as if Heaven came down, and I among others was lifted up out of this world. He spoke of the glorious day when he hoped to read his title clear to mansions in the shy; when His loved ones will take on the likeness of the perfect body of Jesus Christ, be like Him and be satisfied.

In humble submission,

Mable Hager,

R. F. D. 1,

Four Oaks, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

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VIEWS ON MATTHEW

11:11 and 18:4

Dear Brother Adams,

Will you please give your views on Matt. 11:11. and Matt. 18:4? I once heard a preacher of another denomination, tell the little children who had joined that church, that they were greater than John the Baptist. Do the words: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:4, tie in with the words contained in Matthew 11:11 which are as follows: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Humbly yours,
Mrs. Willie Garrett
R. F. D. No. 1
Rougmont, N. C.

There is a striking relationship between these two scriptures: John was the forerunner of Christ. He came preaching in the wilderness of Judaea, "Saying, Repent ye, for the kingdom of Heaven is at hand. For this is He that was spoken of by the Prophet Esias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Matt. 3:2,3. Jesus said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of heaven is greater than he."

John's greatness is portrayed by the superior work that he was called to perform. He was the predecessor of Christ, He baptized Christ, he preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed baptize you with water: but He shall baptize you with the Holy Ghost." John's greatness was also portrayed in his humbleness before God. He felt his unworthiness. He preached, saying he was not worthy to stoop down and unloose the latchet of the shoes of Christ. The disciples of Jesus came unto Him, saying, "Who is the greatest in the kingdom of heaven?" "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And

whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The greatness that Jesus was demonstrating in this little child was the humility, the dependence and the helplessness of this little child. This is typical of the condition of a little child of God. The greatest of them are the lowly in Spirit; those who feel their dependence on a great God, their unworthiness to be called God's anything, as John expressed his unworthiness when he said he was not worthy to stoop down and unloose the shoe latchet of Christ. The greater the growth in grace in a child of God, the more humble, the more dependent, the more unworthy they view themselves to be, the more sinful they feel to be. John said: "He must increase, but I must decrease." Jno. 3:30. These are the ones that Jesus termed the greatest in the kingdom.

None of the people of God can humble themselves, except the Lord reveal to them what they are in nature, but when He reveals to them their vileness, their unworthiness, and their dependence on God for redemption and salvation, and even their dependence on God to enable them to call on His name for mercy, then they can do nothing but humble themselves, but He never gives one a command that He does not give them the ability to perform that command. He causes them to feel the necessity

of prayer, and they can pray, He causes them to love their enemies and they can love and pity them, but within themselves, they are helpless to do the commands of God. John said, "A man can receive nothing, except it be given him from heaven." St. Jno. 3:27.

Isaiah said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. 40:3-5, Malachi said: "Behold, I will send My messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of host." Malachi 3:1.

Moses, Isaiah, Jeremiah, Ezekiel, as well as many others were prophets; notwithstanding, these were great men of God who foretold future occurrences to come to pass at the appointed time of God. The work of John exceeded that of the prophets. He was a prophet, but he was not only a prophet, he was actually engaged in the work of his Lord and Master which was foretold by the prophets. He preached repentance and baptized those who brought forth the fruits of the Spirit and confessed their sins. He not only baptized believers, but he baptized his Lord and

Master, which was abundant proof that he was more than a prophet.

Jesus taught the greatness of John to the multitude who were curious to know who John was. We read, "And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Matt. 11-7-10. John possessed a meek and humble Spirit. His clothing was camel hair—Durable, not made by man. His meat was locust and wild honey—a food provided by God. He preached in the wilderness of Judah. He asked no favors of men. He was steadfastly engaged in the work which was set before him. He reproved the guilty for wrong doings, even King Herod for taking his brother's (Philip's) wife, for which he (John) was cast into prison, and later beheaded. All the above describes (in part) his greatness above his predecessors. The greatness of John was demonstrated by the work he performed.

The greatness of Mel-chis-e-dec was in the order of his priesthood. The order of his priesthood differed from that of the Levitical priesthood, whose sons obtained their office by inheritance, which was transmitted from one generation to

another. The priesthood of Mel-chis-e-dec was not obtained by genealogy as is usually true in royal families. He was more than a priest. He was "First, being by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:2. He was priest of the most high God. He was a type of the eternal priest for ever after the order of Melchisedec." Psalms 110:4. Paul said, "For he testifieth, Thou art a priest for ever after the order of Melchisedec." Heb. 7:17. He says this, to note the significance in the priesthood of Melchisedec, (whose priesthood was not inherited nor conveyed to another. The sons of Levi received their office by genealogy, it being transmitted from one generation to another.

The paramount thought in the mind of the apostle, is not in the expression that he was "with-out father, with-out mother and with-out descent." but Melchisedec differed from other priests in that he did not receive his office as a successor to a predecessor, nor did he have a successor. Thus it is said of him that he was "with-out father, without mother, without descent," meaning neither his father nor his mother were priests, from whom he received his Priesthood. This reference was to his priesthood only. Being a priest of the most high God, and receiving his office directly from God, is that which makes him a type of Jesus Christ, and shows his greatness beyond that of the Levitical priesthood. Paul said, "Now consider how great this man was, unto whom even the patriarch Abraham

gave the tenth of the spoil." Heb. 7:4.

There was not a greater priest than Melchisedec. Of them that are born of women there was not a greater than John. Jesus said, "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he."

The comparison between the least in the Kingdom and John has reference to the work of each, their greatness in God. The priesthood of Melchisedec was greater than that of the Levitical priesthood, because "He was made like unto the son of God: abideth a priest continually." The work of John exceeded that of the prophets; the work of the apostles exceeded the work of John. Paul said he was the "Least of the apostles." 1 Cor. 15:9. Again he said, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. The apostles preached a crucified and risen Saviour, the one who shed His blood for the remission of sins. This was a greater work than John did, the life and immortality of Jesus in calling sinners to repentance and bestowing grace according to His purpose was brought to light through the Gospel which they preached. Paul said, "Who hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before

the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10. Many of the apostles had the gift to heal those with divers diseases. They raised the dead. They performed many miracles. This was a greater work than John did. Jesus said, "Notwithstanding, he that is least in the Kingdom of Heaven is greater than he."

The outpouring of the Holy Ghost on the day of Pentecost enlightened the apostles to understand those things which were written in the law and the prophets. The necessity of Jesus being put to death in the flesh and raised by the Father, was revealed to them by the Holy Ghost. Peter could speak with boldness in saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey them." Acts 5:30-32.

Paul as Saul, was a vile sinner, a blasphemer and persecutor of Jesus Christ and the saints of God. God revealed to him that he was the chief of sinners. He called him by His grace and revealed His Son in him. God delivered him from harm and danger both seen and unseen. This heart-felt experience of the Apostle was the moving cause of his saying, "I am the least of the Apostles." Paul

said, "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."

To be overshadowed by the Holy Ghost and understand the mystery of Godliness, to preach Jesus Christ, the Way, the Truth and the Life, is a great work. This the apostles did with a greater manifestation of the power of God than any ever did before or since. There were none greater in the Kingdom of Heaven, nor any that were less in their own conviction, or their own feelings.

The question of the disciples of Christ was, Who is the greatest in the Kingdom of Heaven. He did not answer them by saying that Peter, James or John nor any of the others were the greatest in the Kingdom of heaven. Instead, He called a little child unto Him and said, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven." In so doing, He emphasized that an humble spirit, one of unworthiness, realizing its dependence upon God is the greatest in the Kingdom, and such a Spirit is found in those who are convicted and condemned before God and are caused to know without the mercy and saving grace of God they are lost and ruined wretches before a revengeful and just God, and certainly justice is not what such a sinner feels the need of.

The characteristic helplessness of

little children, portray in type and shadow the experience of those who are converted and brought to a knowledge of the truth as it is in Christ Jesus. Little children are dependent upon their parents or others, for food and clothing. They play together, they are on a local level, one does not think himself superior to others, they do not envy each other, and they make no distinction in birth or fortune. Those who are born of the Spirit of God are converted, and they feel to be as helpless as a child. They often feel and say, "If I am one of the chosen vessels of God's mercy, I am the least of all." They may not utter these words, but this is their feelings. They do not have a high opinion of themselves for they esteem others better than self, because a child of grace can see his own vileness as he can see none other. They are abhorrent to what they see within. They mind not high things, and they condescend to those of low estate. Some of God's people are more deeply exercised than others, and the deeper one is led, the richer is his experience, and the more conscious he is of his own vileness and his great need of the Savior's loving care and restraint. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:30, 31.

The sins of His people are imputed to Jesus Christ. His righteousness is imputed to them a wonderful exchange. These are "The least in the kingdom of heav-

en, not little in stature as a child, but in feelings, which is a figure of those who are helpless and dependent in spirit. These little ones are the greatest in the Kingdom of heaven.

Those who are meek and humble, bearing the fruits of the Spirit, gentle, kind, patient and long forbearing, manifesting a greater love for God and the chosen vessels of His mercy, as well as a love for their enemies, are in God's account the greatest in the Kingdom of Heaven, yet within themselves, they feel to be the least, if one at all, in the Kingdom of Heaven.

T. F. Adams

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Memorial. The church is located west of Fremont. Turn right after you pass the stop light traveling south on 117 Highway. About two blocks you will turn to the left. Then keep straight to the church on the right side of the road, about three miles. The Union will begin, the Lord willing, the fifth Sunday and Saturday before in May.

The introductory sermon is to be preached by Elder J. B. Williams and his alternate, Elder Paul Lamm. We wish to invite our brethren, sisters and friends and a special invitation to our ministering brethren.

J. B. Williams
225 Braswell St.
Rocky Mount, N. C.

NOTICE

The Oak Grove Church in the Abbott's Creek Association will hold its annual communion service the fifth Sunday in May, 1965. Service will begin Sunday morning at 10:00 o'clock. No Saturday service will be held.

All are cordially invited to come be with us.

Elder C. S. Mills, Pastor
Mrs. Sylvia Snider, Clerk

OBITUARY

Sister Ella Booker Landon was born November 28, 1887, and at her death she was 78 years old. She was baptized August 1, 1918, by her pastor, Elder William Stephenson.

She leaves to mourn her passing, five sons and daughters: Mrs. Rena Stephenson, Mrs. Annie Fraizer, Mrs. Catherine Fitts, George Langdon, and Utley Langdon. She was laid to rest in the Fellowship Church Cemetery. Her funeral was conducted by her pastor, Elder W. D. Barbour, Elder T. Floyd Adams and Elder Shepherd Langdon.

We loved sister Langdon we hope for Christ's sake. She so wonderfully expressed her love for the brethren and sisters of the church, but the Lord called her to her heavenly home.

Be It Resolved: That Fellowship Church bow in humble submission to the will of God, and may her loved ones be reconciled to His will and follow in her foot steps.

Done by order of the church in conference.

Elder W. D. Barbour, Moderator
J. C. Langdon, Committee
Mayme Langdon, Committee

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, 1/2 dozen \$17.10 postpaid. 1 dozen \$33.60, postpaid.

Order from:

Elder J. B. Williams

225 Braswell Street

Rocky Mount, North Carolina 27801

BLACK RIVER UNION

The next session of the Black River Union will be held with Mingo Church, the fifth Saturday and Sunday in May, 1965. The church is located about three miles south of Dunn, just off 421 Highway.

All lovers of the truth are invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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AT

WILSON, NORTH CAROLINA

VOL. XCVIII

APRIL 15, 1965

NO. 11

PROVERBS CHAPTER XVIII.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

The rich man's wealth is his strong city, and as a high wall in his own conceit.

Before destruction the heart of man is haughty; and before honour is humility.

He that answereth a matter before he heareth it, it is folly and shame unto him.

The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

A man's gift maketh room for him, and bringeth him before great men.

He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

The lot causeth contentions to cease, and parteth between the mighty.

A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

A man's belly shall be satisfied with the fruit of his mouth: and with the increase of his lips shall he be filled.

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

The poor useth entreaties; but the rich answereth roughly.

A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

EDITOR

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PREDESTINATION

For sometime my mind has been burdened to attempt to write about the above subject, but realizing my inability to express or explain what I want to say effectively, I have refrained from the effort until now. I do so now, in much fear and weakness, being fully aware of the controversial nature of this subject, and not having a desire to precipitate or cause any argument or to offend any one-believer nor unbeliever.

To all who may read this, may I ask your prayerful consideration in the light of scriptural support that I shall endeavor to give.

To begin with, I would like to state emphatically that I firmly believe in predestination even though the term as expressed is not contained in the scriptures, but it is used in the form of a verb, both in the present and past tense, and several times, as found in this scripture: "For whom He did foreknow He did predestinate to be conformed to the image of His son, (Christ Jesus) that He might be the first born among many brethren; and moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. Rom. 8:29,30. Then we find it used in the past perfect tense as: "—Having predestinated us unto the adoption of children by Jesus

Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." And "—In whom also we have obtained an inheritance, being predestinated (here it is used as a participle) according to the purpose of Him who worketh all things after the counsel of His Own Will —" Eph. 1:5,11.

In venturing into the subject, I would like to discuss it first in connection with the act of God and second in the light of the wisdom of God. With this view in mind, let us resort to the only source of information that we can depend upon and that is the scriptures.

"In the beginning God created the heaven and the earth." Gen. 1:1. Here you will notice the first act in the great plan of His work toward the ultimate redemption and salvation of His people. But this was only the beginning and not the completion nor the end, for there is more to come. With this in mind, we will proceed to the creation of man as expressed in Genesis 1:26. "—And God said, let us make man in our image, after our likeness; —." Please notice that the act of God here was not yet accomplished, but in Genesis 1:27, we read that He acted in creating man in His image, and according to Genesis 2:7. "God formed man of the dust of the ground and breathed into his nostrils the breath of life and

man became a living soul." There are two distinct acts here.

In Ezekial 1:4 it is recorded: "—the soul that sinneth, it shall die." Adam was a living soul. Now what does this teach us? Well, as I understand it, it means simply that Adam did not need anything—not even salvation since he was yet a living soul. To continue this in connection with the acts of God, we read in Genesis 2:15, that God took the man and put him in the garden of Eden to dress it and keep it and (Gen. 2:16) commanded him, saying, "Of every tree of the garden thou mayest freely eat; but (2:17) of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." As my readers will remember, Adam and Eve partook of the forbidden fruit and God drove them out of the garden of Eden to the sin-cursed earth, when God told him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Gen. 3:19. Now if this scripture serves to teach me anything, it is that Adam was capable of acting on his own because he was a living soul, and an active soul; yet what he did was certainly determined or predestinated from the beginning, because we read in the prophecy of Isaiah: "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, say-

ing, My counsel shall stand and I will do all my pleasure: — yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:9-11.

Now rather than become tedious, we will proceed to the time of Noah after the transgression wherein God in Genesis 6:18 said unto him, "The end of all flesh is come before me; —" Then followed the flood which destroyed all flesh that had breath in it with the earth. Only Noah found grace in the sight of God. He and his wife, three sons and their wives were saved from the flood, thus concluding the first phase of the acts of God in dealing with man. This was the outpouring of the wrath of God in terrible judgments upon the earth and its inhabitants because of the disobedience of man in the garden through Adam against the commandments of God.

Now the scriptures teach us that in the first man, Adam, all die. But Noah and his family only, were saved from the flood. God made a covenant with Noah and established it by placing His bow in the cloud. This covenant is the covenant of promise that He would not destroy all flesh again with a flood as He had done this once. In Genesis 8:21, we read that the curse was taken away which had been placed on the ground for man's sake. "The Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living as I have done. While the earth remaineth, seed time and harvest,

and cold and heat, and summer and winter, and day and night shall not cease." Continuing with Genesis 12:1 is the call of Abram who is descended from Shem the son of Noah. Abram was given the covenant of circumcision which was the covenant of cleansing and then he was called Abraham which was a token of separation.

From here, let us proceed to the time of Moses who was born in Egypt. He was of the tribe of Levi and was raised in the house of Pharaoh. He was learned in all the wisdom of the Egyptians and to him the law was given by God on Mount Sinai to command the children of Israel and to guide them in all their ways. The law was the covenant of obedience which covenant was between God and the children of Israel only.

So there were three covenants all of which were of God. Next in sequence is the revelation or the declared will of God who was manifest in the person of His only begotten Son. He is the Door of Salvation to all that believe on Him by the Father through faith.

Now let me remind you, My readers; that all the foregoing are clearly the acts of God, and every act of God is in harmony and in perfect accord with the Wisdom of God in relation to His acts. Everyone who has been taught of God will readily admit that the Wisdom of God is all comprehensive; which is to say that He knew all things from the beginning to the end, but even so, in all of His acts, He never was, nor can He ever be the cause of sin. John, the Revelator, said: "Thou art worthy, O Lord,

to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:11. Then God created the devil, and did so for a purpose, or for His pleasure, and he does and will perform accordingly. The Lord said: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Rev. 3:19. Often times the rebukes and chastenings of God are done through an evil spirit which is from Satan, but by this means His own are tried and the Lord said, I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My Name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God." Zech. 13:9.

Now let us consider the word predestinate or predestinated: the prefix pre means before or first and the main body of the word—destinate — means appointed. So to be predestinated is to be before appointed, or before ordained. In the mind and purpose of God, yes. I add, before appointed for or to what? My answer is: Unto salvation. Does that mean that you have or are already in possession of it? but, not in a manifest sense, fully, but it does mean that you are in the way, which means that God has begun a good work in you and when He begins a good work in you, He "will perform it until the day of Jesus Christ," and that day is when Christ is made manifest in your heart or soul. He is made unto you the hope of glory, both in and after this life. Therefore to be predestinated of God is

to be before ordained or appointed of God, and according to the Epistle of Paul the Apostle to the Ephesians, His people were chosen "In Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He has made us accepted in the beloved."

Conviction for sin under the law, causes one to become repentant through Godly sorrow which works in his heart the belief of the truth of which confession will be made by the mouth unto salvation.

To say that salvation is of the creature through the flesh is to deny the coming of Christ, the shedding of His blood, the suffering of death, His resurrection and ascension for the salvation of His people.

(Elder) T. L. Grimes
Wendell, N. C.

This article was submitted to us for publication by the son of Elder Grimes, who was deceased August, 1963. — Ed.

LUKE 7:22

After prayerful consideration, I have pleaded with my Maker to inspire my mind to write of better things than of a worldly nature. I do hope and pray that what I saw will be to the upbuilding of the household of faith.

The words see, lame, deaf and poor are words that were used by our Saviour on numerous occasions

and carry with them a deep stroke of spiritual affection that only a child of grace will ever understand. John, the Baptist, was in doubt as to whether Jesus was the real Christ or should he look for another. Dear reader, have you ever been in doubt? As for me, I am continually doubting, not only doubting, but I become, at times, downright rebellious and can say with the poet,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

John, at this time, was in prison to soon answer the call along with the twelve to be taken and slain naturally for Jesus' sake. John was not only in a natural prison, but he was in a prison of doubt and fear. Naturally speaking, if God in His wisdom had intended for us to survive by our own strength and works, John would have been the one to do so, for Jesus had declared, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." John was the forerunner of our Lord and there was a deep relationship between Jesus and John. The manner in which His spirit leapt for joy in his mother's womb, the naming of John by his father, Zacharias, and the salutation that went back and forth between the mother of Jesus and the mother of John. What a marvelous experience it is to feel that God has given His people the knowledge as to what spiritual blindness is. We are

taught by experience as well as by holy writ that the natural mind cannot comprehend. "The carnal mind is enmity against God." We are all by nature children of wrath (Eph. 2:3) "But God who is rich in mercy, for His great love wherewith He loved us" has given us a quickening spirit. The world will never know Him through the carnal mind. They are taught by the Lord that this world is not their home. Through the eye of faith and faith alone can they say that Jesus is the Christ to the glory of God. His kingdom is not of this world.

Lameness was a condition in those days, as in this present time to signify that a person was affected in a way that it interfered with his walking. But like all conditions and sickness, Jesus used lameness to bring to light the fruit of sin. Sin always leaves its mark. The picture of sin upon our hearts reveals the cross we must bear for Jesus' sake. Our lameness is a symbol of our sinfulness. There is a great difference between our natural and our spiritual walking. The broad gulf between the natural and the spiritual can only be seen by the same power that gave us life. Therefore, the flesh and the spirit will always be lusting one against the other. The wise man Solomon says, "The legs of the lame are not equal." We cannot please God in the flesh.

Leprosy is a horrible disease and until this day medical science has failed to provide a cure. Like all natural things, Jesus is showing His power as the cure for sin.

To God's little ones, a leper's disease is no worse than the spotted disease of sin that is daily being manifested in their lives. But when that sweet, still voice comes and says, "Go thy way and sin no more," we then are renewed and given strength to press onward.

Tell John "The deaf hear." The poor sinner is as far from God in hearing as he is in seeing, walking and curing his sinful leprosy. The only way we can hear is to have our ears unstopped. Though we be dead, Jesus speaks. "The hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live." Like Saul of Tarsus we must come in contact with Jesus and when Jesus speaks in spirit, it is opposite to our plans and thoughts. When Jesus said, "Saul, Saul, why persecutest thou me?" there was no offer, no proposition, but a straight command to go. No unbiased person could for one moment deny the fact that Saul's condition was helpless. He had no alternative but to go to Ananias and do the biddings of his Lord. The irresistible spirit of God led him throughout his apostolic career. Human endeavor could not have led him down the road of perils and persecution. Nothing but the grace of God could have made him willing to suffer for Jesus' sake.

Now go tell John "to the poor the gospel is preached." I am made to feel that these words had a deep effect upon John. For that end he came "preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." To preach

the gospel to the poor was his mission. You will notice Jesus did not answer John's question directly. He answered him with his experience and calling. No doubt he was renewed in spirit and could say with the Apostle Peter, "Thou art the Christ, the Son of the living God."

In hope,
T. R. Jefferson

GOD IS REVEALED IN ALL THINGS

Out of the hearts of all the flowers a wild principle by the gutter lay: yet the people go carelessly and casually on their way. God's gentle, still small voice we hear that we heard not until this day.

God is revealed in all common things, and we bow our heads so low; there we ask humbly of Him the things we need when we bow. I am thankful for all His blessings of all the needed care I have; I am thankful for all the peace and hope and pray that it will last. I am thankful for all my blessings and a home in which I can remain, I am thankful for all the holidays that give all God's people cheer. I am thankful for my church for others to worship in and pray, I am thankful to my Lord for this beautiful day.

I am a shut-in with many and sore afflictions, yet I have so much to be grateful for, in spite of my condition. Just hope for continued blessings to comfort our weary souls; Not what we want or see, but what the Father does bestow.

We will live the life of His blessings, and be rewarded through

each day; We cannot expect a smiling sun to glow in all of our pathway, nor think the race we shall run will all be free from trials, for many a tear will trace the cheek that would seek to glow with smiles.

Since we are in this sinful world there is more or less a pain but when that blessed spirit has come, God's grace will revive us again. O may we face the future with thankful hearts to God and with a prayer for blessings during the coming year. O, may we go the way that former saints have trod, who did their noble part appointed by our God; while we live the new year through, and praise the Lord for what is now in view. Now may I pass the good news around to all my brethren and sisters that have been so graciously good to me during all of my long illness.

My heart felt thanks goes out to each of you, for the many cards, gifts, and all the visits too, I have not words to express how I feel, but my love and appreciation are quite real. I want to be able as the days go by, to look at my brethren straight in the eye; I do not want at the setting of the sun, to hate myself for the things I have done, for I can never hide myself from me; I see what others may never see. I know what others may never know, I can never fool myself and so, whatever happens while here I stay, may God grant I may be conscience free.

I have been wonderfully remembered by many true friends. They have remembered me with help-

ing hands, they have remembered me with notes of cheer, cards, letters, flowers and frequent calls. For all these remembrances I am very grateful not to them alone, but to the Good Lord for putting into their minds to so kindly remember me, a shut-in of many years.

Finally, I want to thank my God for the friends and family that have been so kind, so faithful and so dear, to me. I do not have words to express my feelings of thankfulness to God for His blessings. I have gone past seventy year by two years. The years past have exhausted my strength, but I still have faith in an all wise and powerful God who cares and takes His own in due time.

My trust is in God who is my worthiness; my salvation, my all.

Mrs. Martha Dupree

104 South Watauga Ave.

Dunn, N. C.

January 1964

SINGING WITH MY WORK

Dear Brother and Sister Horne,

I want to tell you of some of the dealings of the Lord with me, if not deceived. I went about my work yesterday singing, for I was at home alone, so far as people were concerned, but I feel like the Lord was with me. The children came about dark, and Randy wanted me to go home with them, and I told him to go on, for I would be all right. They left at 9:30 and I got the Goble Hymn Book and began singing. I sang for some time, then I said to myself: It is time to go to bed. I looked at the clock and it was 12:00, so I put

the book down and got ready for bed. I started into the bedroom and number 298 in Loyd's Hymn Book began ringing in my heart. So I got my glasses and sang it and then before I got into my bed, I sang, "I Am a Stranger Here Below, and what I am, 'Tis hard to know; I am So Vile, So Prone to Sin, I Fear That I'm Not Born Again." I began begging the Lord for His mercy and for a visitation of His Spirit. One more time, to be bestowed upon me and I believe He answered my feeble prayer. My heart went all out to the children of God from the mountains to the seashore. I said, Surely I can go to sleep, but the church was before me, and I believe it was the church of God. I could not stay in bed, for the bed was too short and the cover was too narrow. I said, Well, I will stay in bed. I did not have a pain but I was so forcibly impressed to get up and write to you and Sister Horne that I had to do so to be reconciled.

Here is some of what I saw while I was pleading with the Lord to have mercy on me, a poor sinner. I believe it was the true church. Every one was the same size. They were all looking the same way, and if we see eye to eye and speak the same it is a lovely place to be. I believe, if not deceived, that I have been reconciled a few times to the will of God and He has been so good to me all the days of my life. I would if I could thank Him for it but I am too sinful within myself. When we get too high and forget how dependent we are He knows how to

hew us down. Oh! if I could know that I am just a little part of that building, it would be enough, but we are to know in part, and see in part, if we be His and sometimes I have an humble hope that when I am done with this life, it will be enough when He says: "Child, come home," but so much of my time, I just hope for a hope. I know without Him we can do nothing, but I can do all things through Christ which strengtheneth me. Phil. 4:13.

I am glad we have a God that speaks and it is done, commands and it stands fast. Please remember me a poor sinner, saved by grace if saved at all, but if I am sent to hell, God's righteous law approves it well. It is now three o'clock in the morning.

My love to all of you
An unworthy Sister,
Velma Norris

A RENEWAL

Dear Brother Adams,

Enclosed you will find three dollars for which please renew my subscription to Zion's Landmark for I do not want to be without it. I have been reading it since I was ten years old. My father took it and I was his Landmark reader as he was uneducated, but I read it with no interest until I was eighteen years old and I hope I have been interested since that time. I was eighteen years old and I hope I have been interested since that time. I am now seventy-five years old. I pulled out some old ones from my bulk of Landmarks

a few days ago, and one of them contained the piece that John Neal wrote you on the one talent servant, and I feel that God gave me an understanding heart and the tears rolled from my eyes as I read and I cried out: "Bless the Lord! O, my soul! and all that is within me bless His Holy Name.

Well, I am going to stop, for I did not mean to write a book. I just meant to renew my subscription. Remember me in your prayers.

As ever, a sinner saved by grace if saved at all.

Mrs. A. L. Oakley or
Maidie Oakley
R. F. D.
Roxboro, N. C.

GOD'S PEOPLE ARE REDEEMED

Dear Readers,

God's people are a redeemed people, "Chosen in Him before the foundation of the world, that we should be holy and without blame before Him in love—" Eph. 1:4. He wrote their names in the Lamb's book of Life. He said: "I am the good Shepherd and Jesus said, "I know My sheep, and am known of mine." Jno. 10:14. Again, "My sheep hear My voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." Jno. 10:27-30. He also said: When

He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from Him: for they know not the voice of strangers. Jno. 10:4,5. This is certainly true of the natural sheep, and it is just as true of the spiritual sheep, for when one hears a doctrine of works by these human beings as a means of salvation, it is a strange voice, coming from strangers, and His sheep flee from such a voice, that is, in the spirit His sheep cannot witness with those who preach such a doctrine and in spirit they are strangers and turn away, for they know not the voice of strangers—they cannot say Amen to such a doctrine—it is not in accord with their experience.

These people are known of God as His Elect and redeemed; they are saved by His blood, for Christ died that they might live. He was crucified. His people were crucified and resurrected in Christ. He arose and ascended to God on high, and His people are cleansed with the washing of water by the word, that He might present it to himself a glorious church, not having spot, nor wrinkle, nor any such thing; but that it should be holy and without blemish. So ought men to love their own wives as their own bodies. "He that loveth his wife loveth himself." Eph. 5:26-28.

God's people teach people who know God, (for no others are teachable) that they obey and serve God in Spirit and in truth,

while they live here on earth, and keep His commandments, for it is the whole duty of man. "This is the love of God, that we keep His commandments; and His commandments are not grievous, for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" I Jno. 5:3-5.

Dr. F. P. Welch,
R. F. D. No. 1,
Stanton, Texas.

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No. 11

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VIEWS ON I TIMOTHY 2:11,12

Dear Brother Adams,

I am asking you to please give your views on I Timothy, Chapter 2:11,12 verses. I am enclosing three dollars for my renewal of Zion's Landmark. I am always happy to receive it.

Your sister in hope,
Mrs. Nettie Wilson
R. F. D. No. 2
Madison, N. C.

The verses of which our sister has requested comments are the words of the Apostle Paul: "Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. I Tim. 2:11,12.

First, I will call the attention of those who may read, that the words of the Apostle Paul were not of his choosing. They were given to him by the Son of God, Jesus Christ, "Holy men of God spake

as they were moved by the Holy Ghost." II Peter 1:21. Paul's testimony is in accord with the words of Peter: "God, who at sundry times and in divers manners spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds —" Heb. 1:1,2.

Paul was writing to Timothy, who was also a minister of the gospel. He called him his son, being much younger in years and experience, than himself it was needful that he give him some instruction as to how he should conduct himself and that Timothy might know how and what to teach for the good of the cause and that the behavior of his followers might be approved of God in reference to their relationship to the church. A portion of this chapter is devoted to the conduct which becometh women professing godliness.

In the eighth and ninth verses, he said, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh those professing godliness) with good works." Good works as here mentioned, are indicative of the godliness that has been wrought in the hearts of His people. The righteousness of the Lord's people is not worked out or obtained by good works of their own, for one in nature has no good works,

neither is he or she conscious of the evil that exists within himself or herself, but after the Lord reveals to one his true condition, and redeems such an one from his sins, then good works are wrought within that one. These are the good works that are indicative of the godliness that dwells within the heart of this child of grace. These are the good works which becometh those professing godliness.

Then He says: "Let the woman learn in silence with all subjection. But suffer not a woman to teach, nor usurp authority over the man, but to be in silence." The Apostle was not saying that women should not teach, but that they are no to teach in the churches. God called men (not women) to teach and preach His gospel; man as pertains to the church is figurative of the bridegroom, and woman is figurative of the bride, (church). There were many women who taught the word of God, not publicly, nor in the church, but in private. Timothy's mother (Eunice) and his grandmother (Lois) were women who possessed great faith and understanding. This faith which was given by God, dwelt in their hearts. This we observe by reading II Timothy 1:5, and I quote: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Tomothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee

in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." No doubt God used them in inspiring Timothy and teaching him wisely, bringing him up as the Lord would have him come. Certainly they did not teach him to preach, God alone calls and qualifies His servants to preach His gospel. notwithstanding this, there are many members—women as well as men—who know good discipline and who are well established in the doctrine, and qualified to give needed instructions to the younger servants, that they may be better qualified to teach what constitutes good order and thus preserve the peace and unity of the church. The Lord uses such to His glory and honor.

Aquila and Priscilla taught Apollos and "Expounded unto him the way of God more perfectly. Apollos "was an eloquent man, and mighty in the scriptures." "This man was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the Synagogue; whom when Aquila and Priscilla had heard, took him unto them, and expounded unto him the way of God more perfectly." Acts 18:25,26. Note: "They took him unto them, and expounded unto him the way of God more perfectly." They made no show of this, but did it alone

with him. This they did after "they had heard." Priscilla was a woman and it was not given unto her to speak in the church, neither did they deem it prudent to do so, and by pursuing this course it did not appear to others present that they felt to have superior knowledge, for likely none were present. Instruction thus imparted, accomplishes much, because it is attended with the Spirit and love of God, and is received in like manner.

Apollos was an eloquent man, and is said to have been mighty in the scriptures but Aquila and Priscilla detected a lack of spiritual knowledge and understanding in his sermon which they felt, had he been able to present correctly, would have added much strength and knowledge to his teaching but he "Knowing only the baptism of John," was not qualified to present the baptism of the Holy Ghost, because the Holy Ghost had not yet visited him, and apparently he failed to make mention of the crucifixion, resurrection and ascension of Jesus Christ, neither was he aware of the appearing of the Holy Ghost on the day of Pentecost. This is a fundamental part of the doctrine and good news to those who have been crucified with Christ and have a lively or living hope (which the law could not give) that they have been redeemed, and are no longer under the law but under grace. "They expounded unto him the way of God more perfectly."

The Apostle Paul presented another good reason why women should not teach in the churches. He said,

"Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived was in the transgression." I Tim. 2:13,14. Adam was the head, and the representative head of all his posterity. Christ is the head of his bride (the member of His body Adam's wife was bone of his bone and flesh of his flesh.) Adam loved his wife. He went into death with her. Jesus loved his bride. He went into death and through His crucifixion and resurrection, He redeemed her from the curse of the law.

Husband and wife are not two but one flesh. They are joined together. There is a place for each of them. Eve bore the children, and guided the house. Paul said, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." I Tim. 5:14. God said unto Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3:16. Not with harsh words and manner, nor bitterness of speech, but in love and tender compassion. Paul said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to

anger, lest they be discouraged." Col. 3:17,21.

As before stated, Adam was the head of his wife; even as Christ is the head of His church. Paul said, "For the husband is the head of his wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church and gave Himself for it; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no men ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Eph. 5:23-33.

According to the scriptures, the church of Corinth was permitting its women to teach or speak in the church, which was contrary to the commandment of God. The Apostle taught them as he did Timothy, to observe the law of God and by so doing preserve good order. He said, "Let your women keep silence

in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law."

I Cor. 14:34. It is evident that the church at Corinth was not observing the law of God and was permitting things to go on that were contrary to the rule and practice of the other churches of the same faith, which brought confusion. This church at Corinth may have felt that she had a right to put into practice the things which she chose to do. To this may I say that a church is an independent body to govern and conduct their own business, and discipline their body (the church) as long as she remains within the scope and bounds of God's law. I once heard of a brother who asked an Elder this question, and I quote: "Have we, as a church, the right to choose and do as we please in governing the order of our church?" To this the Elder replied: "Yes, as long as you choose to do right." A church is an independent body which is composed of believers. She is not to be imposed upon by other churches as long as she stays within the bounds of the teachings of her husband — Jesus Christ — who is the head over all things to His church.

When a church exceeds her bounds by permitting things which are contrary to good order and that which is grievous to other churches of the same faith and order, it is necessary to reprove and rebuke, not with harsh words but with longsuffering and doctrine. This the Apostle did to the church at Corinth. He calls them in ques-

tion, by saying: "What? Came the word of God out from you? or came it unto you only?" I Cor. 14:36. The meaning of the Apostle is this: Are you — the church at Corinth — setting up a standard of your own, by permitting new things to be practiced in the church, when it is contrary to the law of God? Are you to make new laws and introduce new customs for other churches to follow which are different from our present customs? Other churches of the same faith were united in one common practice. Then why should this church be singular and different from its sister churches? Other churches had the word of God, they had gifts and prophesying, yet they had introduced or brought—in no such customs.

The Holy scripture is the word of God, and a thorough furnisher to the churches, which if adhered to, is a safe guide in maintaining good order, and thus preserve the peace and unity of the church. Paul was inspired by divine inspiration to teach and preach the word of God, both to the Jews and Gentiles. He said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," I Cor. 14:37. It is evident that there were some who disregarded the instruction which was taught by the Apostle. They were ignorant men. They were prompted by the flesh and not guided by the Holy Spirit of God. To this the Apostle adds: "If any man be ignorant, let him be ignorant." I Cor. 14:38. That is, if he is not

willing to abide in the doctrine which was taught by Jesus Christ and His inspired Apostle, let him be unto you as a heathen man. He is to be shunned and rejected.

We do not understand that the Apostle meant that women should keep silence in the church to the extent of not uttering a word. If we take this in the strictest sense, she would not even be allowed to relate her experience. But they are called upon to give a reason for the hope they profess, as well as men. Our membership is largely composed of the female sex, and it is well enough and often necessary that they take part in the conference meetings, not to the extent of usurping authority over the men (a spirit we rarely see manifest among our sisters) but to the extent of expressing their desires as members of our churches concerning various matters that arise, or offering constructive advice concerning the conduct of the church, when necessary.

The restriction as treated on in the scriptures, in reference to the women keeping silence mainly relates to the conduct of the services in the church worship. They are to lend both moral and spiritual support to their husbands, brethren and sisters as much as in them is, but certainly not as ministers, teachers, deacons or other responsible positions in the conduct of the church or church services.

T. F. ADAMS

OBITUARY

The Lord willing we will try to write a few words in memory of our dear Sister in Christ, Sister Bettie Glancy, who departed this life October 16, 1964, at the age of seventy-three years, eight months and five

days. Sister Glancy had been in poor health for sometime.

She leaves to mourn their loss, two daughters, Mrs. Mamie Murdoch, and Mrs. Sam Garner of Newport, N. C.; three sons, Odell of New Bern, Leslie of Newport, and Clarence of Morehead City, N. C. Four sisters, Mrs. Lona Hill; Mrs. Matilda Garner; Mrs. Loyd Garner and Mrs. Linwood Russell all of Newport, N. C.; Three brothers, Rupert and Eddie Gould of Newport and Leonard of Maysville, N. C.; fourteen grandchildren and eleven great-grandchildren.

Sister Glancy was baptized into the fellowship of the Primitive Baptist Church at Newport the third Sunday in June, 1924, by the late Elder Isaac Jones, and Lived a faithful life in and for the Church. We feel that we can say of her in truth, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." We believe that she loved everyone, and was especially happy to have members of the church visit with her. We will long remember her faithfulness, patience and gentleness—fruits of the Spirit.

Her funeral was conducted by Elder L. L. Yopp and Elder Arthur Young, and her body was laid to rest in Dowdy Family Cemetery beneath a beautiful mound of flowers to await the coming of the Blessed Savior when He comes to gather His jewels home in Heaven forever.

Therefore Be it Resolved:

That we bow in humble submission to God who doeth all things well.

That the church has lost a faithful member of whom we have a good hope.

That we extend our sympathy to the family, who has lost a precious member, but one who will live on with them in sweet memory.

That we send a copy of these resolutions to the family, and send one each to Zion's Landmark and Old Faith Contender for publication, and record one copy in the records of our church book.

Done by order of Newport Church in conference on December 19, 1964.

Elder Bennie Pollard, Moderator
Sister Lona Hill,
Sister Alice Hill,
Sister Annie Higgins, Committee

OBITUARY

We, the members of Ross Primitive Baptist Church, bow in humble submission to our Heavenly Father who doeth all things according to His will. He has seen fit to

remove from this life, our beloved Sister, Hattie Oakley Williford, who was born October 15, 1890, and died November 18, 1964, the duration of her life being 74 years, 1 month, and three days.

She leaves to mourn her passing, her husband, Brother Henry Williford, and one son, Hervie Lee Williford. Her passing has caused a great sadness in our hearts, but we feel our loss is her eternal gain, for her hope was for a better home awaiting her where we all hope to again be united ere long in the presence of our God.

Sister Williford united with Ross Primitive Baptist Church in October, 1929, and was baptized by Elder Woods. She attended services as long as her health permitted. Her funeral was preached at Hudson Funeral home by her pastor, Elder E. H. Birchett and Elder Jack Hawkins.

She was laid to rest in the Oak Grove Memorial Garden to await the day of the coming of her God, where she will be taken to heaven above to rest in peace forevermore.

Therefore, be it resolved that three copies of this resolution by made; one for the family, one put on our church book, and that one be sent to Zion's Landmark. Done by order of the church in conference on Saturday night, January 9, 1965.

Elder E. H. Birchett Moderator
Earnest Tilley, Clerk
Bro. C. L. Blalock, Assistant Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Simpson Creek, Saturday and fifth Sunday in May, 1965.

Simpson Creek Church is located about six miles south-east of Loris, S. C. Visitors coming to Loris, leave red light on Highway #9 east, go one block. Turn south on 275, follow 275 to 2nd hard surfaced road crossing. Turn left and follow to church.

E. L. Vaught, Union Clerk

MEETING IN NEWPORT NEWS, VA.

Dear Elder Adams,

Please announce in the Landmark that we hope to meet at 7:00 P.M. on Saturday Night and at 10:00 A.M. on Sunday, which is the fifth Saturday and Sunday in May, at the Virginia Garden Center Building, 8216 Orcutt Avenue, Newport News, Va.

We hope the ministering brethren as well as the brethren in general will keep us in mind and visit us whenever they can.

Mrs. Theodore Blalock
5919 Orcutt Avenue,
Newport News, Va.

NOTICE - POSTMASTER

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**PROVERBS
CHAPTER XIX.**

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

The foolishness of man perverteth his way: and his heart fretteth against the Lord.

Wealth maketh many friends; but the poor is separated from his neighbour.

A false witness shall not be unpunished; and he that speaketh lies shall not escape.

Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts.

All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

A false witness shall not be unpunished: and he that speaketh lies shall perish.

Delight is not seemly for a fool: much less for a servant to have rule over princes.

The discretion of a man deferreth his anger: and it is his glory to pass over a transgression.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TWO LETTERS

Dear Brother and Sister Adams;

Here are two letters, slightly condensed, which we would like to share with your readers if you have space.

Mrs. Conley has been a regular attendant at our services in Compton for some time and we have been encouraged by her interest in the church.

The letter from Elder Landers of Texas was written to Brother Langwell, our deacon at Compton, who kindly let us have it to send to you.

In humble hope,
T. R. & Grace Jefferson
P. O. Box 556,
Somerton, Ariz.

Dear Elder and Mrs. Jefferson:

It has been in my mind to write to you lately and I'll try but don't know whether or not the words will come.

Sunday, after the service and while I was on my way home, I wanted to write to you so badly! I wanted to let you know how much I felt like you were talking to me during your sermon, and yet, I can't feel worthy even of that. You spoke of the deaf and dumb girl, and that, too, seemed like me. I can hear and speak in a natural sense, but when it comes to the holy word I fear to be so deaf and dumb. I read and search and hope and try to pray

for understanding. I am fairly young yet, but feel to be so full of sin, although at the same time I feel to have a hope.

When I was still a child I thought I might join another church because my girl friend went and I tried to pray for God to show me the right church for me and I dreamed of the Primitive Baptist Church. I was a child and it could have been a coincidence, but I have had several dreams in my life that have been a comfort to me. I hope I am not deceived. Once I dreamed I was looking over my uncle's casket and thought how peaceful he looked (he had passed away not long before) and a voice came to me as clear as day and said, "You don't have to be afraid to die. You are going to come to be with me." I saw no one, but I knew it was Jesus speaking, and I can't tell you how I felt and how I was relieved and so happy!

Once before that I was at an aunt's house in a dream and there was a thunderstorm. I went out on a porch that faced the north and bent down to pick up a chair. I looked up and there was a rainbow in the sky hovering over the throne and Jesus was on the throne and it looked as though a shepherd was standing on each side of Him. A light shown down right on Him. I asked two or three others if they had seen it and no one had seen it but me. I have

had these and other dreams which have comforted me, and yet I feel to be so unworthy and vile! and wonder if they could truly have a meaning for me. I seem to think how could it be for me, and at the same time to hope so much it is for me.

When I was a child I never went to church much. Sometimes I would go with Mama and Daddy, but I paid little or no attention most of the time. I went to a few other denominations with friends from time to time. Then after we came to California I looked and could not find a Primitive Baptist Church so I would go to others occasionally. The same was true in Hawaii for the three years we were there. Then in 1963 when we came back from Hawaii and went home to see our folks, it seemed so sweet to me to go back among the Old Baptists, there was such a tender sweetness I can't describe, but it brought tears to my eyes. I felt like I had come home at last. Then after we got back to California I wrote to Elder Adams to ask if there were a church here I could go to. I felt I wanted to go so badly!

One night I read where Jesus said, "Come unto me, all ye that labour and are heavy laden," and I can't describe the feeling I had. I felt I wanted to come unto Him but I felt like I was completely condemned to death and I thought I would not live through the night. I have such a fear of earthquakes and I felt like one would come and destroy me and I was so helpless and completely alone in

my feelings in the world. I cried and cried. My husband tried to talk to me, but I felt so alone and so condemned. The feeling came on me that I just about had to be baptized and I have wanted to ask for a home in the Old Baptist Church ever since. I feel to want it so badly and yet I feel that I might only be deceiving His little ones but oh, how I hope not! I see how others have suffered in this life and how easy it has been for me, and still I complain. How could there be a better life after this for such as I, and yet I seem to hope for it. I look forward so much to meetings but do not feel to be very good at showing my appreciation in person. May God see fit to have mercy on our souls, and may I not deceive any of His, for I do feel so vile and hot-headed and hateful.

Sincerely,

Norma Conley

Dear Brother and Sister Langwell and family:

I believe the Scriptures teach that we should comfort one another with the comfort wherewith we are comforted. Glad tidings or good news is always comforting, but bad news or condemning is never comforting. They that are truly born again feel their own corruptible, imperfect, mortal selves condemned in the sight of God. So we read where the Lord told the Prophet Isaiah to "Comfort ye, comfort ye my people." I might make up a long list of things that I thought was wrong with the Old Baptists and tell them about it, but would that comfort them, even if I were right? And I had bet-

ter not forget that I can be wrong, that I am no straight edge. They see themselves sinners and know they do not merit the least of God's many blessings. So the Lord told Isaiah to comfort them. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." This, to me, was speaking of the coming of Christ who came to save His people from their sins. This was the Lord speaking of Isaiah, the God of Israel, the same God who was in the beginning and was made flesh and dwelt among us. It is He who speaks of those things that are not as though they were.

And He told Isaiah to tell her, His church, His people, that her iniquity was pardoned, and that was several hundred years before the man Christ Jesus was born of the Virgin Mary, and long before that body was offered as a sacrifice unto the Father. It was long before Christ said, "It is finished." But isn't it comforting to think of and trust in a living God who said this and told the prophet to write it and that it is left on record for our comfort? "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Now after Christ came, died on the cross, lay in Joseph's new tomb three days and nights, rose from the dead and ascended unto the Father, the Apostle Paul, the pattern, was born again. Now Paul left us some comforting words on

record. "For the Lord **Himself** shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up **together** with them in the clouds, to meet the Lord in the air: and **so shall we ever be with the Lord.** **Wherefore comfort one another with these words.**" That, to me, is comforting. And to think it is by grace, a gift of God. Not anything I have done or can do to obtain this. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." "For ye are all the children of God by faith in Christ Jesus."

We hope all there are well. Give them our regards when you see them.

Your unworthy servant in
hope of life with Him,
C. U. and Lucille Landers.

P. S. I received the January 15th Zion's Landmark yesterday, and enjoyed it. We remember meeting Mrs. Conley. Sister Edwards wrote a good letter and so did Brother Adams. That is laying it on the line and that is the way I believe it and is what I like to hear. That is as it is, "By grace," an unmerited gift of an all-wise, almighty God, who controls ALL Things. It is good to think of it that way and to feel that you have a hope that you are numbered among those "vessels of mercy afore prepared unto glory." Write when you have a mind to do so.

(Elder) C. U. Landers

ENJOY THE EXPERIENCES

Dear Brother Adams,

Inclosed is my renewal to Zion's Landmark. I enjoy Zion's Landmark's rich experiences of grace written by the Elders, and the Brethren and Sisters. Also I feel and love the warmth and love so vividly manifested in your little churches. I do hope God wills for me to go your way again. I enjoyed the association at Stump Sound in 1963. It was beautiful experience of the manifestation of God's Love and grace. There a little Elder Clifton was so able in declaring the truth! I still enjoy the memory of his message. Although I am made to tremble with fear that I am not indeed one that was in the Lord's consideration before the foundation of the world in the morning of time. (Paul said, "—Accordingly as ye were chosen in Him before the foundation of the world—" Eph. 1:4.) I hope I believe in a God that has the power to see the ending in the beginning, as He declared it (Isa. 46:10) and one that can give a drink from the well wherewith we shall never thirst nor perish, but as did the Old Soldier, Paul; I had to be struck down and come face to face, one night with His power—the Great God of all power — and see my lost and ruined condition, condemned to die, and no redemption because of my moral and self-righteous condition. I was so sure Heaven was my home, before this incident took place, but my own self-righteousness was a pitiful weakness when I got a glimpse of my sinful soul, for I was lost and

undone, without Father or The Son. O, the anguish of my sin-sick soul! I was made to cry out and beg for mercy from the very bottomless pit of hell, no way to make myself approved in His sight, and no matter how much I preferred to come to Him or choose Him, I was so helpless! Then I am reminded: "But if ye be without chastisement, whereof all are partakers. then are ye bastards and not sons." Heb. 12:8.

I was so wretched, helpless and blind! All my works were as filthy rags! Brother Adams, I was so naked and with nothing to open my blind eyes! This storm raged in my soul. I would have given my life and much more had it been possible, to escape this troubled water. Surely this All-Powerful God would hear my cry! I was like the defenseless bird with no place to hide, as I cried out from the bottomless pit. This vision went on through the night like Jonah in the belly of the whale, or Job with his sores, not able to question, Why doest Thou this, O Lord? O, Brother Adams, I began to cry for mercy and I realized if I was saved it would be by grace, love and mercy, and I was so unworthy of that! My doctor came to my bedside, but I did not need him. I did not need anything less than saving grace, the physician of the soul. I told him I was dying and going with no hope and that I would be lost, world without end for I was ruined and undone. Psalms 40:1 says, "I waited patiently for the Lord; and He inclined unto me, and heard my cry." The vision changed and

I discovered the forms of two beings, one on the right, the other on the left, and they were whiter than snow-without spot or blemish as the Rock of ages. No marble on this earth can compare. I realize it was a spiritual revelation. These rock figures represented the Father and Son, and I realized this was the Rock of my salvation. But where was the third part that formed the Trinity? Behold a robe came over the three and I was completely overcome with the joy of this reunion. I was made alive, by the merciful grace and love of those under consideration, I was made to cry out: What wonderful love is this, O my soul! This love paid the price for the family of the redeemed, the church that composes His Bride-the blood, precious blood of the lamb. The love that God had for His darling Son, that hanged on Calvary's Cross, that his chosen people would have everlasting life. His Darling Son became poor that His people would become rich: rich in mercy; rich in love; rich in glory; rich in His kingdom.

I love to think of these rocks that He told Peter of: on the Rock I will build My church and the gates of hell shall not prevail against it. The vision changed again: my bed seemed to rise and with those precious ones I was floating through the air. I had sung, "Amazing Grace" in my life time, but now I realized I had only sung the tune and these precious words — Born again — the voice of ten thousand angels could never sing praise enough to this High King and I was made to

believe I was one of the redeemed. The happiness and joy that flooded my soul, I can never describe! I must have been like John when God gave him the vision of the Holy City. This was too rich for a weak worm of the dust like me, oh, this Great God! who works and none can hinder; hinders and none can work! This rich God that tells us: "The cattle upon a thousand hills are mine;" that speaks and the storm in our bosom stops raging; the God that spoke all things into existence; that saw the fall of Adam, in the Garden of Eden; that preserved the human race in Noah; the God who said: "In the beginning was the Word, and the Word was with God, and the Word was God."

So many people are proclaiming a work for God, O what weak mortals we are! The only work I can do is still beg for mercy. I am, as Paul said, so prone to do the things I would not, and the things I would not that I do. See Rom. 8:19: and I feel as David expressed: "He brought me up also out of a horrible pit, out of the miry clay, He set my feet upon a Rock and established my goings and put a new song in my mouth even praise unto God. Many shall fear and shall trust in the Lord"

Then Brother Adams, these figures brought me down to earth because the soul and body were still united. I was brought down to a place of solid wall, so high! there was no way over; so long, there was no way around; so deep, there was no way under! Beyond the high wall, there was singing—the Church of God, the Bride, so wonderfully hidden away from the

world, and his church is so secure from the world, that only the redeemed will find it, and we have to die to get into this wonderful place, die to the things of this world to live there, and I thought I would never mourn again. But the flesh is weak, and I hear Him say, "Being born again not of the corruptible seed but of the incorruptible, by the word of God, which liveth and abideth forever." I Peter 1:23.

In my vision, Brother Adams, I saw that through this wall was the only way to go home to the church. The day I found myself at the old mourner's bench, the wall moved and I have never been bothered with the wall again. Behold the hour had come for me! Surely Lazarus felt this when the Lord loosened his grave clothes. If this is not God, I do not know Him, nor His will, nor His ways. My desire is to forever be found at the feet of my Lord first, then my brethren and sisters. Heb. 10:16: "For this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Again He says: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they will be to me a people; And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from

the least to the greatest." Heb. 8:10,11. I know my works are limited to the will of my Father, who hinders and none can work, works and none can hinder, and it is only when the Spirit is with me, that I can even praise Him. Oh, what helpless sinners we are!

Brother Adams, if you should feel God's guidance to publish this, please correct the mistakes in it, and if somewhere it should comfort a precious sheep or lamb of God, who has had a similar experience, I desire to be mindful to give the glory and honor to the Good and Merciful God, that called us and loved us, before the foundation of the world and before the dust of the highest hills were formed, a chosen generation, a Royal Priesthood and a peculiar people.

I hope I am worthy of being a member of this peculiar people, but if I am it is only through Christ our Saviour, for He is our worthiness, but I still have many doubts and fears, and The Lord God said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you. These things I command you, that ye love one another." St. Jno. 15:16,17. I hope I love every precious child of God.

Brother Adams, while at the throne of grace, remember me. I hope I am one of God's humble poor. But if I should be in the ruins of the lost, God is still the same just God.

It is now far into the night, but

I just felt so impressed to finish this! I enjoy reading the writings of God's little children in your area of the country.

I beg to remain a very unworthy sister, saved by grace if saved at all.

Mrs. Myrtle Beasley
Simmons
519 East Congress St.
Savannah, Ga.

RETIRE IN TRUTH

Lord, what is man, that Thou takest knowledge of him! or the Son of man, that Thou makest account of him! Psa. 144:3.

Such thoughts come to my mind so often in the going forth in this life, for while the world is striving and pushing to and fro, it is or would be an aggravation to me, but we are assured that He doeth His will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou? Dan. 4:35. As I search to find and retire in truth and find peace and rest there from time to time, just so many around me are so critical of this way.

Being in this world of turmoil and having to live with it gives us a greater knowledge of our weakness, therefore if our Father endows us not with patience surely one could be most miserable, even to live with. David said: "I will extol Thee, My God, O King! and I will bless Thy Name forever." Psa. 145: 1. Here is a declaration, and so we are given daily to seek within the depths of the great mystery of God given life. There are

divers ways even to each individual, yet the sum in truth is love which is the law of God.

As I opened to these Psalms, it seemed to give me to fellowship with dear David of old, and I just felt I must extend praises unto my Lord God and Master; and as Elder Wray's text read from 1st. Tim. 3:16, "And without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." For where is there one who could proclaim Godliness in themselves, for even though it be one's desire, how could it be performed; only by the grace of God's love and mercy do we feel this desire to follow on.

Then, what can we say in separating right from wrong, there is but one great and mighty judge, wonderful counselor, King of kings, Lord of Lords, who is all in all over all in righteousness for He is the potter and we are the clay, being unto His will and good pleasure, be the vessel either marred or perfected.

Mrs. Marion Mulholland,
Lambertville, N. J.

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Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVIII

No. 12

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MAY 1, 1965

VIEWS ON HEBREWS 6:4-7

Dear Brother Adams,

Will you please give your views
on Heb. 6:4-7.

Mrs. Hattie Workman
818 Fishers Ferry St.
Thomasville, N. C.

The Scripture referred to by our sister reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away; to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to open shame." Heb. 6:4,5,6.

Before attempting to write upon this portion of God's sacred word, we will first consider who the Apostle was writing to. Why did he write? What was the purpose of His writing thus? Who are the bene-

ficiaries of his teaching?

It appears that this church to whom he was writing was confused in their belief. They could not discern between good and evil! that is, they could not separate law from gospel. They could not fully identify the difference between man's works and the works of God who works in them both to will and to do of His good pleasure. They had not come to the knowledge of the truth nor to know the truth in its fullness as had the Apostle Paul, who said, "To will is present with me but how to perform that which is good I find not." They were like the Galatian brethren, to whom the Apostle wrote saying, "O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:1-3.

It is evident that they were good brethren, but false teachers had crept in and bewitched them. Jesus said, "They teach for doctrines the commandments of men." Matt. 15:9. Many will not deny that one must be saved by the grace of God, but after being regenerated and born of the spirit of God, they claim this subject of grace is now on his own, to do good, do his duty, perform good works, and reap the blessings of God, or if this one fails in performing his duty, he will then suffer evil or reap the curse of God. May we inquire,

Is this law or gospel? Jesus said, "—For without me ye can do nothing." Jno. 15:5. Paul said, "I can do all things through Christ which strengthen me."

Paul said to the Galatian brethren: "I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:11. Paul was not afraid of this person, but he could not see the fruit of his labor. Instead of going forward, they had gone backward. They began in the Spirit, but now they were drifting back into the works of the flesh. The same was true of the Hebrew Brethren. Paul said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe." Heb. 5:12,13. Those brethren had been taught the first principles of the oracles of God, but being children in bondage under the elements of the world they soon forgot and through the weakness of the flesh they turned back to the beggarly elements of the world. (See Gal. 4:3.)

The law of Moses and the prophecy of the Prophets who foretold the coming of the Messiah, are the foundation of the church of Jesus Christ. Paul's testimony is in accord with the Prophets. He said to the Gentile brethren that they were built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto

an Holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. See Eph, 2:20,21. Christ was concealed in the law and revealed in the Gospel. The old testament testifies that he has come. When a person gives a promissory note, this is an acknowledgment that he owes a debt. When satisfaction is made he gets a receipt. The promise which was written in the law that Jesus Christ would come was evidence that payment would be made, for those who were held in bondage under the law. Jesus satisfied the demands of the law. The gospel or new testament, testifies that the account has been settled and payment has been made in full. Jesus Christ paid the debt. The sinner is set free. To this the Apostle adds: 'Who shall lay anything to the charge of God's elect.'

The law sets forth in type and shadows the coming of the Lord Jesus Christ. The sacrifice offerings under the law—bulls, heifers, pigeons and doves — could not put away sin. They were offered once every year in remembrance of sin. The same was true of the circumcision of the flesh. This outward performance, as well as the sacrifice offerings, had no power to purify the heart and take away sin. It only pointed to the true circumcision of the heart, of which Paul said: "We are the circumcision of the heart, who worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh."

The crucifixion, resurrection and ascension of Jesus (who suffered, bled and died) forever put away

sin by the sacrifice of Himself, and brought in an everlasting righteousness. It was still difficult for some to lay down the old customs which they had observed for many years under the law. This is what brought a reproof from the Apostle who said to the Galatian brethren, "Are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh?" This is true in this day, of many who often feel that they have been remiss in doing many things which they feel they should have done with a different attitude. This is true when overtaken with trials and troubles. They feel also that they have done many things which are the cause of their being overshadowed with gloom and darkness. They lose sight of their Redeemer. They feel that they might be mistaken about this being the work of the Holy Spirit. They are made to cry as John did: "Art thou He that should come, or do we look for another." Matt. 11:3. They have been enlightened. They had a taste of the good word of God. They felt the power of the spirit in their souls. They felt a pardon or relief from their sins and transgressions and they knew peace and happiness for a time, and perhaps felt that they would enjoy the peaceful presence of the Holy Spirit the remaining days of their lives here on earth. At this stage they are babes in Christ. It is now that they meet with a sudden change; Jesus hides his smiling face. They grope in darkness, they are now enshrouded with trials and afflictions. They almost sink in despair and begin to wonder if their hope is a good hope

or was it an imagination or an empty fancy? The soul begins to search: "Where is the blessedness I knew when first I saw the Lord?"

At this point, Satan begins his work. He tells them that they have been remiss in their duty, that they have done many things they should not have done and left off doing many things they should have done and for this cause Jesus was hiding his face.

This was the false doctrine that Job's miserable comforters taught. Job was afflicted with sore boils. They prescribed a remedy, but not a cure. Eliphaz was the first to speak. He said to Job, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir, as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shall have plenty of silver." Job 22:21-25.

Job was established in the truth to know that his afflictions were in the appointment of God — a truth his miserable comforters did not know. Job said they were forgers of lies and physicians of no value. The babes in Christ have not experienced the deep things of God like Job. He could discern between good and evil. He said, "Shall we receive good at the hand of God, and shall we not receive evil?" Job 2:10.

When the babes in Christ feel low and despondent, they are more apt

to listen to the voice of Satan. They are minded to return to the beggarly elements of the world seeking peace and comfort to relieve their troubled souls. They were in a perishing state, according to their feelings. Paul knew the weakness of their flesh. The time has now ripened for them to receive strong meat. The words of Solomon are now in season: "Give strong drink unto him that is ready to perish, and wine to those that be of a heavy heart." Prov. 31:6. The weaning time has come when these Hebrew brethren were to be led from law to gospel and look to Jesus who is the Author and finisher of their faith. They had been purged from their old sins but they had forgotten. Peter said: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." II Peter 1:9. They had been enlightened. The foundation had been laid. God had begun a good work in them. Paul said: "Being confident of this very thing that he which hath begun a good work in you will perform it unto the day of Jesus Christ. Phil. 1:6. They had received the first principles of the oracles of God. They had once tested the good word of God. They feasted upon the types and shadows. The foundation of their hope had been laid, which is Jesus Christ.

Here we see the great difficulty in looking to Jesus for life and salvation. They are enshrouded with darkness. They cannot feel this first love which they had before feasted upon. Jesus has hid

his smiling face. They grope in darkness and finally conclude that the foundation of their hope is not a good hope and that another hope more assuring is so necessary! for they feel the need of more evidence. To accomplish this end they turn to the beggarly elements of the world in an effort to satisfy the demands of the law, with the hope of receiving again the blessings of God. But the blessings of God do not come by works of our righteousness. Blessings of God precede good works that are acceptable to Him, and the more diligent a child of grace tries to perform good works within himself, the more convinced he is of his own vileness and inability to perform anything that is acceptable to God. When we are fully convinced of our vileness before God, we become subjects almost too unworthy to beg for mercy, but this is our only recourse. When one reaches this state, I do not believe he will ever return to the beggarly elements of the world in an effort to gain favor with the Dear Lord.

Beginning with the 6th chapter of Hebrews, Paul said, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands and of resurrection of the dead, and of eternal judgment." Heb. 6:1,2. It was the purpose of the Apostle to draw their minds from the first principles of the oracles of God that they might not question the experience they had passed through as being that of a child of

grace. Not that they were to forget them or disapprove them, but the sum and substance was that they were not to rest or be satisfied with the rudiments of the Christian religion which they had learned, much less than lay them again for the foundation after the Jewish manner. The *e x h o r t a t i o n* of the Apostle, "Let us go on into perfection," is an alerting to the fact that Jesus Christ is the only foundation and hope of every true believer. Paul said, "For other foundations can no man lay that is laid, which is Jesus Christ." I Cor. 3:11. By this one offering He (Jesus Christ) forever put away sin by the sacrifice of Himself. No more offering can ever be made to put away sin and uncleanness.

To lay another foundation would be a denial of the death and crucifixion of Jesus Christ who was once offered to bear the sins of many. The Apostle diligently taught with patience and long forbearance. He gave them strong meat (not milk) that they might grow in grace and in the knowledge of the truth. Faith, repentance and forgiveness of sin come only through Jesus Christ, and not by our works of righteousness.

The Apostle had reason to believe and expect better things of them. He said, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus *s p e a k*." Heb. 6:9. He points out the error of those who insisted upon laying another foundation *t h i s* would deny the work of Christ. He encouraged them to believe the

truth and not fall in unbelief as many did who followed the tradition of men and who taught for doctrine the commandments of men. Paul loved his brethren. He was made willing, by the grace of God, to spend and be spent for their sakes that they might lay hold of the true principles which were taught him by the Revelator, Jesus Christ. His brethren had been enlightened, that is they had received the first principles of the oracles of God, but had not been able to discern between good and evil, or law and gospel. Not being rooted and grounded in the truth as the Apostle was, they were fearful of falling away. False teachers are a great menace or injustice and often persecute those who are in Christ Jesus and love the truth. It is recorded: "And certain men which came down from Judae taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15.1. Circumcision of the flesh served its purpose in types and shadows under the law, but it was to be abolished with the fulfilling of the law — the crucifixion and resurrection of Christ Jesus for our sins when the circumcision was no longer a natural performance but was a spiritual performance instead, and it was inward instead of outward; for it is the circumcision of the heart by God, the Savior of poor sinners. The circumcision of the flesh was no longer to be observed after the coming of Christ.

Being weak in the flesh and having need of strong meat, the teaching of the Apostle Paul was timely. Paul continues with the fourth

verse of the 6th chapter of Hebrews: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:4-6. To those who are in Christ and have tasted the good word of God, it is impossible that Jesus Christ will ever be offered again for sins and transgressions. Paul said: "—So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

You may often feel cold and lifeless, enshrouded with gloom and darkness. He may hide His smiling face and cause you to feel lonely and desolate, but you may be sure that you are never hid from Him. David said, "Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Psal. 121: 4-8.

Professors, not possessors, will often tell you what you ought to have done to gain favor from God and share in His many blessings

by doing your duty. They quote (or attempt) many scriptures in an effort to prove their position. Solomon was a man whom God endowed with wisdom, knowledge and understanding. He put on record what is the whole duty of man. He said: "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given by one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. Eccl. 12:11 - 13.

The redeemed family of God fear Him. They keep and do His commandments. David said, "The fear of the Lord is the beginning of wisdom: A good understanding have all they that do His commandments: His praise endureth forever." Psal. 111:10. Solomon said "The fear of the Lord is to hate evil: Pride and arrogancy and the evil way, and the forward mouth do I hate." Prov. 8:13. The proof that one fears God is that he or she hates evil, and the evil that he especially hates and sees most of, is the evil that he or she sees dwelling within himself — in his flesh or within herself and is in her flesh. This is the evil that causes us so much trouble. Those who love God and keep His commandments are the children of God. The ten commandments written in the law of Moses were not put on record for man to keep, for he is too vile and sinful to fulfill these commandments. The question may be asked,

Why were they written?" Paul answers this: "Nay, I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet."

Rom. 7:7. The law of Moses does not offer eternal life or salvation and has never offered eternal life. Paul said: "Is the law then against the promises of God? God forbid: for if there had been given a law which could have given life, verily righteousness should have been by the law." Gal. 3:21. The law of Moses reveals sin. Paul said: "—for by the law is the knowledge of sin," and John said, "—The blood of Jesus Christ, His Son, cleanseth us from all sin." I Jno. 1:7, so the blood of Jesus is the cure of sin.

Jesus Christ fulfilled the ten commandments which came by Moses. He gave the chosen vessels of His mercy a commandment which they can fulfill and never break. Jesus said, "A new commandment I give unto you, that ye love one another: as I have loved you: that ye also love one another." Jno. 13:34. A Lawyer asked Jesus, "Which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thy self. On these two commandments hang all the law, and Prophets." Matt. 22:37-40.

These commandments (which were given by Jesus Christ) were not written on tables of stone. Je-

sus put them in the minds of His people and wrote them in their hearts. These commandments cannot be broken. John said, "Who-soever believeth that Jesus is the Christ is born of God: and everyone that loveth Him that begat, loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments: and His commandments are not grievous. I Jno. 5:1-3.

It remains to be seen that those who are born of the Spirit of God, keep the commandments of God. They love God. Jesus said, "If a man love me he will keep My Words." Jno. 14:23. Beginning with the seventh verse of the sixth chapter of Hebrews, the Apostle sets forth in a figure, the effect which the rain has upon herbs that is good for meat and that which beareth thorns and briers. "For the earth drinketh in the rain that oft cometh upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

The ground is prepared by the removing of the stony heart and the giving of a new heart and a new spirit. This removing and this giving is done only by the grace of God. The seed is sown and brings forth fruits of righteousness, which is meat for the children of God. By the grace of God they hear His words and keep His commandments. The stony ground hearers bring forth the evil, which is compared to thorns and briers. It was

the earnest desire of the Apostle to preach the gospel to His brethren, that they no longer follow the customs which they were taught under the law, but look to Jesus Christ who is the Author and Finisher of their faith.

T. F. Adams

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We extend an invitation to our brethren, sisters and friends to visit our Union.

H. A. Young, Union Clerk

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We wish to announce that the Salem Association will meet, the Lord willing, at Bunker Hill Church on the Third Saturday, Sunday, and Monday in June. To all who feel to come and meet with us, we extend a most cordial invitation.

Bunker Hill Church is on Highway 66, about two miles east of Kernersville, N. C. Come to Kernersville first, then turn east on Highway 66. Proceed two miles to the church.

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**PROVERBS
CHAPTER XIX.**

The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

House and riches are the inheritance of fathers: and a prudent wife is from the Lord.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

The desire of a man is his kindness: and a poor man is better than a liar.

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

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HOPE, AS A CHILD OF GRACE

Dear Brother Floyd and
Sister Pauline,

I have had a mind for sometime to write a little but I feel so unworthy! so unfit! I fear to make the attempt, but through suffering because of my rebellious disposition, I hope the Lord is guiding my feeble hand to pen down a few things which I have experienced, I hope as a child of grace, for I feel now that I am willing to be God's anything. I believe Christ said He learned obedience by the things He suffered. I do not mean to compare my case with that of Christ, and too I never seem to learn obedience, but I am brought into obedience occasionally by the things I suffer. At least I am brought to see the necessity of trying to be obedient, which is better expressed by the scripture: He makes His people a willing people in the day of His power, yet I cannot say I am one of His chosen ones but I humbly hope so. I stay so low in my feelings most of the time! I often inquire if I am one of His, why is it thus with me? So often I find my experience embodied in the words of the Poet:

"I am a stranger here below and what I am 'tis hard to know, I am so vile so prone to sin, I fear that I'm not born again. I find myself out of the way, My thoughts are often gone astray, Like one alone

I seem to be, Oh! is there anyone like me? My nature is so prone to sin, which makes my duty so unclear that when I count up all the cost, without free grace then I am lost."

A desire to do good is present with me, but how to perform it, I know not. I, in my nature can not do one good thing, nor have a good thought, and if I have any worthiness, it is of Christ who I hope, is our worthiness. Paul said, "I can do all things through Christ which strengtheneth me." When Paul was complaining of the thorn in the flesh, The Lord told him, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul said too, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor. 12:9.

So I feel it is in Him and through Him that we are enabled to do that which we could not have done otherwise, and that He has brought us through many dangers in which we can see the hand of God. For example, some friends were traveling with my husband and me on a highway one stormy Sunday. My husband was driving and we passed a car at about forty miles per hour. When my husband attempted to guide the car straight up the highway after passing the car the right front wheel locked and we went directly into a deep ditch on the right side and almost turned

over, but he finally stopped the car just before hitting a utility pole. We were somewhat shaken up. An ambulance was called and some of us were carried to a hospital for a check and X-rays. The attending doctor examined us and advised us according to the pictures made, saying, "There are no broken bones, no one is seriously injured, and I am going to release all of you and let you go home." I felt such relief that I said, Praise the Lord! The doctor and nurse looked at me and said, "Mrs. Pearce is smiling." And so I was, for I felt that I had something to smile for and to be thankful for. The God of all Grace and Mercy had spared our lives and had spared us from serious injury, which seemed to me a miracle at that time. Great and marvelous are Thy works, Lord God Almighty! I feel to know that He rules and reigns and all things are in His hands. With the aid of a wrecker our car was soon reclaimed and we were on our way. Our God has said: "Lo, I am with you alway, even unto the end of the world." What a wonderful Savior we have, and we are such helpless creatures, and I feel to be so unworthy of His many blessings, and His watch care over us.

Brother Floyd, I want to tell you of a dream I had sometime ago. I was so low in my feelings! that I thought surely I must be mistaken in the whole matter, or else I had caught the shadow and missed the substance. I felt very much depressed, but something in me kept trying to press forward. I dreamed I was traveling in a wil-

derness and the terrain was so thick with growth and rough, I could hardly see my way to go. The road was rocky, briary, and miry with muddy water to walk through, I could scarcely get along. I tried to travel that way and became so weary, I was just about to collapse and give up. I was about to give up in despair when you appeared to me, and gave me a glass of milk and a small piece of bread and meat or something to eat with the milk. This revived me and gave me strength to travel on till I came to a picket fence. I thought, Well now that I have gotten through the wilderness, how can I get through the fence? It was too close to go through it, and it was too high to get over it. All of a sudden, a narrow gate automatically opened and I viewed the most beautiful field any human eye has ever beheld. I thought perhaps I should not say anything about this, but when I am blessed to see what it represents to me, it is a great comfort. To me it indicates that I must travel this rough road of trials and tribulation during the remainder of this life.

Sometimes when I arrive at the door of our church, I feel too low and unworthy to enter, and when I get inside, I do not want anyone to see me. I just want to hear some good news from a far country, and when you and other ministers are blessed to preach it is the sincere milk of the word, and satisfies my hungry soul. To me this is the milk and bread that you gave me in my dream when

I was so near despair. Jesus said: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on Me shall never thirst." Jno. 6:35. That revives me and lifts me up and I feel Jesus is still alive. It is so sweet when blessed to think on Him and rejoice in Him. The water and mire I went through, to me represents trouble. I was brought through that in my dream, but last of all was that fence around the wilderness where the gate automatically opened and I viewed that beautiful scene. One person asked me: Did you go into that field? I said, No, not in the dream, but I viewed it and there is a better home awaiting me after this life.

If it were not for the faith I am blessed to have at times, I feel I could not carry on. Six of our family have been in the hospital this year. Most of us had operations and treatment. Mamma fell and broke both bones in her right arm, and we thought she was seriously injured, but she improved wonderfully well. During that time Papa was taken seriously ill and both of them are shut-ins at home at one time.

The oldest son had a heart attack two years ago, and is still under a doctors care. During Christmas, I was brought to reflect on the Lord's merciful kindness to our family: there are over sixty of us who were able to meet together, all in fairly good health. Words cannot express just how much I felt I had to be thankful for. I just cannot enumerate the wonderful blessings we have had.

This great God never slumbers nor sleeps.

I would like to tell another experience I had one day when I had been low for quite a while when this scripture came to me. Psalms 19:1,2. "The Heavens declare the glory of God; and the firmament sheweth forth His handiwork, Day unto day uttereth speech, and night unto night sheweth knowledge." To me the night represents these dark gloomy experiences of life which we go through. We cannot feel the presence of the Lord and we feel that He is gone forever. Yet, I try to hide my feelings for I feel no body wants to hear my complainings and sometimes in examining myself, I can see that I am a selfish being, yet I do not want to be deceitful. These nights are dreadful times, and when we are down in the valley, we beg for mercy for we know the Lord is the only one who can help us. It takes such experiences as these to teach us our dependence on the Lord, and cause us to call on His Name. However, in due time Jesus appears and we feel He is ours and we are His. This is the time referred to by David when he said: "Day unto day uttereth speech, and night unto night sheweth knowledge." Psa. 19.2. We are willing to cry aloud what we feel the Lord has done for us, had we ten thousand tongues we could not tell it to the fullest extent. Now to me that is the time we utter the speech and declare the Glory of God, and the firmament sheweth forth His handiwork. This is proof to me that I am helpless and He is all powerful.

I believe the God of Heaven did foreknow and did predestinate all things, and our path is laid out with no detour around it, for we do not know what is in store for us. Jer. 10:23, says: "O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps." If the Prophet Jeremiah could not direct his steps, then how can we direct ours? I believe everything is coming to pass each day, each hour, each minute, and at all times just as God foresaw and did predestinate them.

My husband and I have been blessed to visit many of the corresponding associations and we have sincerely enjoyed them. We feel to say to one and all: we thank you for the love and fellowship which has been accorded us in those meetings, and also for the kindnesses manifest to us in the homes of those whom we have visited on the different occasions.

A few times in my life my heart has been filled with praise and rejoicing. I have been so lifted up, I did not realize where I was, and I did not know one person from another, not even my own companion. Everyone looked just exactly alike, no difference whatsoever in size, resemblance nor anything else; but all was love, peace and happiness such as I believe is a foretaste of what it will be after this life. I do not think there will be high seats and low seats, in heaven, but all will be just the same size in feature, form and favor. We will be like Christ and be satisfied. I believe the likeness of all will be so com-

pletely the same that the infants and adults will all look the same age. Oh! if I can but be one of them — one of His Jewels of mercy! That will be wonderful, and I feel it will be almost too much for me to hope for. But if I am saved, I feel it is by grace and grace alone. Certainly it can be for nothing good that I have ever done, or ever can do.

I have a dear companion, two sons and their wives, seven grandchildren, loving parents, three sisters, many brethren, sisters and friends all of which I love dearly, and I do feel to be so undeserving. But I do believe I love all the children of God no matter where they are or what state of being theirs is. I love both of you, I hope, for Christ's sake. Please pray for me when at the throne of grace.

In love and
sweet fellowship
Eva Pearce
R.F.D No. 1
Willow Springs, N. C.

FAR AWAY AND OUTSIDE

Dear Children In Christ,

This weekend I have felt so far away, and on the outside looking in. I could not feel to be included in what I had witnessed, but it was precious, Oh, so very precious.

Elder C. W. Howard came to be with us at Mt. Lebanon. He said on Thursday he had been shown Mt. Lebanon Church along with Elder Jack Hawkins. On Saturday he felt a desire to come to Durham to visit a friend, who was in the hospital. On arriving he learned they had returned home, so he decided to call a friend and find

where services were being held. Services were being held at 2:30 o'clock at Mt. Lebanon Church. Evidence that God works both to will and to do of His good pleasure.

He preached on the scripture: John, chapter 10, verses 1-11, where God's children are brought in by the door, and any who enter any other way, the same is a thief and a robber. The love that was portrayed between Elder Howard and Elder Hawkins, was precious to behold. Knowing that only the manifestation of God's Grace and Love can bring about fellowship such as this. I felt beyond a doubt, that God had sent Elder Howard our way.

Elder Hawkins, was carried back in his thoughts, to the vision he had concerning Mt. Lebanon, at the time he was called to serve that church. He said that he and his wife were sitting in a very narrow road in front of Mt. Lebanon, they got up and started walking; trees and undergrowth, on each side so thick, there was no means of escape. They traveled on this road until they came to a door. The door was made of stone. Signifying the Rock upon which the Church of God is built. The door opened and they beheld luscious, green pasture. Sheep were going in and out to pasture. He was told to feed the sheep, and his thought was, "What in the world will I feed them, for I have no food!" He looked up and as the rain falls, food was falling down from Heaven. He reached out his arms and they were filled. He and his wife were carried back and placed in front of Mt. Lebanon, and he was

made reconciled to serve the church, reconciled that God who is able to supply, would indeed supply all that was needed.

Sunday seemed to be a continuation of Saturday. Elder Hawkins preached, covering parts of Scripture, from Numbers to Revelation. It was so wonderful and so deep, I cannot begin to tell it all. But it was so precious, it seemed that both Saturday and Sunday food had truly rained down from Heaven.

The Star that shown in Bethlehem, represented The Father, The Son and The Holy Ghost, The three-in-one God. The Star being spoken of in Numbers, that would come, the Star so bright, that it guided the Wise Men to where Jesus was born. Yet the same God who was able to draw the wise men, was also able to hinder the king who would have destroyed the baby Jesus. Evidence that God is controlling today; and that His children are safe from the destruction of mankind

In Ezekiel, where there was a wheel within a wheel. Chapter 1: Verse 15-16. "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces, The appearance of the wheels and their work was like unto the colour of the beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in a wheel." This signifying, God's Children being propelled and protected from all harm. The power of God, the magnitude of His love, spanning the universe and enveloping His children, wherever they

might be. Not only those already born, but also His Children that were yet unborn.

Then he recalled a vision that had been before him since Saturday, of a garden he had been blessed to behold sometime ago. A garden so beautiful words cannot describe the fullness thereof "Of the Truth, the half has never yet been told." In this garden grew every kind of flower imaginable. He saw the keeper of the garden who was Jesus. He saw Jesus and His Bride. He knew that the garden was being kept with tender loving hands. There was a gate to the garden and none could enter, unless the gate was opened by the Keeper, who was Jesus. In the vision of this garden, he was made to know that it took every one of these different flowers, to make the garden complete. He said when he looked into the faces of the little children, and beheld their love for this doctrine, and their love for one another; He knew that they had been planted and cared for; in this garden which he had beheld. That they were as a little flower, being cared for by Jesus. The One who said "My sheep hear my voice, and they do follow me."

My daughter, Shirley, had wanted to attend church all through the holidays, and for one reason or another something was in the way. She wanted to hear something on the birth of Christ. She went with me to church Sunday. Coming home, she said "Mommy

wasn't that a good sermon? I enjoyed it a lot, and wasn't the vision of the garden the most beautiful thing you ever heard?

Dear children, if you have ever witnessed one of your children being touched by the Hand of God, you imagine what joy I felt. Oh, God had been so good and so merciful to me, and I feel so unworthy. I had felt fear at church that I might never feel God's Grace bestowed upon me again. Then to have her express her love for the sermon she had heard was Grace in abundance. Truly Heaven came down, one more time.

Dale, our son, reads the Landmark, and enjoys services, Dale enjoys meeting the people at church, and their friendly greetings, both of the children enjoy the fellowship. I do feel sometimes that surely my cup runneth over.

May God in His mercy keep me. These words have been in my mind lately: "I must need go home by the way of the cross." All of my trials and tribulations have been good for me, Paul said: "If we suffer, we shall also reign with Him." It takes all to make the mansions for the Father's House. But dear children, isn't it comforting to be blessed to realize sometimes, if but for a moment, that through death comes the resurrection?

The very least,
if one at all,
Mable Hager
Route One
Four Oaks, N. C.

READING IN EZEKIEL

Dearest Carolyn,

No letter from you today — Tuesday. I thought at the beginning of the evening that I would write several letters, but somehow I could not write anything to anyone. It is strange, but I do not do that which I think or plan. My discourse seemed to come off very well. Several told me that it was good, so I feel thankful that I was enabled to give it with a degree of success, and without too much worry.

I read thirteen chapters in Ezekiel tonight; I do not understand it but it most assuredly portrays the mighty wrath of God. Ezekiel was raised up by the Spirit, to see the Spirit, to see and perceive the great wickedness of the people of Israel — human nature. Somehow the first two or three chapters are very beautiful to me; they speak of the power of God in the calling of Ezekiel to become a prophet. How strong was the Hand of the Lord upon Ezekiel! But in the thirteenth chapter was mentioned the wall built and daubed with untempered mortar. In the eleventh verse of this chapter He told them: "There shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." Mortar is something with which stones are stuck together: it is a cement, it hardens and seals and holds with great strength the building stones in place. If the stones are the creatures, some to dishonor and some to honor, then the mortar is the love that holds them and cements them together. But here we have only a daubing of the mor-

tar; it is thrown against the crevices between the stones on the outside; it is thin, only on the surface, and, even more than that, it is untempered mortar. It is not only surface love, and thinly spread on the outside only, but it is love that has not been tried, and proven, and tested; it is love that has not borne the heat of the day; love that has not been proven in times of great distress and sore need; it is not love that has been seasoned with grief and trials and temptations and afflictions and doubts and fears and that has come through them all and has been proven and tested and has been found not wanting!

Of course the shower refers to the first small trouble and afflictions that come; when all of the love that cements is dissolved and runs off as water. Mortar of the right sort, is never affected by water after it hardens. Consider the concrete and the mortars that are the pillars from the river beds; ever under water, and never softens, much less dissolve. Think of the mortar that holds in all the rains and showers and floods of the years. The wetting and washing and subsequent drying only makes true mortar harder and harder through the years. The hailstones are troubles that pound a little harder. If there is a little hardness in this untempered mortar that the shower did not dissolve, the hailstone will surely crack it and break it loose and cause it to fall away, and the stones separate one from another. Then the Lord sends the stormy winds to blow the stones apart, so that no two remain to-

gether. The stones of the Lord are also subjected to these trials and tests; oftentimes to a much greater degree, but if we are cemented together with the true love of our Savior, there will never be a shower so great, nor hailstones so large as to break or dissolve this bond of love — neither between the Savior and His subject nor between brother and brother. Nor will the Lord send a stormy wind so great as to tear His church apart. As its days may demand, so shall its strength be.

The men of the world are stuck together with this untempered mortar. Can we not see them quickly falling apart at the first sight of trouble? Untempered mortar will never stand persecutions. Yet these same persecutions, only harden the tempered mortar, and cause it to hold more and more tenaciously; so it is in common persecutions and tribulations that our brotherly love grows stronger and the bond holds tighter.

Well it is far best bedtime, so I must say good night. I should be thankful for another day, or for the necessary patience to be still and see the salvation of the Lord!

Bye, and all of my love
to you and the girls,
(Daddy and Douglas)
A. D. Alston
Atlanta, Ga.

A RENEWAL

Dear Brother Adams,

Inclosed you will find \$3.00 for the renewal of our Landmark. I look forward to it every month, and enjoy reading the lovely let-

ters from the dear saints of God.

I want to tell you of a vision I had on Saturday night before the second Sunday in December, 1962, before I was baptized. It was very cold and icy that morning, and my husband told me he would put off the baptizing until it was warmer, but I did not have any mind to do other than go on with the plans as they were, regardless of how cold it was.

We went to our meeting that Saturday night and Elder Puckett asked me if I were ready to go into that cold water and I said, Yes. We had a very good service that night and I was so full. I could hardly contain myself, but I felt very unfit to go through with it all. I went to bed that night and could not tell anyone how I felt, but I felt so little I could see myself that way. I could not go to sleep for begging God to show me if I were fit to go into that liquid grave, and it pleased God to show me a beautiful place, and I saw a big host of little children and I was in Jesus's arms and was so happy I was praising God aloud! and He spoke with a loud voice and said, You have to be as humble as this little child before you can reach the kingdom of God. I was so helpless and saw myself that way, and I was perfectly satisfied at that time.

On Sunday morning it was still colder, but dear saints of God, He is able to take the chill out of the water and make us willing to go into it for the sake of being baptized, and following our Lord and Master into the liquid grave. I was so anxious to do this that I did

not fear the cold water at all.

Brother Harward prayed the sweetest prayer at the water that morning that I have ever heard, to me it was heaven below. I have longed to have that feeling again! Everything was praising God! But most of my time, I have to go in doubt and fear, begging God to take care of me and keep me as little as I was that night. My desire is: God be merciful to me a poor sinner.

I need the prayers of all the little children of God.

A sinner saved by
grace, I hope,
Sister Eva Pierce
RFD No. 2

Box 91, Lexington, N. C.

LOVE FOR CHRIST'S SAKE

Dear Brother Adams,

I hope I love you for Christ's sake. Sometimes I feel so low I am unable to see why He would come and die for such a sinner as I feel to be. The dark clouds of sorrow may roll but if we have that sweet hope in our souls, He will see us through them all for He will never let us fall. He has promised in His word so true, "I will never leave thee, nor forsake thee." (Heb. 13:5.) So dear saints of God who are traveling this way, and feel to be alone; have courage for He will guide you safely home, where there is no sickness nor sorrow and all troubles are through just as He promised He would do.

When He bowed His head and said: "It is finished" on Calvary the debt was paid for you and for me. We also hear Him say,

"All that the Father giveth me shall come to me; and Him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." Jno. 7:37-39.

The grave is just a resting place for all who are saved by His sovereign Grace. 'O death, where is thy sting? O grave, where is thy victory' I Cor. 15:55. No wonder that a child of God can sing and shout, when he or she feels the end is near, regardless of how rough the road may have been, that little hope will drive away all fear. O! I hope He will go with me through the chill of death into that Eternal Home above, where we can sing His praise forever more with all of His loved ones.

A sister in Christ, I hope,
Sunie Whitley
807 No. 17th. Street
Charlotte 5, N. C.

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Editor

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Editor

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KING OF KINGS

Dear Brother Adams,

Please comment on Mark 12:35
44 through the columns of Zion's
Landmark. I get much comfort
from reading the Landmark.

Mrs. Frances D. Harrison
Woodland Acres
California, Md. 20619

The verses referred to by our
Sister; read as follows. "Jesus an-
swered and said, while He taught
in the temple, How say the scribes
that Christ is the Son of David?
For David himself said by the
Holy Ghost: The Lord said to my
Lord, Sit thou on my right hand,
till I make thine enemies thy foot-
stool. David therefore himself call-
eth Him Lord; and whence is He
then his Son? And the common
people heard Him gladly. And He
said unto them in His doctrine,
Beware of the scribes, which love
to go in long clothing, and love sal-
utations in the market-places, and

the chief seats in the synagogues,
and the uppermost rooms at
feasts; Which devour widows' hous-
es, and for a pretence make long
prayers: these shall receive greater
damnation."

When Jesus was teaching in the
temple, as mentioned in verse thirty-five, He asked a question (not
that He did not know) "How say
the Scribes that Christ is the Son
of David? For David himself said
by the Holy Ghost, the Lord said
to my Lord, Sit Thou on my right
hand till I make Thine enemies
Thy foot-stool." Jesus was teach-
ing a multitude of people. Some
of them could understand, while
others, (the Scribes) were left in
darkness. They could not reconcile
the two statements, how that Dav-
id called Jesus his Lord, when
admittedly he was his son. Carnal
reasoning cannot fathom the deep
and mysterious things of God. Paul
said, "But the natural man re-
ceiveth not the things of the Spirit
of God: for they are foolishness
unto him: neither can he know
them, because they are spiritually
discerned." I Cor. 2:14.

Jesus possessed two natures. One
human, (but without sin,) the other
divine. Speaking of His human
nature, He was the son of David
according to the flesh. That is, He
was the son of a Jewish mother
and close relative and descendant
of David. There are several in-
stances in the scriptures where a
close relative, particularly a grand-
father spoke of a descendant or a
grandson as "My son." David more
especially did this many times,
and Paul writes as follows con-
cerning himself. "Paul, a servant
of Jesus Christ, called to be an

apostle, separated unto the gospel of God, — concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the flesh among all nations, for His name." Rom. 1:1,3-5. Christ is Lord of Lords and King of Kings. The Prophet said, "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6.

When David said: (Here David is speaking from the spiritual viewpoint.) "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool," (Psa. 110:1) he spoke by the Holy Ghost. This is the way by which he is known. Paul said, "—no man can say that Jesus is the Lord, but by the Holy Ghost." I Cor. 12:3.

The Scribes were void of understanding. They did not know that Jesus was the Son of God—The Christ, The Holy Ghost had not revealed Him to them. They professed to be teachers of the law. They were looking for the Messiah, who was spoken of by the Prophets in the law, but they never thought of this child which was born of the Virgin Mary, and in a manger, being the Son of God, for He was born in Bethlehem, Judea, wrapped in swaddling clothes and crad-

led in a manger. They said, "He is Joseph the carpenter's son." He was too poor, too ignorant and unlearned (as they thought) to teach them of the law or to be a teacher from God. The prophecy must be fulfilled. Isaiah said, "He is despised and rejected of men; a man of sorrow and acquainted with grief, and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Isa. 53:3.

Jesus performed miracles in the presence of the people. He opened the eyes of the blind, unstopped the deaf ears, He caused the dumb to speak. He restored a withered hand, caused the lame to walk and cast out devils and raised the dead. All these miracles which Jesus performed, the Scribes saw and heard. Yet they hated and despised Him. They rejected Him. They taught the people that Jesus had a devil and that He cast out devils by Beelzebub the prince of devils. They knew this was not true, but why did they say it? Because they lived at the expense of the poor and they devoured widows' houses. They knew if the common people followed Jesus their craft would be in danger. It was by this craft they had their wealth. See Acts 19:24-41 which reads as follows: "For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not

alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great Diana of the Ephesians. And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians

is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly." They were determined, if possible, to keep the people deceived.

It is said, "The common people heard Him gladly." Mark 12:37. Jesus' speaking was very timely for He taught His disciples to beware of the evil of the Scribes. "And He said unto them in His doctrine, Beware of the Scribes, who love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive the greater damnation." Mark 12:38-40.

Jesus knew the hearts, the purpose and intent of these Scribes. He knows the hearts of all men. He knew that they had an ulterior motive in wearing long clothing,

occupying the uppermost room at feast and making long prayers. They were promoted by the flesh. Their chief aim was to get the applause and admiration of the people and for a pretence they made long prayers to be heard of men. They were not interested in the welfare and salvation of souls. Through their deception they purposed to fleece the poor, to satisfy their own greed for gain. Jesus said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15.8. Their long prayers were only a pretence to impress their hearers. A man may be eloquent in speech, and able to speak impressive words in the form of prayer, yet unattended with the Spirit and Power of God.

Prayer expresses the sincere desire of the heart, and if given by the Lord, it is heard and answered by Him. This was true of the publican, who said, "God be merciful to me a sinner." When only a boy, I was much impressed by an Elder (now deceased) who knelt in prayer and poured out his unworthy feelings to God saying, "Lord, if Thou had dealt with us according to our sins and transgressions, we would have long since been cut off, and numbered with the pale nations of the earth." Prayer prompted by the Spirit of God, is the only prayer that is received by Him or accepted by Him. The former proceeds from the troubled soul, the one who is in need. A pharisee's prayer honors God with his lips only.

When Jesus was here on earth,

there were different opinions as to who he was. Some said that He was a glutton and wine biber, a friend of Publicans and sinners. See Matt. 11-19. The Scribes and Pharisees said, He had a devil and that He cast out devils by Beelzebub the prince of devils. There were others who had a good opinion of Him. They were the common people who heard Him gladly. They saw Him perform miracles: He opened the eyes of the blind, cleansed the leprosy, restored a withered hand and raised the dead. They could see and believe that He was more than an ordinary man. They loved Him. They journeyed with him from place to place. They could see the many good deeds that He did to others. They could see that Jesus had the power to forgive, pardon, and give peace to sinners. God's humble poor who feel to be the chief of sinners, know their salvation is in Him only. They know their own vileness and unworthiness, but crave and beg for His mercy and salvation.

In verse forty-one, we are told that Jesus took notice how the people cast money into the treasury, and many that were rich cast in much. While Jesus beheld how the rich cast in a portion of their substance into the treasury, He took special notice of a poor widow who threw in two mites. This was all she had. Her husband was dead. She was poor. Having cast into the treasury the two mites, left her with nothing to purchase anything to satisfy her hunger for the day. That which this poor widow gave was given by faith. It was to the

honor and glory of God. She was given faith to look to Him (Jesus) who possesses all things, both in heaven and in earth.

Here, we are reminded of the poor widow woman who dwelt in Zerephath. She had only a handful of meal and a little oil in the cruse. The Prophet Elijah came to her home. He asked of her a favor; "Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." The needs of the Prophet, the widow and her son were supplied throughout the famine. See I Kings, seventeenth chapter. This was during the time when the heavens were shut up that it rained not, for a space of three years and six months. See Luke 4:25.

Jesus called unto him his disciples and said unto them, "Verily I say unto you that this poor widow hath cast more in, than all they that have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12:43,44. It was not that she had cast in

more in amount, but she had cast in more in proportion to what she had. Her two mites were very small, yet she gave all she had. That which she gave, she gave in faith, from a principle of love with a view to the glory of God. The rich gave to make an outward show and to be seen of men. The poor sinner gives all he has to the glory of God, for He gives all the praise, all the honor and all the glory to God our Savior for the manifestation of His great mercy, love and salvation to poor unworthy sinners, when our hope is renewed and our hearts are made glad. He often speaks to His little ones through the promises and assurances laid down in the scriptures and through the messages from God-called servants, and even through the writings of those of like precious experiences and faith in God. The words Jesus spoke are not to be compared to the wisdom of this world. Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that speak into you, they are Spirit, and they are life." Jno. 6:63. The words of Jesus are living words to those who have become dead to the law by the body of Christ. Their Husband is dead — the law.

The woman whose husband was dead was not only a widow, but poor. What a striking figure of those who have come to the end of their strength, they feel to be poor, needy and unworthy. That which the rich cast in was only a portion of their treasure. The two mites which the poor widow cast in was all of her treasure or all she

had, "Even all her living." The spirit that prompts the gift is of more importance than the amount. If the motive is prompted by the Spirit of God to benefit the needy or some worthy cause then it is a blessing from God to the one receiving it, and brings deliverance to the one presenting the gift, but if it is for an outward show or to be seen of men, it is an abomination to God.

Heavenly gifts, faith, hope, and charity, abide in the hearts of the redeemed family of God. They are not subjected to moths and rust so to speak. Neither do they accompany those who trust in works of righteousness for life and salvation.

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves do not break through and steal: For where your treasure is, there will your heart be also." Matt. 6:19-21. Jesus also said, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." Matt. 6:1. Certainly the widow's mite was not for the purpose of impressing those who looked on, for it would have invoked contempt rather than praise from the worldly minded or hypo-

crites, but Jesus said: "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in OF their abundance; but she of her want did cast in all that she had, even all her living. The two mites given by faith was to the honor and glory of God. The gift of the rich, made an outward show to be seen of men.

T. F. Adams

BLUE RIDGE ASSOCIATION

The Blue Ridge Association, the Lord willing will be held with the Church at Dan River, Patrick County, Va., beginning on Friday before the third Sunday in July, 1965, and continuing through Sunday.

This church is located at Vester, Virginia. Those coming from the South and East, come to Stuart, Va. Follow 58 Highway and this will lead to Vester, Va. Turn right at the marker. The church is in sight of Highway 58. Those coming from the West will come in on Route 58 also. Those traveling the Parkway get off at Meadows of Dan, on Route 58. Go East four miles to Vester. Turn left at the marker.

All lovers of the truth are invited to come and be with us.

Noel Tilley
Route #1, Box 350
Fieldale, Virginia

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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PROVERBS
CHAPTER XIX.

Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Cease, my son, to hear the instruction that causeth to err from the works of knowledge.

An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

CHAPTER XX.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

It is an honour for a man to cease from strife: but every fool will be meddling.

The sluggard will not plough by reason of the cold: therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

Most men will proclaim every one his own goodness: but a faithful man who can find?

The just man walketh in his integrity: his children are blessed after him.

A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

Who can say, I have made my heart clean, I am pure from my sin?

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THY WILL BE DONE

Dearest Carolyn,

What is a "rebellious submission?" Could there be such a thing? Surely not, yet I border around it every day; and here you say in reference to our little daughter, "I felt rebellious to the point of saying, If it be Thy Will, take her home, she has suffered so long, she is not mine, but Thine." There is a rebellion, yet there is a submission. If it be Thy will, if it must be that way, if she must go, then take her home, releave her of this suffering, be merciful to her, receive her to Thyself for she is not mine, but she is Thine! You admitted that you had no power to touch her life, no power to help her in the least, that she was not yours to touch, not yours to help or to hold, but that she belonged to God who gave her life, and sustained her life, and had every right to take her life if and when it pleased Him; yet it would be to your sorrow and defeat of your every effort, and every prayer and every hope and expectation. We are always rebellious in our defeat, and only given submission by the mercy of God. Yes, you said I felt rebellious to the point of being submissive! Possibly you will say, Oh, I did not premeditate that statement, and it means nothing. But I can not help but note it and wonder at the meaning of it, for I have such peculiar

reactions; such as I cannot understand or explain. I am so rebellious — yet I have given me a desire to be submissive. "Her suffering is not for her alone!" How true is that in life all about us! How many children suffer, to cause the parents or others to fall to the earth on their faces. Such is the way of the Lord. Can I say that my blessings, or likewise my sufferings, are for me alone? or are for my reachings alone? Was Peter sifted for his own sake alone? or did he have a work to do? He had to strengthen his brethren; and all of those that were strengthened were benefitted by Peter's sifting! Yes, the devil desired Peter, that he might sift him as wheat, but the Lord had a purpose in turning His back for a moment and allowing Satan that power; the Lord had work for Peter to do, and Peter had to be prepared for that work. Yes, my dear, as you said, He put much of that in our way and for a purpose; and just as that was put in our way, so is this and many other things and things to come to be put into our way, that we may be brought by the right way, that we may accomplish in every jot and tittle, His will and His purpose with us in this life. Why can't we know these things and why can't we walk by them? Oh for Jesus to come with the key, to unlock the storehouse, and set before us an open door!

And what do I mean by that? The brethren of Joseph were starving for food. They went to Egypt for Corn. They came to the storehouse, they knew full well that the storehouse was filled with the very food for which they were perishing. But no one in the land had the key but Joseph; they had to go to Joseph; a type of the Savior. They had to fall down and worship him or reverence him, and plead with him to open the door. Except for that key, they would perish indeed, even with full knowledge of the storehouse full of blessings for them.

I feel that the Lord has given me knowledge of these things, and that I find it in the Word of Scripture; but those words of Scripture are only the empty bags that the brethren of Joseph brought down to be filled; no one could eat the bags; they were only to hold the corn; the Spirit of Truth; the revelation of the blessings and the fulfillment of the promises. Sometimes I feel to be as the brethren of Joseph, already down in Egypt, already at the door of the storehouse, hungry and needing the corn, but for the lack of the key, I cannot get it; and I cannot find the Savior who holds that key, nor can I gain access to that storehouse. Notice that these were the brethren; notice too Joseph was sent into Egypt — the world—the low grounds — into trials, afflictions to prepare to save his brethren — to store up corn — the spirit-efficacy. They were blood-kin, they were of the same family, and of the same father: They were not strangers nor neighbors, nor

one trying to get that which belongs to another family. Somehow in spite of doubts, I feel to be of that little family, I just cannot deny the great things that the Lord has done for me, but I just cannot get access to the corn. I feel rebellious, yet there is some kind of submission in it all; I cannot understand, nor explain.

So, when we were prepared to receive the answer to our prayer, He raised her up. Then as you say, He gave us a healthy baby, to show and to prove that it was not His inability, but His purpose to give us sorrow in her sickness, that it was for a purpose. He shows His wrath, His judgment, and also His love and mercy. He teaches us from whence comes our blessings.

Yes, I do feel that He is in the furnace with us; not for a moment would I say that He is not with me; yet with me in the furnace, not in deliverance. This has given me some little conception or idea of what it would be should He leave me alone in the furnace! Before coming here, He was with me for a little moment in deliverance! and surely I desired with all my heart to reach out and fully embrace Him; for I felt an indescribable and unquenchable love and a sweetness that I cannot describe. Now I feel that His presence is with me and us, but also the heat of the furnace is so intense! Suppose I could not feel that infinite love and support? What then, would this heat be like? It could not be described, nor known. Such is he who is without God in judgment! Maybe I do not

know what I am talking about; maybe I am just trying to draw a picture; but it seems that both the love and preservation; (I have prayed for thee, that thy faith fail not) and the furnace with its intense heat and burning is within us; it seems that I feel rebellion and love at the same time.

Then you spoke of the fear of prayer being answered! I wrote about that last night. You say: My dearly beloved, we must face it, hard though it can be, it is more wonderful to praise Him! You show reconciliation, and your words are of such encouragement to me. You tell me it is alright with you; you tell me to go on and face things; you tell me to face forward! Such as you say seems a great encouragement to me; you just do not know what it means! Yet, I have to stop and question; Am I being called to speak in His Name? That is such a great question with me? Oh! am I presuming something? Am I running before I am called to run? Most of the time when I am away from you, down here to myself, my doubts run high, and I know that I am only foolish and that there has been no call at all—and I am fooling myself and heading for a pit indeed! I have asked the Lord to open my eyes, and let me see whatever I am; let me know the truth. Days go by, and I am all doubts, just blank and dumb. But tonight I had just a little feeling while reading Mark 3rd. chapter, in reference to the last verses: "Whosoever shall do the will of God, the same is my brother —" etc. I was reading the preceding

verses to see who was referred to when He said He looked about on them which sat about Him." Mark 3:14 and 15 says: "And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils:—"

When I came to the word "ordained," it struck me with force in my heart; and my heart burned within me for a moment. It was He that did the ordaining; that is very important! It was not man, but the only one who could ordain anyone to do His work; man may perform the ordinance, or go through the motion, but only God can ordain a man to do anything that is acceptable in His sight. Then why did He ordain him, that he should be with Him? Should implies compulsion; be implies abiding, they should have His Spirit within them at all times, "Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;—And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:1,2,3, and 15. Unless that Spirit is within His, they surely can not

be fit and prepared for the last purpose —“That He might send them forth to preach.” Truly they must be sent, and more, must be sent by Him; No man can send them forth, if they are to preach the gospel of Christ Jesus! This is no voluntary matter; what a fearful thing to stand in the presence of the Almighty God or in the way of His Spirit.

The word ‘Ordained’ caught me and the thought burned within my heart for a moment. Why, I cannot be sure, but somehow it gripped me for a moment. Such feelings, even these little ones, are few and far between, and I do not know what they mean. Then considering the effect it has on me: the thought or the ache, or the salty tear, what ever it is, on the one hand, fearful, and on the other hand, sweet! How can it be explained. There is a great sweetness; but a great fearfulness and dreadfulness. In talking even, there are pangs of questionings and regrets that I said what I did, yet there is a sweetness in saying it. Yes, here is the furnace, and here is my Savior in there with me. If such is not the case, surely I do not know what I am talking about; and I so often fear that I do not.

Consider the tear; it is a salty tear. And the salt burns the eye; yet the salt is that with which we flavor; it represents the seasoning; the spirit that gives flavor and unction and life. Oh the conflict that is in it all! and that conflict will always be there! So long as life here exists! To get away from it, and to be enabled

to praise Him perfectly and eternally, we must cross the river of death in this world; ;be resurrected into His Kingdom and brought up, an immortal body made fit for God.

Since I do not know what I am speaking of, I should stop. Sometimes a writer makes some pretty expressions, but they do not have the certain efficacy, that certain salt that seasons, that humility that tempers. He says these things, and takes these promises without a doubt or with such boldness. Peter said, Lord, I am ready to go with Thee, even to death! But the Lord knowing better, said, “Wilt thou, Peter? Why thou shalt deny me thrice, deny even that thou knoweth me thrice, before the cock shall crow!

Darling, it is bedtime, but I love to write you. I am trying to feel my way, I am not sure of anything that I say; I am afraid that I know nothing about this thing, and that I mistake it all. Yet I would not deny the Lord’s dealings, I would doubt that I have understood them rightly. Anyway, I love you and my sweet girlies! May the Lord open my eyes and show me my ways.

I guess I am like David when he said: “Lord, remember David, and all of His afflictions.” I am at the place where I have to pray for ME, for I am the one whose troubles are before me. The Pharisee prays for the sinners; but I must pray for me, A SINNER! Goodnight!

Daddy and Douglas

A. D. Alston

Georgia Military District
Atlanta, Ga.

PRAY FOR US

Dear Elder and Mrs. Adams:

I hope this will find you both enjoying good health. I have had a mind to write for some time, but we have been so sad and lonely since our father, "Elder Harris" passed away. I waited for him to come home from the hospital to send in our subscription, for he always did that for us.

I know we are not to question God's work, but I cannot help but wonder why it was the Lord's will to take him, Elder Adams, he was such a wonderful man and loving father.

I met you at the New River Association fall before last. I will never forget what you said to me; you said, 'I can tell you about your Dad in three words — he can preach!' But as much as we would like to have him with us, we can not wish him back in this world, for he had so many trials and troubles; and we believe he has gone to sleep in the arms of Jesus.

Elder Adams, it seems as if we will never be able to go back to church. No one knows how sad it is for us. I do wish you could have attended his funeral. Remember us children in your prayers.

Yours truly,
Mrs. Dobbins

I believe the household of faith realizes our great loss in the death of Elder Harris, and our hearts are in full sympathy with his daughters, his sons, and his widow, and may it be in accord with the will of the Good Lord to raise up others as able in the defense of

the doctrine and as able to declare the whole counsel of God as Elder Harris was.

T. F. ADAMS

A RENEWAL

Dear Brother Adams,

I am enclosing three dollars for the renewal of my subscription to Zion's Landmark. We enjoy receiving this paper and reading the wonderful experiences of God's humble children. It is good news and sweet comfort to us.

My husband was baptized the second Sunday at Rocky River Church, by Elder Whitley and Elder Allen. We had gathered for the baptism of two dear Sisters, but when the open door to the church was announced, my husband came forward saying he needed a home with the church, and he was received by Smiths Grove Church. How joyous to witness the ingathering of the dear saints of God, when they are received into the sweet fellowship of the church of the living God, whose home eternal shall never fade and joys are everlasting.

Knowing this eternal home belongs to God and His chosen elect, we must go in fear and trembling, feeling such unworthiness of ourselves yet having a precious hope in Jesus Christ, we are led to rest in His will.

Brother Adams, I am often made to think on these mysterious and marvelous things, but I am always in much fear of expressing my meditations in writing. I realize I can do nothing. God does all things and understands all things, and furthermore, He declared all

things. See Isa. 46:10.

I just felt that I wanted to write this short letter. When at a throne of grace, please remember we continuously desire your prayers.

A little sister, I hope,
Mrs. J. M. Harvell
P. O. Box 64, 9th Street
Oakboro, N. C.

ALL POWER ON EARTH AND HEAVEN

Dear Brother Adams,

Inclosed you will find my check for three dollars to renew my subscription to Zion's Landmark.

I am sorry that I am a little late, but every day of my life I realize more and more my weakness and that I am not my own keeper. Oh! the weakness of man as compared to the power of the Almighty God! We know He has all power in Heaven and on earth, and that He controls everything, even down to the smallest insect that crawls, as well as the greatest beast of the field, which is the dragon — the devil.

I believe everything is fulfilling the purpose for which God put it here to do, even to the least thing. Not one can exceed its bounds nor fail to reach its bounds as set by its Maker. Certainly we do not understand His great purposes for we are far too weak to comprehend His great power. On one occasion when Daniel beheld a great vision, he said: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified,

and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. — but go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:8,9,10,13.

Come to see us when you can.

Yours in hope,
J. Isaac Hill
Rougemont, N. C.

OBEDIENCE TO HIS WILL

My dear Carolyn:

This morning I might have begun the six weeks school; but I did not. Why? It is only the goodness and mercy of a Blessed Lord and Savior. Somehow I do not feel that I could have concentrated on that course, nor have worked hard enough to pass it creditably. I did so want it removed from me. I felt that I was given the right and the instruction to go and ask that it be revoked. I did. Over the weekend and the day, or two days (for there was a holiday between) between time, I was made to wonder. In the first place I felt that it was right that I should ask; but is it the Lord's will to grant that prayer in the affirmative? I might have felt that He would since I did feel that it was from Him, that I was given the thought and "clearance" to ask. In a way and for a time, I was enabled to almost dismiss the worry from my mind, feeling that He had put the instructions to me; I felt a sense of relief; yet there was still a little worry too. Then after Sunday, I fully realized that it might be the purpose of God that I should

be made to ask and wait and to be made anxious and still be denied: that I might be taught obedience to the will of God. It does seem to me that I have had every blessing, or so very many blessings all of my life, that I do sometimes fear that the Lord may see fit to deal harshly with me to teach me the obedience that I must know. This fear took hold of me last week. Although I had been given a feeling of ease about it all, I found myself in much doubt again, and in much fear. I felt that I had no right to hope for any relief, and that surely I would not be given any after all; and that I must go on in evidence and try not to question the will of an all-wise God. It was a melting feeling — completely subdued — that I had when the word came that the order to revoke the first one would be cut today (Wednesday). Oh what a merciful and prayer answering God we have! Yet, regardless of how I might feel about it, He would be just as merciful and just as surely prayer answering, if He said "NO" to me in regard to this request. I only try to apply human reasoning, and I reason according to the carnality of this life; which reasoning is sure to err. Even so, even in my erring reason, I must know and admit that it is through denials and through trials and afflictions in this body, that we experience obedience. We do not learn such things by the removal of the "Temptation" nor the "Thorn" nor the Trial as the case may be; but by and through the "bearing of it," and the "obedience to it." (Oh how I do talk! if I

could just know and practice what I say!) Then when I made a statement like the enclosed one, Satan tells me; "You do not mean that; your knowledge and evidence come through suffering, and you are there asking for suffering; you are a liar, you do not want suffering!" And I wonder, what I said and what I really do mean. You remember the sweet hymn, "I asked the Lord that I might grow," etc? On down it said, I expected that in some favored moment that He would come and take away all my temptations and give me, as on a silver platter, His grace and wisdom and love, and that I would be forever freed from trials and worries, and doubts and fears. Then he found himself again in much doubt and trouble; he found himself again in this same old body of sin! I wanted to say "Amen" to a thought or a feeling that Uncle Horace once told us of himself. He said that he had always wanted, as best he could to follow in obedience to what the Lord told him to do; that he was a coward in a way, afraid of the chastening of the Lord; dreaded the rod and afflictions. I have felt the same many times, and I did the day he mentioned it. If enabled, I would be obedient, submissive and I would desire to walk in the will of our Gracious Savior; if enabled, I would so walk and live as to show forth His glory and honor; I would if I could be thankful unto Him who has given so much to one so little as I; sometimes I know that I should be the most thankful person in the world! Yet I am so very helpless to be or to do any-

thing at all to offer praise and honor and glory unto His name. I cannot reach out, I cannot get out of this self, I cannot move a single finger. I recall in a dream a similar experience. I guess everyone has had such feelings in dreams: possibly some animal after you and you trying to move out of the way, but you cannot move; some force or machine coming toward you, and you pulling with all of your strength, but unable to get away, or out of its path. It is a "nightmare sensation" but it expresses a condition that I sometimes feel when I would reach out unto a merciful Savior with a craving desire, but I cannot get through the lattice; I cannot get away from this awful self, and this awful presence of the world etc. Well, someone would say, man you are crazy, you surely have lost your mind; you do not even talk with sense. But even though I am foolish and speak without common reason, I had that yearning desire to get out and away and to reach forward in some unreasonable and unknown manner to that Glorious and Merciful One Lord and Savior who had been so good for so long to me. That was last week that I speak of. But alas! I was shut up inside of a lattice and could see forward dimly. Oh the Lord knows every thought of my heart and every point of weakness within me, every sin and every failing that I have; may it be His will to judge me with love and compassion, and strengthen me to stand through all the tempests that He may see fit to send upon me, and you the same as I, and

all of His little ones everywhere. Surely, I am not able to find myself, much less to keep myself or to know my way through this strange journey.

When I am so blank and so unable to say anything worth while, but indeed those things that are not right, or to say things wrongly, I do wonder and doubt and fear of being made a deacon, or to get up in the church to wait on anyone, or to speak even a sentence in His name. I cannot see, I am in the dark, and I do not know how to take a single step in any direction. And I must know that I am not to know—that is in myself, and not until the very instant that the step is to be taken. If I do, and oh how we try, that step is sure to be away from God and toward the devil; because that step is according to human reasoning and according to the carnality of this body, which is enmity to God; and out of which cometh no good thing, nothing that could be acceptable to God. So, in the very moment, He giveth the step to be taken, and since it cometh not from this flesh, but from Him, then it is pure and without sin or any such thing and is entirely acceptable to Him. Nothing except that that comes from Him, is or can be acceptable to Him.

I have written so much; and it is without any theme or subject. It is just the rambling and cries of myself; not the old man, but I hope the new man. It is in an effort to find myself and to stay with my head above the water, so to speak. Sometimes my ramblings to you enable me to get my

head a little clearer and to ease my mind a little and to get it channeled back onto some thought. Sometimes I feel that I get worse each week in regard to reading and thinking on these things. It seems I get more and more into a fog and more and more lost in a wilderness. On the weekends I seem unable to talk or to say much, but it is such a comfort to sit close and to feel your presence; I find some strength there that I find nowhere else. We did have a good bit of time together the past weekend; yet we did not do any more, if as much, talking. The girls were very sweet — they are so very sweet — a little bad, but so very sweet! In fact I cannot see how they can be mine and be as sweet as they are. I am older than they, and when I cannot seem to control myself, how can I expect them to do more than I? My time is about up, and I must close, but I never want to stop writing to you — why is it? There is some comfort in just turning loose to you; there is some freedom that I feel and I love that freedom. For that freedom that I feel, and that courage that I find through you, I would ever praise and honor our Savior, if I could.

Thank you for another so good weekend! Thank you for putting up with me, and for overlooking so many shortcomings, weaknesses and failures! For they are all there and I know they are there to my sorrow. Then I do feel to thank you for being tolerant and kind and sympathetic and understanding. I do feel to stand in need of those very attributes that you show me.

It makes us less able to see faults in the brother, when ours are so close before us. I know what you say, that you too have faults and you would thank me likewise: but My Dear, when my shortcomings are so close before me, I cannot see yours, and I cannot feel any burden from them. Oh, it is the loving kindness and tender mercies from our Savior that makes things this way between us; all the glory must be His, all the honor, all the praise; it is not because our Savior has in His mercy, looked upon us with pity and compassion and love and freely bestowed of His love upon us. That glorious love permeates and saturates and overruns everything. I still think on the Scripture in songs. He put His hand in by the hole of the door and it dripped with sweet smelling myrrh. Last week I felt that I could with feeling repeat the words, "I am sick of love" and know what they mean. Sick for the touch of His hand, sick at heart to reach Him; to come unto Him. But Lo, He is gone, He is out of reach, He is beyond me — Yet I know that He is there and above all that HE IS

Love from Douglas,
A. D. Alston.

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ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

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VIEWS ON JEREMIAH 29:6,7,8

Dear Elder Adams,

If not asking too much, I would like your comments on Jeremiah 29:6,7,8.

Saved by grace if saved
at all,
Mrs. Henry Tate,
R.F.D. No. 6,
Reidsville, N. C.
27320

The scripture mentioned above is recorded in the twenty-ninth chapter of Jeremiah, reads as follows: "Take ye wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. For thus saith the Lord of

hosts, the God of Israel; Let not your prophets and diviners, that be in the midst of you, deceive you, neither harken to your dreams which ye cause to be dreamed for they prophesy falsely in My Name. I have not sent them, saith the Lord."

The above verses are only a part of a letter which Jeremiah wrote to the Jews who were taken captive by the Chaldean Army which was at that time under the rule and reign of Nebuchadnezzar, the King of Babylon. Being in distress and trouble, having been taken from their native land, it pleased the Lord to speak through His Holy Prophet, Jeremiah, instructing them as to how they should conduct themselves during the time which they should be subject to the rule of the King of Babylon, for their captivity was to continue for a period of seventy years. At the end of this time, God promised to visit them and make it possible for them to return to their native land.

Jeremiah, the prophet, wrote the letter to "The residue (that which was left after part was taken away) of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

The contents of this letter relative to the captives or the Jews, were carried to Babylon. They were advices to them to strive for their comfortable settlement in Babylon and not think of returning quickly for the Lord had told Jeremiah they would be in Babylon

seventy years. So he told them to build houses, plant gardens to provide food for their sustenance. This was the word of God which He spoke to Jeremiah and relayed by letter to the Jews who were at that time under the rule of the King of Babylon.

Before proceeding further in an effort to give an explanation on the verses requested by our Inquirer, it will be well to observe the reading in the preceding verses as well as the succeeding verses. We here take notice also of further reading recorded in the 28th. chapter relative to the subject: When God sent forth His prophet to inform His people of the things that would come to pass, "Hananiah, the son of Azur the prophet, which was of Gibeon," came forth and prophesied a lie unto them for he was a false prophet. False prophets were numerous under the legal dispensation.

That which was true under the law is also true in the gospel day. Peter said: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." II Peter 2:1,2. To get a more complete account of those false prophets and false teachers and the final judgment of God against them, we would suggest that the readers read the remaining verses of the second chapter of II Peter. False

prophets as well as false teachers prophesy and teach agreeable or pleasing things. Their words are pleasing to the ear.

We have an example of this in the person of Ahab, the King, who had Naboth killed that he might take possession of his vineyard. The Prophet Elijah said to Ahab: "Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." I Kings 2:19. Again Ahab "Said unto his servants, Know ye that Ramoth in Gilead is ours and we be still, and take it not out of the hand of the king of Syria?" "Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it unto the hand of the king." I Kings 22:6. But the prophet Micaiah, a true prophet did not so advise Ahab. Micaiah said: "I saw all Israel scattered upon the Hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. Ahab said: Did I not tell thee that he would prophesy no good concerning me, but evil?"

Micaiah said: "The Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, 'I will persuade him. And the Lord said unto him, Wherewith? And he said, 'I will

go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." I Kings 22:21-23. This was from God and directed by Him as a judgment from His hand, not as emanating from His nature, but as a display of His righteous judgment against Ahab. King Ahab said: "Take Micaiah and carry him back into Amon, the governor of the city—put this fellow in the prison and feed him with bread of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. — So the king died;—and the dogs licked up his blood." I Kings 22:38. As before stated, there were false prophets among the people. Hananiah was one of those false prophets. He spoke in the presence of all the people saying, "Thus saith the Lord: even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years." Jer. 28:11. This prophecy was very much more pleasing to those who were taken captive than the words of Jeremiah, who said, that they would remain in Babylon, under the rule of the King seventy years.

The prophecy of Hananiah was false, the Lord did not send him. He made the people trust in a lie. See Jer. 28:15. God pronounced a death sentence upon him, which he executed the same year. "There-

fore thus saith the Lord; behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah, the prophet died the same year in the seventh month." Jer. 28:16,17.

Beginning with the first and continuing through several of the succeeding verses of the twenty-ninth chapter of Jeremiah, we observe that he wrote a letter to all of those who were taken captive, which includes the priests, prophets, smith and carpenters, who were now under the rule and reign of the King of Babylon. In as much as they would (by the word of God) remain there for a period of seventy years, they were to submit, and make the best of things, be loyal and obedient to those who were in authority. Paul's letter to Titus conforms to this: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus 3:1,2. The attributes of God produce these good works. They are performed of ourselves, but they are the work of God in His people and are seen by each other, in each others life. No child of God feels that he or she portrays the attributes of God, but he or she recognizes these attributes or fruits of the Spirit in others. Job saw the vileness within himself, and Paul said when he would do good, evil was present with him. One can see this within himself but the brethren both male and female — do not see it except within himself. To be kind

and gentle, bespeaks the image of Jesus of whom it is said, Who when He was reviled, reviled not again, when He suffered, He threatened not: but committed Himself to Him who judgeth righteously." I Peter 2:23. Patience and longfornbearance are among the attributes of God.

Jeremiah's letter, which was prompted by the Holy Ghost, came to inform and instruct the Jews who were taken captive by the Chaldeans, how best to preserve themselves under the conditions that they would be subject to: "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters that ye may be increased there and not diminished. Jer. 29:5, 6. This is not to be understood that they were to take husbands and wives of the Chaldeans, but of their own nation. Intermarriages with heathen were forbidden them. They were to follow the fathers of their ancestors who were in bondage four hundred years under the hand of Pharaoh. They grew to be very numerous amidst all of their sorrows and afflictions. Jeremiah continues by saying, "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace." Jer. 29:7.

Although these words were written by Jeremiah, yet, may it be remembered that they are from God. When God said, "Seek the

peace of the city;" He was also able to make the king and the people of the city to be at peace with them, for there could be no peace unless both the Chaldeans and the Israelites were reconciled to each other. God is the ruler of Babylon as well as the ruler of the land of Canaan, for He made the heaven and the earth. He rules ALL things according to the good pleasure of His will. He instructs His people in wisdom's ways. By the mouth of His prophet he reminded those who were taken captive to beware of these false prophets and diviners. "For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in My name: I have not sent them, saith the Lord." Jer. 29:8,9.

The words of the false prophets were much more reconciling to many of those who were taken captive. They prophesied good to the children of Israel, for they assured them that at the end of two years they would be released from bondage. To make their prophecy sound more genuine and more real as well as more impressive, they would steal the words of the true prophet, by saying, "Thus, saith the Lord." They were like those of whom Peter spake, "While they promise them liberty, they themselves are the servants of corruption —" II Peter 2:19. For them to believe that a speedy return to their own land was none other than a dream on

their part, and a pretention on the part of the false prophets. It was not the word of God. "I have not sent them saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you and ye shall seek me, and find me, when ye shall search for me with all your heart, and I will gather you from all nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive. Becuase ye have said, the Lord hath raised us up.

Of course all of those who were taken captive did not live until the end of seventy years for many of them were likely already of mature ages, but their children and grandchildren, (many of whom, if not all) would be spared to return to their native land. God preserves His posterity. He knows who they are and where they are. He watches over them by day and by night, for there is no night with Him and He has infinite knowledge. David said, "Behold, he that keepeth Israel shall neither slumber nor sleep." Psa. 121:4.

False prophets and diviners were in the midst of those who were taken captive. They were deceivers. They prophesied in the name of the Lord. When God speaks to His people, He prepares their hearts to

hear. They are then receptive to His word. When He says, "Let" anything be done, the result is not based on the volition or will of the creature, for He makes us willing in the day of His power, and His will or His "Let" is accomplished, according to His will. His words come to us with force and power. He said: "Let not your prophets and diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed." Jer. 29:8. Not all of the people of God are found in the folds of the church, but they love the truth when they hear it, if they have had an experience of grace, and they are usually found following those who preach this truth. Many feel the urge to take up their cross and follow Him through evil as well as good report, but with much suffering, trials and tribulation and sufficient visitation of the Spirit, they can be made willing in the day of His power.

When Israelites have been sufficiently exercised in the fundamentals of the doctrine, they are no longer deceived by false prophets. When God prepares the heart and drops a word into the souls of His people, it takes root downward and brings forth fruit upward to the honor and praise of God. They know His voice and they follow Him.

Even though God does not promise the chosen vessels of His mercy immediate deliverance from the hand of their enemies and in His tender mercy He adds affliction to affliction, yet they are benefited thereby, and their souls are en-

riched. Paul said, "—we must through much tribulation enter into the kingdom of God." Acts 14:22. Again Paul said: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." II Cor. 1:3-7. God in His great love hears the cry of those who have broken hearts and contrite spirits. When Paul sought deliverance of God from the thorne in the flesh: He said unto me, "My grace is sufficient for thee: for My strength is made perfect in weakness." II Cor. 12:9.

He comforted the souls of those who were at sea in a ship. The billows and waves were fierce and they were afraid. Jesus said, "Peace be still, there was a calm." Before going into death and taking His leave, He comforted His disciples with these words, "Let not your heart be troubled ye believe in God, believe also in me." Paul said, to the Roman brethren, "If God be for us, who can be against us?"

God promised those who were taken captive by the Chaldean Army,

deliverance at an appointed time. What a striking figure of those in the gospel dispensation who are tried and persecuted for righteousness sake! They have foes without and foes within, but the greater are the foes within. They are tried as by fire. Solomon said: "Take away the dross from the silver, and there shall come forth a vessel for the finer." Pro. 25:4. The Lord fights their battles, and in His appointed time, He will lead them to fountains of living waters and cause them to be more than conquerors through Him that loved them.

In the prophecy of Isaiah, The Lord said: "I will turn My Hand upon thee, and purely purge away dross; and take away all thy sin: And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The City of Righteousness, the Faithful City." Isa. 1:25, 26.

T. F. Adams

LOWER COUNTRY LINE ASSOCIATION NOTICE

The 59th Annual Session of the Lower Country Line Primitive Baptist Association will be held July 3, 4, and 5th, 1965, the Lord Willing, at the permanent meeting site near Surl Church.

Elder Charles Thomas was appointed at the past session to preach the Introductory Sermon and Elder J. W. Hawkins as Alternate.

A cordial invitation is extended to all believers in the Doctrine of Salvation by Grace to come and worship with us in these services and we especially invite our Minister Brethren.

Reuben Bowes
Association Clerk

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PROVERBS
CHAPTER XX.

Divers weights, and divers measures, both of them are alike abomination to the Lord.

Even a child is known by his doings, whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye, the Lord hath made even both of them.

Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

Every purpose is established by counsel: and with good advice make war.

It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

The wicked shall be a ransom for the righteous, and the transgressor for the upright.

It is better to dwell in the wilderness, than with a contentious and an angry woman.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

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GOD, REIGNS

Dear Brother and Sister Adams,

Not having gone to church today because of severely inclement weather, we feel lonely, for we usually go to church somewhere, among our people — those who believe in a God of All Power every weekend. The One that doeth according to His will in all things, great or small, timely or eternal, ruling and reigning both in the army of Heaven and among the inhabitants of the earth, and none can stay His hand, nor say Jehovah, why or what doest Thou? One that sent His only begotten Son into this world to save sinners—not to try to save sinners as the world is so fond of saying and it is concerning Him that I desire to write, if God sees fit to bless me.

Rev. 19:11-16 says: "I saw Heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule them with

a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."

The words, "Kings of Kings" have been ringing within me since last night. Years ago, at Mt. Lebanon Church, in the Lower Country Line Association, I heard a man named Whitefield preach, and I have never forgotten a certain thing he said, and I also whole-heartedly agree, that He had power over all Kingdoms and when three Hebrew children, Shadrach, Meschack, and Abednego were thrown into the fiery furnace, heated one-seventh hotter than was wont to be, the fire never burned them, for Jesus was with them; and though fire is a great consuming thing, it (fire) had to cast its crown at the feet of Jesus, and crown Him Lord of all. And again, a lion is a fierce thing, a lion is called the King of Beasts, but when Daniel was cast into a den of lions (not lions' den, as some say) These lions did not harm him, for the Lord was there. They could not harm Daniel. So the lion, the King of Beasts, had to cast their crown at the feet of Jesus, and crown Him Lord of all so to speak.

Brother Adams, this is an insignificant means of describing just how a poor sinner views the greatness of Jesus—King of Kings

and Lord of Lords — not one that is called King by mankind whose power is limited at least to the extent that he is a natural man, but one who is really King, omnipotent, omniscient, omnipresent and that by the inworking of His power, He has transformed, changed my life to such a degree that the things I once loved I now hate, and the things I once hated or cared for, I now love. Literally, actually, I know these things are true, whatever I now am. Kings of Kings, Lords of Lords — a despotic King has power, natural power-power of life and death over the subjects of his Kingdom. There is no power that can disannul the decision of a despotic king — make his words, his judgments of no effect or null and void.

The world, the unregenerate world has been trying for many years to disannul or make void the words of Jesus, Lord of Lords, King of Kings. They term Him a God who cannot give salvation without the consent or acceptance of man. They take a carnal view of salvation and also of God Himself, but Paul said: "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:6-9. Again Paul said: Blessed be the God and Father of our Lord Je-

sus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us, in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:3-6. So only those who are chosen and predestinated to eternal life can have any part in His great salvation.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." So if the Spirit of God does not dwell in the heart of man, he is only carnal, and therefore, has only a carnal mind, so he has a mind that is "enmity against God, and he is helpless in it, for he cannot change his mind from nature to grace. This was our condition before the Lord saw fit to visit us with the gift of His Spirit and His grace. What a great mercy, and how helpless a poor human being is before an all-powerful God! one of great mercy to His chosen few, His chosen generation!

One could stand beside a little stream of water a foot wide, three inches deep, a rock could be imbedded in the earth, beneath that little stream, over which the waters would run, and the rock would cause a little wave in the water. He could begin crying, "Peace, be still" at sun-up and end his cry at sundown, and his cries would not cause the wave to cease or go

out of existence. At sun down, that wave would still be in the little stream. Yet when Jesus was on earth, once He was in the hinder part of a ship asleep, when a mighty storm came up. His disciples became frightened that the ship would sink, they went and woke Him up and He arose and went and rebuked the mighty waves of the sea, and the storm; and He said, "Peace, be still." Immediately, a great calm descended, the waves were stilled. The disciples said, "What manner of man is this! Even the winds and the sea obey Him!" Zion, behold your King in action, behold Him who is rightfully designated, King of Kings, and Lord of Lords. A far cry indeed! to the doctrine the world preaches: I have said, and now I repeat, The doctrine of the world preaches a God of imagination, with no power to save without the consent of the creature, while the true God is one of Divine revelation and all power. There is quite a difference in the two versions, but it takes God-taught, inward eyes to see it.

A friend, a former member of the U. S. Marines in World War No. II, told me of a great storm when he was at sea. It raged night and day for five or six days, and was so great and serious, that the men were all below deck in the ship, and it was against the Captain's orders to go up on deck. The storm was so severe the men were sometimes tossed out of their hammocks or beds, and the dishes were being thrown out and broken, some of them. All at once this man received orders to "Go out on

deck by a voice. He had to go though, unknown to the Captain. On deck, he looked out, and saw an angel, riding the mighty waves of the ocean. (O Zion! Behold your King!) He said within one hour, the storm was over, the sea was calm, the waves rolled no more.

Brother Adams, the man who told me this was crying freely when he told it. I know a man in that condition could not lie. I believe it as though I had been present. King of Kings and Lord of Lords!

Again, when Jesus was here Lazarus died. St. John, eleventh chapter. (This was done to manifest He had power to raise the dead.) Martha told him: "Lord, by this time he stinketh for he hath been dead four days." St. John 11:39. (Lazarus here was a type of the whole church, whose life was tied up in Jesus, and the "Four days" represented the first four thousand years before Christ came). Jesus stood before the tomb, prayed, and then commanded: "Lazarus, come forth;" and Lazarus arose from the dead, bound with grave-clothes, and came forth. Jesus commanded: "Loose him, and let him go."

To me this was a literal resurrection, but it figured Spiritual things. A figure of a poor sinner, raised out of Spiritual death into life, into and with Christ. His command: "Loose him and let him go," had a Spiritual meaning also. For, when first born again, we do not come into the knowledge of the things of the Spiritual Kingdom all at one time. But gradually, coming in as a child, that must grow into manhood and, the older

we get, spiritually, the more deeply we understand. But at first, we cling on many things we thought were true, and find by experience that they are not. We have to be taught, "Loose him, and let him go." To illustrate, when I first received a hope, I thought I could pray just anytime. One night I went by the mill where my Father was night-watchman, and I told him, "Papa, if there comes a drought now, I have the remedy for it." Dad said, "What will you do?" I answered, "I will just pray for it to rain." My Dad just grinned and walked away. He knew I could not pray just anytime. But I did not know it, I had to be taught. ("Loose him, and let him go.") O! God. The things we need to know, step by step, day by day, being taught in the blessed School of Grace, and Jesus Christ is our teacher, by the Holy Spirit. We are yet in that School, there are many things we yet have to learn. This is one school that has no graduates and we receive a discharge of death instead.

The resurrection of Lazarus is a type of the whole church being resurrected in Christ. As He moves, we move. When He stands still, we stand still. We cannot pray unless our hearts are first prepared and God does the preparing always. "The preparation of the heart of man, and the answer of the tongue is from the Lord." Prov. 16:1.

In nature, I have four sons. Two of my sons are adults. The youngest will be eight years old next January. They are all bone of my bone and flesh of my flesh, both

the oldest and the youngest. Two of them can shoulder and walk off carrying a hundred pounds, but the little boy cannot do that for his physical strength is not sufficient, but he is still my son. Imagine me as his father refusing to own him because he is not strong enough to carry a hundred pound weight. The Lord willing, if he lives, by and by he can do this. But a growth will have to take place first. In the meantime I must bear with my little son, for I love him too. This is what Jesus meant when He commanded Peter: "Feed My sheep and feed My lambs." A lamb is a little weak believer, a sheep is fully developed in the doctrine and in the truth. Take a little lamb and a sheep and stand them beside a trough of grain. The sheep can eat that food and prosper, while the little lamb will stand there and starve to death for its digestive system has not developed yet to the extent it can digest grain. Strong meat (doctrine) must be preached to the strong believer, the sheep, and the little lamb first has to have the "Sincere milk of the Word," preached to it, but after awhile it grows up and reaches the place where it also desires strong food. So from this standpoint none of us has the right to condemn one another. If one has that sweet hope in Christ, whether strong or weak, that one I claim as my brother or sister in Christ.

Brother Adams, I have wandered from the subject it seems, but Jesus is meant to be the theme, the substance. He is still Lord of Lords and King of Kings. I am glad I believe in His power. I feel that

I have been delivered from under the law, made to sweetly trust in His Grace, for all of my salvation.

Jesus, King of Kings, and Lord of Lords! I dreamed one night that I saw Him. He was indescribably beautiful, He just shone. I went up to Him in my dream (He was about twelve years old) and asked, "Is this Jesus Christ, the Son of God?" He answered "Yes" and I knelt and we embraced and I told Him, "I have loved you all the days of my life." I meant Spiritual life. This is true. Brother Adams, regardless of physical afflictions, and of all short comings, sin, etc. I still love my God. I am glad He knows all about us, and loves us just the same. This brings to my mind an account of a little school-boy, whose teacher wrote the word "Friend" on the blackboard, and told all the children to write an essay on the word, to tell what the word Friend meant to them. One little boy wrote, "A friend is one that knows all about you, and loves you just the same." Thus do I see our Heavenly Friend and Father.

I sometimes wish I could write as I used to, Brother Adams, but I cannot, a portion of the gift of writing has been taken from me. I still believe with all my heart and soul, that Jesus is truly King of Kings and Lord of Lords, that He holds the issues of both life and death, naturally and spiritually in His blessed hands, that He is yet alive, never to die anymore and that He has promised never to leave nor forsake us, regardless of the storms of life. We have to travel through a gracious promise as

is recorded in Isa. 43.2. When thou passeth through the waters, I will be with thee and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee." In ordinary life, we seldom think on these things until we get down in deep sorrow, traveling through the deep waters of the River of Distress, with its rolling waves coming over our defenseless heads, then we begin to think of Him, and what He means to us, then we begin to think of His precious promises, some of which by faith we can call our own. To sum it all up, allow me to quote the words of the Apostle Paul when we come to the vale of death: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, (O, precious promise!) but unto all them also that love His appearing." II Tim. 4:6-8.

A Holy Promise: "This crown of righteousness shall be given unto all them also that love His appearing." And truly, vile sinner though I be, this promise surely applies to me, for the times of His appearing are the happiest times I see. The rest of my time is embraced in two little words — Wilderness and travel.

In that day, may we be given to view Him as He is, to truly crown Him, King of Kings, and Lord of

Lords.

Humbly, your little brother in hope of His continued mercy.

(Elder) Layton Wingfield
R. F. D. No. 1.
Ridgeway, Va.

"I WILL GIVE YOU REST"

Dear Brother Adams,

In Matthew 11:28 we have this reading: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of me for I am meek and lowly and ye shall find rest to your souls." These words were spoken by Jesus to the children of God and not to the world as some are saying today. They tell us that Jesus is inviting the whole world to come unto Him and if they of their own free will, will come unto Him, He will give them rest. But we must remember that Jesus spoke as never man spoke. He speaks and it is done, commands and it stands fast. When God speaks unto His own and says, "Let there be light and there was light." His command stands fast today just as it did when these words were spoken by God in the beginning of time. So when Jesus says, "Come unto me," they will surely come. We read in the scriptures that Jesus says: "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." Jno. 6:37. So we see to who Jesus was speaking when He said, "Come unto me." He is speaking here to those whom the Father gave him. Jesus says, "They shall come to me." Now this should settle the question of

whom Jesus was speaking to when He said: "Come to me."

We also read in the scripture that Jesus says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Jno. 6:44. It makes no difference how hard man tries nor who tells him to "Come unto me," — Christ— unless the Father draws him, "cannot come," neither will he have any desire to come to the Father. No one yearns for God except those who are drawn by Him. How helpless poor mortals are!

Now who are the ones that the Father draws to the Son, Jesus, but the ones that Jesus spoke of when He said to the Father, "Thine they were and thou gavest them me. "Notice the condition these people are in that Jesus is speaking to, saying, "Come unto me. They are laboring and are heavy laden, under a heavy burden of sin. They see themselves great sinners. They are laboring in an effort to keep the law, the law of Moses, given him by God, which Christ fulfilled for His people in His crucifixion and resurrection, trying to so good but they find evil is with them and as hard as they labor, they find that of themselves they can do nothing. Now how could they be any other way but heavy laden? No peace, no rest, no relief for their poor sin sick soul. But when Jesus speaks saying, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For

My yoke is easy, and My burden is light." Matt. 28:30. No other place could those that are laboring and heavy laden find peace and rest to their souls, but with Jesus." Matt. 11:28-30.

There is no other name given whereby they must be saved. Now what is the yoke but God's Spirit? (not our spirit). God's Spirit yokes His children together in love and in Spirit and they are all as one. It is this spirit or yoke that makes the troubles and trials easier to bear. When Jesus says: "Take my yoke upon you and learn of me." They do learn of Him. They learn that He, Jesus, is meek and lowly and that through Him only do they find peace and rest to their heavy laden souls. This peace is no where else to be found but with Jesus.

Brother Adams, I have searched in my mind for words to write this, but to me it is too deep to find natural words to even hint at the spiritual meaning of these blessed words spoken by the Blessed Savior. When He said: Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me for I am meek and lowly and ye shall find rest to your souls, for my yoke is easy and my burden is light." It relieved my burden, I was no longer heavy laden for my heart was enabled to praise His Holy Name. My heart's desire this morning is, may those that are laboring and are heavy laden soon hear this welcome voice saying, "Come unto me all ye that labor and are heavy

laden and I will give you rest."

I remain as ever a
unworthy sinner,
Eva M. Hamilton
Atlantic, N. C.

A RENEWAL

Dear Elder Adams,

I think my subscription to the Landmark expired last month, and I have neglected to renew. However, if I know myself at all, I can truthfully say that I thoroughly enjoy reading it. Sometimes I wonder if I have any faith or understanding at all, but I have through fifty-four years found it impossible for me to believe anything other than the doctrine of predestination of all things. Perhaps I am the old-fashioned hardshell.

I feel like if I did not believe God has full control of all things, speaks and it is done, commands and it stands fast, and even maketh the wrath of man praise Him; I would surely be ready for death. The scriptures say, Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." This is David's inspired writing. So the wrath of man that does not carry out His purpose or a purpose of His, He restrains. Psa. 76:10. So the Lord is at the helm and does His will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand. How gratifying and comforting it is to know that everything is in His hand.

I wish you would write an article in Zion's Landmark and give your views on Why the gracious God has turned the devil loose so openly in our streets, homes, and even the meeting places (churches)

of supposed to be Christians. This disturbs me greatly, although I feel that God has a purpose in all of it. I shall look forward to your comments.

Thanks, and the very best to you and Elder Mewborn in substantially writing the truth for us.

I am sincerely,
Thomas W. Moon
R. F. D. No. 1
Bowman, Ga.

CHRIST'S WORK

Such amazing work that Christ has done!

In building His church He built but one,

All scriptural names refer to that church of His,

For that He said He would build, is all there is.

His Church is on a sure foundation, not as sinking sand,

But it is complete in Him without the vain efforts of man.

His church is unknown by carnal mind,

For that He doeth is surely divine.

By the eye of faith He makes one to see:

He fulfilled the law that His Church go free.

In obedience to His Father and love for His Bride,

Redeeming blood flowed from His side.

He laid down His life for those of His fold,

He is the Shepherd and Bishop of every soul.

With such great price He has none to lose,

But has done all things for those

His Father did choose.

Of those of His Church there is none to fall,

For the power of His grace is sufficient for all.

There are no merits within the chosen realm,

For their inheritance is all because of Him.

If I be a part of this Church, there is one thing I know,

It is not by any good by me that has made it so.

Well is the care and keeping of His Church which will ever remain,

Until the time when He shall come again.

Elder Thomas Brammer
Collinsville, Va.

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Editor

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which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C.

Associate Editor

ELDER J. M. MEWBORN
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GOD'S WORKMANSHIP

Dear Brother Adams,

I would appreciate your views on the following Scripture: "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

W. E. Pardew
R. F. D. No. 1
Jonesville, N. C.

Paul was writing to the Gentile Brethren at Ephesus, a people that had been converted and made alive to righteousness, who before were aliens, (meaning foreign or strange) strangers from the commonwealth of Israel, but now made nigh by the blood of Christ. Eph. 2:12. The purpose of the gospel is to bring glad tidings and preach to God's humble poor, of like precious faith, the things that they know yet they do not know they know them, until these truths are

brought to light through the gospel. The gospel does not give eternal life. It brings to light the life and immortality that has already been planted in the soul. There is only one way by which sinners are saved and that way is by the grace of God. (Webster says grace is the love and favor of God toward man.) Paul said, "For by grace are you saved through faith; and that not of yourselves: It is the gift of God: Not of works, lest any man should boast." Eph. 2:8,9.

A child of God may often feel cold, lifeless, barren and desolate, yet in the appointed time of God, He opens his heart and he is blessed to sit under the drippings of the sanctuary and hear the testimony of the Patriots, Prophets and Apostles, which is proclaimed by His servants. Drooping spirits are revived, they proclaim their vileness and their wretchedness, their insignificance and their unworthiness of the least of the abundant mercies and goodness of God. When the words of God penetrate the soul, they are made bold in God and are not ashamed to testify of the truths of God, because their spirit bears testimony to the loving word of God. Jesus Christ is the living Word. He said, "The words that I speak unto you, they are Spirit and they are Life."

When the Spirit of the children of God bears witness to the Spirit of God, they receive evidence that they are the children of God. Paul said, "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16. I believe His people know the truth of this scripture, for when the

truth is being proclaimed from the pulpit, only those who have the witness within are responsive witnesses to this truth. Paul said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partakers of the affliction of the gospel, according to the power of God; who hath saved us, and called us with a Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel."

We again repeat that the gospel does not give eternal life. But it brings to life the Spiritual life that dwells in the hearts of those who are in Christ Jesus. When the soul is cast down and Jesus hides His smiling face, the child of grace is like a withered plant. But when His doctrine begins to drop as the rain, and His speech distills as the dew, this drooping spirit begins to take root downward and bring forth fruit upward to the honor and praise of God.

Paul begins this chapter by saying, "And you hath He quickened, who were dead in trespasses and in sin. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of

the mind; and were by nature the children of wrath, even as others." Eph. 2: 1-3. In these three verses the Apostle, clearly sets forth the state and condition of all men before they are quickened by the spirit and power of God. He said, "— and were by nature the children of wrath, even as others." He means that their life, their manner, and ways, were nothing different in general, from all the fallen race of Adam, all of whom were under a sentence of death by reason of Adam's transgression of God's Holy and righteous law.

Having set forth the state and condition of these brethren before they were quickened, He now proceeds by saying, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together both converted Jews and Gentiles) and made us sit together in heavenly places in Christ Jesus —." Eph. 2:4-6. This quickening is the work of God. It is the new birth, Christ is formed in them the hope of glory. This new life is manifest by the love of God which is shed abroad in their hearts by the Holy Ghost. They love God and love those of life precious faith. They feast upon the good word of God, which is evidence that they have passed from death unto life. Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Jno. 5:24.

Belief in God is the work of God. It is not only a Godly work, but it is a great work. Jesus said, "This is the work of God, that ye believe on Him Whom He hath sent." Jno. 6:29. The stony heart is taken out of those who are in Christ Jesus. A new spirit and a new heart is given. This is the workmanship of God. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Those who are in Christ Jesus perform good works, not independent of themselves, for they work as God works in them. Paul said, to the Philippian brethren, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling! For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12,13.

The creature that is created in Christ Jesus is the creature which the Apostle has under consideration in the following scripture: "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 2:21,24. The work of grace in the heart has no relation to the Old Adam principles, but is an infusion of new principles made so by the advent of

Christ into the world, His crucifixion, resurrection and ascension of the Spirit, and the attributes of God, which is love, joy, peace, happiness, longsuffering, gentleness, meekness, temperance and faith. Those who possess the fruit of the Spirit are the new creatures in Christ Jesus. This is the workmanship of God. They are created in Christ Jesus unto good works. They live in Christ, they move in Him. Their being is in Him. They work and walk by faith as God works in them. Paul said, "— Which God hath before ordained that we should walk in them."

Paul was a worker. He labored: He said: "Wherefore we labor, that, whether present or absent, we may be accepted of Him." II Cor. 5:9. He also labored with his own hands, he said: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." I Cor. 4:11-14. Paul was mindful of the fact that he was dependent upon God. He said: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now He that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.

For we are laborers together with God: ye are God's husbandry, ye are God's building." I Cor. 3:6-9 Buildings are not builders, but they are the workmanship of the builders. Paul left no impression that he was a co-worker with God. He worked with God, not as a co-ordinate, but as a subordinate worker, "For it is God which worketh in you, both to will and to do of His good pleasure." Phil. 2:13.

There is no failure in performing good works by those who are in Christ Jesus. The reason for this is: They are created in Christ Jesus unto good works. When His chosen ones are born of the Spirit; they are born unto good works. Their desires are to live without sinning, a life worthy of the vocation wherewith they are called, and they hate the evil they see in their flesh. They are blessed to work out that which is worked in. The difference between those who work the works of God and those who do not, is made manifest by their works. The former are blessed to work the work of God for the blessing precedes the action. They work out that which God's Spirit works in, because the Lord has willed it so and has enabled them to do so: 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Rev. 22:14. The commandments are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two

commandments hang all the law and the prophets. Christ fulfilled the ten commandments or the Mosaic law, because man could not fulfill it, or satisfy it, and He gave him (man) a law or commandments that he could fulfill or keep if he is a child of God, for the love of God shed abroad in his heart enables him to fully satisfy the law of God.

Those who are in Christ Jesus perform good works. They clothe the naked, feed the hungry, give drink to the thirsty, yet they have no knowledge of doing these things which they are blessed of God to do. Jesus said: "Then shall the King say unto them on the right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40.

The subjects of God's grace perform good works because: "Who-soever is born of God doth not commit sin; for his seed remain-

eth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: who-soever doeth not righteousness is not of God, neither he that loveth not his brother." I Jno. 3:9, 10.

So those who are born of God perform good works because the spirit of God dwelleth within them and they work out what the Lord works in. The fruits of the Spirit are righteous and so are the works of the Spirit. The fruits of the flesh are unrighteous and so are the works of the flesh. So when His people are led by His Spirit their works or fruits are righteous, but when they are led by the flesh their works are unrighteous. In the Spirit they honor and glorify God. It may seem strange, nevertheless it is true, but those who are born of the Spirit of God cannot see their works of righteousness, but they are seen by those of like precious faith. Both the converted Gentiles and Jews are the workmanship of God. Paul was a Jew. They are all embraced in the common pronoun, "we" in such scriptural quotations as: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

T. F. Adams

OBITUARY OF MITTIE HODGES FLEMING

It is with sad hearts that we attempt to write the obituary of our dear mother, Mittie Hodges Fleming. She was born June 3, 1876, and passed away September 6, 1964, making her stay on earth 88 years, 3 months and 3 days. She was the eldest daughter of Jesse Hodges and Mary Ann Roberson Hodges of Martin County. Her family moved to Washington, N. C., when she was a

young girl and she lived there until her marriage to Marcellus Fleming of Greenville, N. C., on January 10, 1900.

She leaves to mourn her passing, a son, Jesse Marcellus Fleming, Jr., two daughters, Miss Mary Ruth Fleming and Mrs. Hazel Fleming Jackson, all of Greenville, N. C., five grandchildren and two great grandchildren.

Mother united with the Great Swamp Primitive Baptist Church with our father on the fourth Sunday in August, 1922. She was a true believer in the doctrine of Salvation by Grace and not of works. She always attended her church meetings as long as she was able.

Mother had been in failing health for two years prior to her death but was confined to her bed only one week before she passed away. We feel our loss is her gain, for she fought a good fight, she kept the faith, and we believe there is laid up for her a crown of righteousness.

Her funeral was conducted in the Wilkerson Funeral Home Chapel by her pastor, Elder Marvin E. Garner, assisted by Elder E. C. Harrison of Williamston, N. C. Her body was laid to rest beside our beloved father in Greenwood cemetery, under a beautiful mound of flowers and in the presence of relatives and friends to await the resurrection morn when Jesus will call "Come Ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Though you are away, your tender love
lives with us each day,

And your memory we shall cherish in
our hearts forever.

We know that God's wisdom and perfect
love is for the Best,

So He has claimed you, Dearest Mother,
to a home of rest.

Written by her devoted daughters,
Mary Ruth Fleming,
Hazel Fleming Jackson

IN MEMORY OF BROTHER AMOS LELAND OWENS

Brother Amos Leland Owens was born in Pitt County, August 29, 1898. He lived in the Fountain community most of his life, and was living in Fountain when he died. The Lord saw fit to call Brother Amos home on September 7, 1964, at the age of sixty-six years and nine days.

On the day before Thanksgiving in the year of 1926, Mittie Everett became a part of his life when they were married and they lived together almost thirty-eight years. They had one son, Floyd Leland Owens, who was born December 9, 1930. Brother Amos had been in poor health about four years. He was blessed to have a wife and son who were very good and kind to him.

On the night of March 1, 1964, I was called by Brother Henry Owens who informed me that Brother Owens wanted a home with us at Otter's Creek Church. It was a lovely night. We had a call meeting and with Elder C. L. Coker, Brother J. R.

Highsmith, Brother Henry Owens, Brother J. B. Coker and others present, he was received in full fellowship. The next day Brother Amos was baptized by Elder C. L. Coker in Owens Pond.

Brother Amos was spared to be with us only about six months after his baptism. It was like a flower that blooms in the springtime and withers down in the fall, but he was blessed with a wonderful hope. Just two days before he passed away, I was sitting beside his bed and we were talking about this hope and he said: "I hope I have a hope." It reminded me of the night he was received into the church, when I went into the room, he put his arms around me and said, "Do you think I am making a mistake?" I replied, "If you are, I made one eleven years ago," and he said, "I hope I am not."

To Brother Amos' wife, son and all of his family, I will say that I feel that he had a good hope. Peter called it a lively hope, that fadeth not away. See I Peter 1:3-5.

Funeral services were held at Otter's Creek Church by Elder C. L. Coker and Elder A. P. Mewborn. His body was laid to rest in the Otter's Creek Cemetery beneath a beautiful mound of flowers to await the resurrection morn.

Be it resolved that a copy of this obituary be sent to the family, one put on the church records, and one sent to Zion's Landmark for publication.

Done by order of the church in conference the first Saturday in November, 1964.

Elder C. L. Coker, Moderator
Brother J. B. Coker, Clerk

OBITUARY

By the request of his wife, I will endeavor to write a few words in memory of our dearly beloved fellow yokeman and precious brother in Christ, Elder Robert Frank Keaton, better known as Brother Frank.

He was born February 6, 1894, and was the son of the late Robert F. Keaton. He was married to Claudie Brady, September 28, 1928, who passed away on December 22, 1958.

He leaves to mourn his parting from this life, a sister, Armanda Brisson, Greensboro, N. C.; three sons, Carl, Cullie and Denny Keaton; two daughters, Mrs. Pearl Snider, Mrs. Ola Canupp, and his second wife, Mrs. Cora Harrellson Keaton of Tabor City, N. C.

Elder Keaton united with Primitive Baptist Church early in life and he was baptized by Elder George Hill. He was ordained at Draper Church on April 9, 1938. He later moved his membership to Old Hillsdale Church, then when Oak Forrest was chartered, he went there. Later on after his marriage to Sister Cora Harrellson, he came to the Church of Mill Branch in the Mill Branch Association, where we feel that Brother Frank finished the work that God ordained for him to do.

Being with him in the last few days of

his life here on earth, I would often hear him speak of the hope that God had given His people, and the last word that I heard him say was: "There is nothing greater than the love that God had for His people."

Feeling that Brother Frank lived by "The faith which was once delivered unto the saints," he could say, "Come welcome death, I will gladly go with thee."

Brother Frank departed this life on January 10, 1964. His funeral was held on January 11, 1964, at eleven o'clock in Mill Branch Church by his Pastor, Elder McLane Horne in Inmans Funeral Home, Tabor City, N. C. His body was then taken to Old Hillsdale Church Cemetery where he was laid beside that of Claudie to await the second coming of Christ.

Written by the request of the family,
Elder McLane Horne

OBITUARY

BROTHER WALTER JAVES WOODARD

Brother Walter Javes Woodard was born in Beulah Township, Johnston County, March 15, 1901, and departed this life November 29, 1964.

He was the son of Stephen E. Woodard and the late Martha Jane Atkinson Woodard.

In addition to his wife, the former Sarah Turlington of Benson, North Carolina, he is survived by one son, W. J. Woodard, Jr., of the home, his father of Route 2, Kenly, North Carolina, three brothers and seven sisters.

He became a resident of Little Creek Church Community in 1938 and for the remainder of his life was a helpful and understanding neighbor of all our people. He was closely associated with the agricultural interest of the County and held positions of great responsibility pertaining to the business of farming. His wise counsel will be sorely missed by many who, through these associations, became his close personal friends. Brother Woodard was received into the fellowship of Little Creek Church and was baptized by our Pastor, Elder T. Floyd Adams, the third Sunday morning in May, 1945. He believed the Salvation of God's people to be by grace alone and not by any work of man. He desired, above all things, the love and true fellowship of the church body. We believe our Brother has received at God's hand all of the noble things he so earnestly sought.

Attended by hundreds of friends, his funeral was conducted at Little Creek Church by his Pastor, Elder T. Floyd Adams, assisted by Rev. John Ryberg. Burial followed in Riverside Cemetery in Smithfield, North Carolina.

We believe that the precious memories of his life will bring consolation to his faithful wife and devoted son and, also, his aged father, brothers and sisters.

Therefore, be it resolved, that the membership of Little Creek Church bow in humble submission to God's Will in this great loss.

Also, that four copies of these resolutions be printed and that one copy be sent to the family, one copy to his aged father; a copy to the Landmark for publication and the remaining copy be placed in our permanent church record.

Humbly submitted by order of the Church in Conference on Saturday, February 20, 1965.

Brother H. E. Martin,
I. R. Casey and Wife,
Committee

IN MEMORY OF MRS. MINERVA YOUNG

Sister Minerva Young, the widow of Deacon W. F. Young, deceased, to whom she was united in bonds of matrimony June 21, 1902, was born October 5, 1885 in Harnett County, near the town of Angier, N. C. She was the daughter of John Green and Ann Adams Green, and departed this life November 3, 1964, making her stay on earth 79 years and 29 days. Surviving her are two sons: Sherrill of Raleigh, N. C., and Dr. Royster Young, Angier, N. C., their wives—Pearl and Kay; three grandsons and one granddaughter; two great grandchildren; one brother and one sister, to mourn their loss.

Sister Young received a precious hope in Christ when she was yet a young woman, and united with the Angier Primitive Baptist Church, June 6, 1914. She was a loyal companion, a loving mother, a devoted church member and a good neighbor and friend. "The Giver of every good and perfect gift" endowed her with wisdom, knowledge and understanding to strive for peace. She was gentle and kind, bearing the fruits of the Spirit, which the Apostle said is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

She was uncompromising on the doctrine of election, predestination and the foreknowledge of God. Her untiring efforts to preserve the unity of the spirit in the bonds of peace endeared her to the hearts of her brethren and sisters, and those of like precious faith. Her devotion to the cause and loyalty to the church was evidenced by her interest and concern in its well-being. Her seat was seldom vacant on her meeting days. In matters pertinent to the welfare of the church her counsel was often

sought, for her judgment was good and her advice was safe.

Paul said: "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:23-25.

She earnestly contended for the faith which Paul said: "Was once delivered to the saints. We believe that our loss is her eternal gain." Phil 1:21. Our sorrow and grief is great, but not as those who have no hope. Paul said, "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him." I Thes. 4:13,14.

Her funeral was conducted in her home church in Angier, N. C. and in the presence of a congregation of sorrowing relatives, brethren, sisters and friends by Elders G. W. Hill; J. M. Mewborn, and her pastor, T. F. Adams. Her body was laid to rest in Montlawn Cemetery beneath a beautiful mound of flowers, to await the second appearing of Jesus Christ, "Who shall change our vile body that it may be fashioned like unto His glorious body." Phil. 3:21.

Humbly submitted,
Sister Ruth Dupree,
Brother William Dupree,
Elder T. F. Adams,
Committee

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Fellowship which is to commence on Saturday before the fifth Sunday in August, 1965.

Elder W. D. Barbour was chosen to preach the introductory sermon, Elder Shephard Langdon, his alternate. We invite all lovers of the truth to attend, and extend a special invitation to our ministering brethren.

J. R. Thompson, Union Clerk,
P. O. Box 174,
Princeton, N. C.

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NO. 16

PROVERBS CHAPTER XXI

There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up

He that followeth after righteousness and mercy findeth life, righteousness, and honour.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Proud and haughty scorner is his name, who dealeth in proud wrath.

The desire of the slothful killeth him; for his hands refuse to labour.

He coveteth greedily all the day long: but the righteous giveth and spareth not.

The sacrifice of the wicked is abomination: how much more, when he bringeth in with a wicked mind?

A false witness shall perish: but the man that heareth speaketh constantly.

A wicked man hardeneth his face: but as for the upright, he directeth his way.

There is no wisdom nor understanding nor counsel against the Lord.

The horse is prepared against the day of battle: but safety is of the Lord.

CHAPTER XXII

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and poor meet together: the Lord is the maker of them all.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MY DESIRE

A sinner's desire! Shall God permit?

To those who stand where they do not feel fit?

Before the Lord's chosen few,
May they give honor to whom honor is due!

May they defend the truth that men deny,

And by the unction of the Spirit testify!

May they declare the riches of sovereign grace,

That makes those rejoice which it does embrace!

May they be called with a Holy calling that none disobey,

To tell the beauty of the new and living way!

May they preach the gospel to the humble poor,

Which makes the saints to feel God's work is sure!

May they know nothing but Christ and Him crucified,

And how complete are all in Him for whom He died!

May they be wise as serpents and harmless as a dove,

Just to hint at the greatness of His everlasting love!

May they be anointed with power from on high,

To tell of the living bread that those who eat shall never die!

May they the place of a true servant be blessed to fill

In the purpose of Him who does His will!

May they walk by faith with those whose sins Christ's blood has atoned

Until the fullness of time when He comes for His own!

Elder Thomas Brammer,
Collinsville, Va.

NATURAL AND SPIRITUAL RELIGION

My Dear Carolyn:

Today is declared V-E Day: I assume that I am supposed to be out celebrating, and drinking and painting the town red, but not even the flesh much less the spirit, has any such desire. I have re-read these two pamphlets by Mr. Philpot and I do find a lot of comfort in them: they both seem to be so closely related to each other, and do I hope, describe my thoughts and experiences better than I thought it could be described. I have written you some two or three or more letters about my trip to Cannes and about my thoughts and reactions and experiences. To be sure you know what I refer to, I will repeat this title: "The Heir of Heaven Walking in Darkness, And the Heir of Hell Walking in Light. It is based on the scripture. Isa. 50:10,11. Verse ten reads: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." I did not

send you a copy of this particular pamphlet. If I had an extra copy I would, but just now I think it means more to me than it perhaps might to you, so I will be selfish and hold on to it a little while. I have five sermons in pamphlet form, all by Mr. Philpot, on my table. I have read two of them and will gradually get to the others. You have copies of three of this five. I have noticed that "The conflict" is the theme running through most all of these sermons. Mr. Philpot himself said in one place, "If my eyes have been opened to perceive anything aright — it is, I believe, to discover somewhat of the difference between natural and spiritual religion." As he draws out the difference, he clearly shows the conflict between the flesh and the spirit. In this text you will notice two verses: the one set over against the other: The one is or represents the heir of heaven, the other the heir of hell: thus the conflict or contrast or drawing the line between the two characters. Looking at the tenth verse only: "Who is among you—" As if to point the finger to one among many: who, what one is there, among you, the group, who is among you that has these three characteristics (1) "That feareth the Lord, (2) that obeyeth the voice of his servant (3) that walketh in darkness and hath no light."

Who does fear the Lord? Mr. Philpot takes three pages to show the difference between a natural fear and a spiritual fear. It is the man who has seen himself as he is, he who has been shown his

inward sinful condition, who has tried every scheme of his own and has failed and who realizes the fullness of the Lord, the power and sovereignty of the Lord, who has learned to look to the Lord for all of his help, all of his strength and who has learned the meaning of the promise, He will not entirely forsake you. He fears God who he was learned (at least in part) to trust, to depend on, and to have faith to believe in the promises of God. That is not what Mr. Philpot said, His description is beautiful, but I cannot speak as he does.

Also, this one, the heir of heaven, "Obeyeth the voice of his servant," (when He makes Himself known.) This one is obedient to the voice of the Redeemer, the Mediator, the Lord Jesus Christ. Obedient to the voice of God, the son. And what sort of voice is this? Not the voice of the Word in the Bible, "The words that I speak unto you, they are spirit and they are life." Jno. 6:63. The finger of the Holy Ghost must take the truth of the Word of the Bible out of the Bible and stamp it into the heart. Thus this is not a natural voice but a spiritual voice: A powerful voice, full of Majesty, one that penetrates the conscience and applies with divine authority and power to the soul: the voice of the Holy Ghost, God the Spirit! also this heir "Walketh in darkness (spiritual darkness) and hath no light" (brightness, shining, radiance of its own). "To walk" implies something prolonged through a considerable time, something continual. To walk in darkness is an

inward spiritual darkness, it is to feel light removed, faith at its lowest, love gone far off, doubts and comforts gone, to be tossed up and down in confusion and perplexity.

Then the word "Light" surely cannot mean understanding nor appreciation of one's sinful state and dependence upon an all powerful Savior. It refers to a shining or brightness or radiance of the creature. In the next verse it speaks of "All ye that kindle a fire, —walk in the light of your fire —" etc. The heir here, does have a light, from his own fire. This heir then that walks in darkness and hath no light, does have light to see his sins, guilts, iniquity and rottenness, but not the shining light to enable him to find his own way. He has the malady, but not the remedy. To this one who fears the Lord, who obeys the voice, who walks in darkness and has no light: To this one the scripture says, "Let him trust in the name of the Lord, and stay upon his God." That is the scripture that I have thought most about, or that appeals most to me, and from two viewpoints: first, it is an admonition to do something which, of ourselves, we are unable to do, and secondly, as He works in us the power to do His admonition, we find His trust and faith, we feel His preserving, sustaining, restraining, checking and curbing hand: we find that we cannot do the things that we would, and there it ties in with the other scripture: Gal. 5:16.

What a wonderful thing it is to trust in the name of the Lord, to

be still and see the salvation of the Lord, to be resigned, to be obedient and patient: what a glorious thing it would be to be able to stay upon His God! or even to be able to say My God: To feel that you have a reason to say MY GOD, without presumption. If we could do these things, to ourselves, our darkness would well nigh cease; and we would walk in the light of the fire that we had been able to build. So what can we do? There is but one answer that I can give. Two scriptures in Timothy have appealed to me: I Tim. 4:16 "Take Heed unto thyself and unto the doctrine —" and in II Tim. 2:15, "Study to shew thyself approved unto God—" These are admonitions, these are admonitions to do something that we, of ourselves can not do, for it takes more than a natural act to do them. Yet I have felt this admonition, and I have not found it impossible or hard to try to follow. Why? I cannot believe that the Savior will give an admonition to one of His without also giving the Spirit and ability to "Take heed to that admonition. God does not so mock His children—" Whom if His son ask bread, will he give him a stone?" (Matt. 7:9) Thus the Lord who bids the child to trust in His name and to stay upon His God, also secretly but powerfully works this very trust in him to which he exhorts. Thus we are given trust and faith. What preserves the little one from all the evils the flesh keeps before him? What holds him up in a reasonably consistent walk? In the midst of a flood of temptations? What makes him sigh and

groan with a tender conscience? Is this not trusting and staying upon his God? Is it not God given faith? and is there not something very great and very comforting in the little personal pronoun, "his"? His God? Who can say He is mine? But back to this checking and restraining. It is so much comfort to me when I find Mr. Philpot saying such things as these: "Though plunged again and again in the ditch (Job 9:31) of heart evil, He cannot lie there, but struggles forth in the light of day: though he expects that His corruptions will one day break forth to destroy him utterly — he is still checked and restrained as if by an invisible hand."

Yes, it is a comfort to me to feel that my experiences which I almost doubted in spite of everything, are so nearly exactly as Mr. Philpot described many years ago. It is so comforting to be given the faith to feel that God will restrain and will not allow one of His to bring the inward evils out into open action. Do you not see why these sermons have meant so much to me? I wrote you some weeks ago of my feelings and the thoughts I was given and what I felt and hope to have learned—yet wondered at. Now I find these writings. What does it all mean?

It does make me wonder and question and marvel. Sometimes I do feel that the Lord is leading me and with such loving tender mercies! Then I turn and doubt and feel guilty of presumption. But when these things add and fit together in such a manner, I am encouraged and comforted

and must know that it is all somewhere and in some way serving the righteous and sovereign will of God! What ever part I play, whatever I am to do, I must know it is His purpose and all for His glorification. I can only pray for His guidance and mercies and to be made obedient to His will.

Darling, it is very late: I had no idea it was near so late. I must go to bed. I feel so incapable of saying the things I would like to say on this subject: I am so weak, indeed I would say, "Ye cannot do the things that ye would!" I am so dissatisfied with the things I say, they are so unsatisfactory, so insufficient, so far from what I would want to say! I wish I knew how, or could, or was worthy to acknowledge and to praise such a Savior as I hope has had love for me.

Goodnight, and all my love to you and the girls.

Douglas

A. D. Alston

France 8 May 1945

A LETTER FROM GERMANY

Dear Brother Adams,

I am sending you this letter that I received from Brother B. K. Smith in Germany. He is now in the service of "Uncle Sam." If you think it is good reading for the lovers of the truth, I have his permission to publish it in Zion's Landmark.

As ever your unworthy
brother in Christ, I hope,
L. W. Langwell

Dear Brother Langwell,

Once again, the Lord willing, I feel to send greetings and heart-

felt love in the name of Jesus Christ the Lord, hoping not to become bold beyond measure. I have listened to the sweet singing and preaching done at your home last fall, which by God's wonderful grace was sent to me made by recording, as I mentioned before, and what a beautiful and wonderful experience indeed it is to hear so great a cloud of witnesses of the Majesty of the Most High and Sovereign God, our Creator and the Maker of all things from everlasting to everlasting.

At times the heart of this low sinner in feelings, does rejoice in the wondrous hope that I am occasionally blessed to experience in my deepest thoughts. How consumed I sometimes feel! May it please The God of Heaven to continue to remember us all in the love and praise of His glory, for He most certainly has made us to know and to realize that of ourselves we can do nothing. We must stand still and see the Salvation of the Lord.

I sometimes wonder and marvel that He has bestowed even a hope in one so vile and sinful as I feel to be. Nor have I ever deserved such a great blessing, yet I have been far more exceedingly blessed than can ever be expressed by this finite and fallible being.

I know that I am left greatly wanting or lacking in so far as things that pertain to that which is Spiritual. In writing to our brethren my heartfelt desire is that they may be given to cast a mantle of charity over my many errors and be given grace to realize that we correspond in hope that

our love may be made manifest one to another in the bonds of love in Christ Jesus the Lord, forevermore. It is a great blessing and an edifying experience for this vile worm of the dust to receive a letter from those that love the Lord indeed. Yea, that they are even given to think upon such a worthless worm as I, is more than I can rightly hope for.

I read your letters and enjoy them greatly and even feel the Lord has smiled upon me, in that you have had a mind to write: may His name be greatly exalted above all things else. Most of my time I would even lay it all aside, inasmuch as I am overwhelmed by gross ignorance and fear the Lord greatly; yet I am sorely pressed to continue writing and even speaking at this present time by tape recording, of the wonderful things the Lord has done for me. My heartfelt desire is to confess my love for the brethren and profess the majesty of the Lord in all His ways, for we are weak, but He is mighty and great. We must decrease and He must increase in our experience.

I would ask, were it possible, that you might even pray for this feeble one, when you are called to the foot of the mercy seat, even to the throne of grace of the true and living God.

It is my hope that I may pray for you all, the Lord willing, that you may ever be kept in the paths of righteousness for His name's sake. Though I most times feel I am not given to pray. I am persuaded that the God of Heaven answers prayer even as He gives

us our prayers, in that He knows what we have need of, for we are told in Romans 8:26: "But the Spirit itself maketh intercession for us with groanings which cannot be uttered." I believe sincerely that I have been given to pray and that my prayers are answered, even before we ask of Him, for He did begin and perform a finished work. Northing wanting nor lacking.

Dear Brother in hope, if I may be so bold, though we have never met in this life, yet I do feel to know and love you and you are much endeared to my heart. These things are above us all and yet worketh in us all, for we also find in the first Epistle of John a witness with that of our hearts. I John 4:7, 8: 'Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love.' This is that Spiritual love given by God to the children of God, the Family of God; for if God dwells in our hearts, and the scriptures say God is love, then we love each other with Godly love and none but His children know this love. In this was manifest the love of God toward us. because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is

perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit, and we have seen and do testify that the Father sent the Son to be the Savior of the world." I John 4:11.

I would not have written so much from this beautiful and wonderful scripture, except it seemed to be most expedient at this time. This epistle is a most beautiful one in its entirety, and I fully realize that you have read it and most likely will do so again. But in the expression heartfelt, I found it necessary to extract a portion from it in the desire that you may more readily know the experience which I feel. In the third chapter and the first verse, he also writes, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."

How great and marvelous are all His ways and how wonderful are His thoughts unto us. Even as David also wrote, Psalms 146:1: "Praise ye the Lord, Praise the Lord, O my soul."

Well dear Brother in Christ, I hope that you may be given patience to endure such a lengthy letter and even hear with the feeble attempt of this writer in all his ways and be forgiving of my errors, and if there be any truth contained herein, give all thanks, praise, honor and glory to God the Father, through Jesus Christ the Lord, because it is in Him, of Him and through Him that the love of God is shed abroad in our hearts. See Romans, fifth

chapter. Remember me in love to the brethren, both male and female, for it is not of ourselves, nor can we contain that which is given of Him except by His loving kindness and mercy and grace, if so be we are so richly endowed.

May God continue you in the way of everlasting life, and grant you peace in your many trials and tribulations, is my hopeful prayer for Christ's sake.

Unworthily, a brother in hope, if one at all,

B. K. Smith

P. O. Box 96

APO New York, 09757

HELP COMES FROM GOD

Dear Brethren and Sisters:

Back in 1930, there was a burden on me. I did not know what it was but I felt justly condemned before God. This feeling came over me, "Without the help of the Lord you cannot do anything." That was on Sunday, I had been to church at Macedonia. I did not go to hear preaching, but I went to have somewhere to go.

The next day I went to work as usual, but all day these words would ring in my ears: "Without the help of the Lord you can do nothing." From then on my burden kept getting worse. I felt as if something was going to happen. I thought the world was coming to an end. I could not eat nor sleep. I saw myself a helpless sinner without hope and without God in the world. My cry was day and night, "Lord be merciful to me a sinner." I cried so much my pillow was wet in part with tears. I had never read the Bible much,

so I thought I would read and maybe I would find something comforting and that I would get better, but everywhere I tried to read, it just condemned me more. It was for someone else, I felt like, for I thought it was a sin for me to even pick it up any more. I felt to be the meanest and most vile person in the world. I looked up toward heaven and I viewed Christ hanging on the cross with nails through His hand. These words came so forcibly to my mind, just as if someone had spoke them: "Your suffering is nothing compared with Christ's suffering." I just knew I was going to die. I came home, but home was no pleasure to me. My dear Dear Mother and Dad were good to me, but I just could not enjoy anything like I once had. The young people that I went out with would come to see me and want me to go with them, but I would tell them I felt badly and I did not want to go. I went on in this condition for eight or nine months. I wanted to die. I prayed every night that God take my life out of my body. I tried to take my own life, but it is just as hard to die as it is to live.

While under this burden, I believe I viewed heaven just as it is. I looked upward and I saw the most beautiful place I have ever seen in my life, and I saw my two brothers and a sister. I had never seen them in this world. Just as far as I could see there were people; and all were white and all were singing, but those three were all I knew. I just cannot tell it like I saw it, "I am so vile and so prone to sin, I fear that I am

not born again; So far from God I seem to lie, Which often makes me weep and cry.

The half of my travels have not been told, for what I have related took place with me years ago. I went to church on a Saturday in 1931, and before I knew what I was doing, I was telling those good people what I have written here and what I have experienced. in part. These are the words Brother Flinchum said to me: "Myrtle, I have been looking for you a long time." That helped me in some way to think he had thought of me in that way, for I had not suspected that.

My hope is so little, I sometimes think I will lay it by, Then again it is sufficient if I were called to die. Brethren and Sisters, do you have such doubts and fears as I have. At times I feel that I am deceived in the whole matter. Please pardon me if I have written too much.

May God give you and all the household of faith a mantle of charity to cover my imperfections.

Your unworthy sister in
hope of a better world,
Mrs. Myrtle Hall
806 Watson St.
Reidsville, N. C.

OLD BAPTIST

Dear Brother Adams,

I have often felt impressed to write something of what I hope the Lord has done for my poor soul, but feeling my unworthiness has kept me from making the attempt; however I now hope the Lord will guide me in an effort to try.

My parents were both Primitive Baptist, but they were called from time before I was old enough to know anything about the doctrine they believed. After my mother passed from time, (my father having died seven years before) I was sent to live with a Methodist family and they took me to Sunday School each Sunday, and there I was taught if I would keep the commandments as recorded in the law of Moses, that God would save me. So I tried but on every hand I failed.

They held revivals and some would go to the altar and say they were saved. When I was about fifteen years of age I became much concerned about my condition and my soul's welfare for I knew I was a sinner, and I thought if I did what they told me I would be saved from my sins, for they said if I would join the church I would feel better, but alas! I became a member of the church and I felt more condemned than ever! I felt it was the worst sin I had ever committed.

I had a dream not long after this which I believe showed me the true church. In my dream I was traveling with this Sunday school group and we came to a hill. On the top of this hill was a building like most of the Primitive Baptist Churches. Someone said, "What is that building?" Another answered, "That is the Old Baptist Church" and at that instant I believe a love for these people was born in my heart. When we got to this building, it was Heaven and they began to try to climb through the windows and I was left alone. A voice said: "He that entereth not

in by the door of the fold but climbeth up some other way the same is a thief and a robber."

I looked at the door and it was shut. A voice said, "Knock and it shall be opened." When I raised my hand to knock, Jesus appeared at the door. He was so bright I could not look upon Him. I looked at myself and I was clothed in filthy rags. He said, "Come in." I said, "I am not fit to go in." He said, "My grace is sufficient for you." When He said that, I was inside the most beautiful place I have ever seen. I was clothed in a white robe like His. In front of us was a large table as white as snow. Seated at the table were two old people and on the table was a large book which I thought was the Book of Life and they were writing the names of the children of God, I said: Is my name in that book? Jesus said, "You cannot know now but you shall know hereafter." I awoke and felt satisfied that we do not know our names are in that Book while here in this life, but I believe I shall know when it pleases Him to make it known to me.

I have gone through many troubles since that time, but that dream still stays with me. I am now seventy-two years old. This is just a little of what I have experienced in my pilgrimage in this world but fearing you might tire of reading I have tried to be brief. I joined the Church at Bethel in Pulaski County, the third Sunday in June, 1913, and was baptized the third Sunday in July of that same year by Elder John W. Hurst. I moved my membership to Mont-

gomery Church in 1926, where Elder Golden Harris was pastor.

Brother Adams, if this is not too long, and you feel it is worthy of space in your paper, you may print it. If not throw it into the waste basket and it will be all right. I have only written it to relieve my mind.

The least of God's children if one at all.

Yours in hope of mercy,
Ella M. Nunn
R. F. D. No. 1,
Box 353
Blacksburg, Va.

IN MEMORY OF WOODLEY CONGELTON

It is with a feeling of sadness that we try to write an obituary in memory of Brother Congelton. Brother Congelton was born May 21, 1885, at Pine Town, N. C. He passed away on September 9, 1964.

He was in ill health for a long time. He was a member at North East Church for several years, and attended when able. He leaves to mourn his loss, his wife, Sister Emma Congelton, together with many friends and relatives. We hope and believe he is at rest in the paradise of God and we cannot wish him back in this sinful world.

Brother Congleton was baptized by Elder Eddie Humphrey. His funeral was conducted at North East Church by Elder Eddie Humphrey and Elder L. L. Yopp. He was laid to rest in the Cemetery at North East Church to await the second coming of our Lord Jesus Christ.

Our sympathy goes to those he left behind.

Done by order of the church in conference Saturday before the third Sunday in February, 1964 at North East Church.

Written by
(Elder) Eddie Humphrey

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Editor

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**"THE PRISONER OF
THE LORD"**

Dear Brother Adams,

I would like to have your comments on Ephesians, Chapter four. Verse one followed me for so many days! I was not sure it was scripture, but I thought to look for it in the concordance, and there I found it to be a part of a very interesting chapter. The words that followed me so long were very sweet to me then.

Kind Regards to you and
Sister Adams,
Mrs. Robert Wright
P. O. Box 325
Bassett, Va.

The first, second and third verses, as used here are one sentence, which read as follows: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: endeavor-

ing to keep the unity of the Spirit in the bonds of peace."

In as much as our Sister has been so strikingly impressed with the beautiful and experimental import conveyed in these scriptures and has drawn much sweetness from the inspired words of the Apostle, it seems to me that she is better qualified to elaborate on this fourth chapter of Ephesians that I am. Paul first spoke of himself as "The prisoner of the Lord." That is, he could no longer indulge in ungodly acts without the restraint and rebukes of God. He said: "(Rom. 7:15, 19) "For that which I do I allow not: for what I would that I do not; but what I hate that do I. —For the good that I would I do not: but the evil which I would not that I do," and in Heb. 12:5-8 he said: Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth, if ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

It is written of Christ: "Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8. Suffering God's chastisements, His rebukes; His reprimands, made of Paul a prisoner of the Lord, for he like Christ, was taught obedience by the things he suffered: (Heb. 5:8.)

"Though He were a son, yet learned He obedience by the things which he suffered; —" His rebukes and His chastisements. These sufferings produced humility, meekness and repentance — the fear of the Lord, and drew Paul to His God by the strong cords of His love. This great love which was shed abroad in the heart of the Apostle Paul was what moved him to write to the Ephesian brethren. His words were written with Fatherly affection and interest. Parents who love their children and feel the responsibility of their rearing and training will teach, admonish, and instruct them to live in a becoming way, and will manifest an interest in each others welfare. Worthy fathers and mothers experience great anxiety for the well being of their children and they suffer many heartaches. They so much desire to see them grow up to be noble, honest, truthful citizens of integrity and responsibility. They (parents) know that they are powerless and helpless to impart eternal life, and neither is the child able of himself to attain it, but it is their hope that the Good Lord will quicken them by His Spirit and give them a good hope in Jesus Christ. This anxiety is incited by the love they have for them.

Paul was the Apostle of the Gentiles. The Lord told him He was sending him to the Gentiles and he said, "I magnify my office." (See Rom. 11:13.)

Paul was writing to his children, so to speak. Not that they were his by natural birth, for he was never married, but they were his spiritual kindred in Christ. While Paul was

likely no older than some of His Brethren in Christ, yet in knowledge, both naturally and spiritually and also in experience, he was capable of instructing them. Therefore he admonished them concerning their walk and conduct as a child of God. He said to the Corinthian brethren; "I shall speak as unto my children." II Cor. 6:13. John also called the faithful in Christ Jesus, his children. "I have no greater joy than to hear that my children walk in truth." III John 4. A true servant of God as well as many members, suffers pain and has many heartaches and sorrows as he goes through this uneven journey of life. This is especially true if any root of bitterness springs up among them. Their past experience has taught them that the only way to overcome evil is with good and when differences arise among brethren, the true servant or pastor is always fearful they will say or do something that will widen the breach rather than heal it. His continual prayer is as David expressed: "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties." Psa. 141:3,4.

The sufferings which Paul had to endure, qualified him to speak wisely and timely. The Lord taught Paul to be patient. This he learned through tribulation and suffering, for he suffered great persecution from his enemies, but he said; "Also knowing that tribulation worketh patience: and patience, experience; and experience

hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. Paul was a Jew by natural birth, but his letter was written to the spiritual believers among the Gentiles. Many of them were converted and had obtained like precious faith as those who were converted among the Jews. The Jews normally were not friendly with the Gentiles. They considered them an unclean people, and they spoke of them as dogs, but the middle wall of partition was now broken down between them. This partition was the ceremonial law which separated the Jews from the Gentiles but was now abrogated or abolished by the coming of Jesus Christ. Circumcision of the flesh after the manner of Moses was the chief contention between them. Christ abolished this law, which included the circumcision of the flesh, as well as the sacrifice offerings, and forever put away sin by the sacrifice of Himself—His body of flesh. The law having been abolished, the converted among both the Jews and the Gentiles are one in Christ Jesus. The abolishing of the law by the sacrifice offering of the body of Christ Jesus, was a great mystery, but this was revealed to the Apostles by His Spirit. It was made known to them that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of His power."

Eph. 3:6,7. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6.

The living way, which is in Christ Jesus, is the way, the truth and the life. At the time when the Apostle wrote this letter to the Gentiles, he was in prison at Rome, not in prison for any evil which he did, but because of the true doctrine that had been revealed to him which was so near and dear to his heart. But He felt and so expressed that the sufferings which he endured were not to be compared to the glory that had been revealed in him.

In the fourth chapter, verse one, He begins his letter to the Gentiles by saying, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Before proceeding further, may I say that the words of Paul were directed by the Holy Ghost, and when these words were heard by the Gentiles, God had prepared their hearts to receive them. Solomon said, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. Without this preparation, His words would be like the seed sown upon stony ground, by the wayside.

Paul made no threats, neither did he lay any heavy burdens upon them that would be grievous to be borne. He intreats them in a kindly way: as a Father would his son "To walk worthy of the vocation wherewith they were called." When the fruits of the spirit are

made manifest you are beholding to those who feel to be lowly, meek and humble who much prefer to suffer any wrong that is done to them, than to retaliate for the wrong imposed upon them by others.

Love is the fulfilling of the law. Love works no ill to his neighbor. Throughout the Apostle's ministry, he stressed the importance of long-suffering, gentleness, kindness and longforbearance. At times the Apostle would speak in a commendable way to his brethren, at other times he would rebuke them sharply, but regardless of his manner, his words were well seasoned with love and tender compassion. Harsh words are prompted by the flesh. They tend to make a breach worse rather than heal the wound. Solomon said, "A soft answer turneth away wrath: but grievous words stir up strife." Prov. 15:1.

Speaking in a commendable way, the Apostle said to the Philippian Brethren, "Wherefore, my Beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12,13. To some of the brethren it was necessary to rebuke sharply. This he told Titus to do, that they may be sound in the faith. See Titus 1:13. His rebukes were always accompanied with love, patience, longsuffering and forbearance. The Godly and the ungodly are known by the fruit they bear. The former can see so much imperfection in themselves that they have little reason to speak evil of

others. Paul said: "—Speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men." Titus 3:2. The ungodly can see more imperfection in others that they can see in themselves. This was true of the scribes and Pharisees of whom Jesus spoke: "Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: These ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." Matt. 23:23,24. And the 25th verse adds: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

When Paul wrote to the Ephesian brethren, they were receptive to his words, because God had taught them meekness, humbleness and forbearance one to another in love and to walk worthy of the vocation wherewith they were called. The words of the Apostle were in conformity with what God had already planted in their hearts. Teachable subjects are those whom God has taught. He has put His love in their hearts and has written it in their minds. The prophets said, "—But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and

every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 33,34. The Prophet Jeremiah was here setting forth the work of the Lord in the quickening and regeneration of sinners from darkness unto light showing that man is utterly helpless in the regeneration of the soul. The work of the ministry is to feed and comfort these sinners after they have been quickened from darkness unto light by the Holy Spirit. "Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep." Jesus did likewise the third time, and He is continuing to give this command inwardly to His servants today, that His people may be fed the manna or spiritual food from the Father's storehouse.

Paul was a father to those who were converted among the Gentiles. Why were the words of the Apostle so sweet and comforting to our sister? It was because she felt the power of His words. They came with force as if spoken to her by the Lord. Paul said: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." I feel sure that when those words penetrated the soul of

our sister, that instead of lifting her up with pride, they renewed her spirit with humility, meekness and love, causing her to praise His Holy Name. When we are brought into such experiences our souls are filled with the sweetness of the word of God and our souls are enabled to rejoice in Spirit and in Truth. When God's word is revealed to us in our very souls, we rejoice inwardly and receive peace, comfort and assurance that He is our God and we are His little ones for whom He died to redeem. Here I am reminded of what a brother deacon (now deceased) said to me. Quote, "A few days ago I was plowing my cotton and these words were spoken to me: Little Children, love one another! My soul was filled with love, and I was so overcome with joy, I said, If all the children of God could feel the sweetness and power of this love as I felt it that day, there would never be another division among us." Unquote. This brother could not read nor write. Yet God taught him, not in the letter, but in the Spirit: "This is My commandment, That ye love one another, as I have loved you." Jno. 15:12. In all the years of my close association with this brother, I do not remember that he ever spoke evil of any person in my presence. He was meek and humble, The theme of his conversation was concerning the goodness, love and mercy of God. There may be many eloquent speakers, and those who profess to know much about law and order, but is their speech seasoned with salt? Are their words accompanied with the spirit of love, humility and wisdom? To this the

Apostle Paul left nothing for us to guess. He said, "Though I speak with the tongues of men and of angels, and have not charity (the love of God) I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains; and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things." Cor. 13:1-7.

Paul sought no honor for himself. His labor was to the glory of God and for the good of the faithful in Christ Jesus. Love prompted him to write and to preach the gospel to the saints at Ephesus. This is the experience of all those who love and fear God. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace."

T. F. Adams

OBITUARY

Sister Nora B. Brewer died January 22, 1965, at the age of 79 years. She was a native of Johnston County. Her parents were the late Joseph and Lou Phillips Brown. She was received into the fellowship of the Old Cross Roads Primitive Baptist Church June 22, 1915, of which she was a faithful member until the Church disbanded, when she came to Bethany Church by church letter, July 28, 1951, where her membership remained until her death.

We feel God gave her that peace which comes to all of His children, and we believe she could say with the Apostle Paul: "For I am now ready to be offered, and time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. II Tim. 4:6-8.

Sister Brewer's family, the church and the neighborhood have suffered a great loss, but we feel that our loss is her eternal gain. A dear one from us is gone; her precious voice is still; she leaves a vacancy in her home that never can be filled. Her funeral was conducted at 2:30 o'clock Sunday afternoon at Bethany Primitive Baptist Church in Pine Level by her pastor, Elder Calvin Howard and Elder T. F. Adams. Interment was in Princeton Cemetery.

Surviving are her husband, Brother Andrew Brewer, Princeton, N. C.; three brothers, Bro. Wade Brown of Smithfield; Paul Brown of Enfield, and Leon Brown of Selma; one sister Miss Omega Brown of Selma, five grandchildren and six great grandchildren.

Therefore Be It Resolved:

First, that we bow in humble submission to an all-wise God who doeth all things well.

Second, That we extend our heartfelt sympathy to her husband, the children and the grandchildren. May God keep them in His love and tender mercy.

Third, That a copy of this obituary and these resolutions be recorded in our church records; a copy be published in Zion's Landmark, and a copy be sent to the family.

Done by order of the church in conference the fourth Saturday on April 24, 1965.

Elder Owen Kennedy, Moderator
Brother J. R. Thompson, Committee
Sister A. C. Thompson, Committee

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770. \$5.50 postpaid.

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PROVERBS CHAPTER XXII

By humility and the fear of the Lord are riches, and honour, and life.
'Thorns and snares are in the way of the froward: he that doth keep
his soul shall be far from them.

Train up a child in the way he should go: and when he is old, he will
not depart from it.

The rich ruleth over the poor, and the borrower is servant to the
lender.

He that soweth iniquity shall reap vanity: and the rod of his anger
shall fall.

He that hath a bountiful eye shall be blessed; for he giveth of his
bread to the poor.

Cast out the scorner, and contention shall go out; yea, strife and re-
proach shall cease.

He that loveth pureness of heart, for the grace of his lips the king
shall be his friend.

The eyes of the Lord preserve knowledge; and he overthroweth the
words of the transgressor.

The slothful man saith, There is a lion without, I shall be slain in
the streets.

The mouth of strange women is a deep pit: he that is abhorred of
the Lord shall fall therein.

Foolishness is bound in the heart of a child; but the rod of corrections
shall drive it far from him.

He that oppresseth the poor to increase his riches, and he that giveth
to the rich, shall surely come to want.

EDITOR

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SOUND IN FAITH

Dear Brother Adams,

Enclosed is a letter written by Elder C. R. Rakes, Stuart, Va. He is a man deeply afflicted, yet he is still sound in the faith. I would like to see it published in Zion's Landmark, if it pleases you to do so.

Elder Rakes is a precious brother, and has had several strokes of paralysis, yet his mind is continually dwelling on Spiritual things.

I hope all is well with you. Come to see us.

Your brother in hope,
(Elder) Layton Wingfield
R. F. D. No. 1
Ridgeway, Va.

SOME THOUGHTS ON THE MINISTRY

My mind has been exercised rather freely on the different gifts in the ministry. While there are many different gifts in the ministry, yet they are all of the same spirit. In reading the third chapter of I Corinthians it appears that God gave Paul both milk and meat to feed the church, yet they had to be fed on milk instead of meat, for they could not eat meat, it was too strong for them. They were children of God, but they were not able yet to eat meat. When His people are yet babes in Christ, strong doctrine is too much for them. Paul in offering advice to the Corinthian Brethren, mildly reproveth them.

He said: "And I, Brethren, could not speak unto you as unto Spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for where as there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." I Cor. 3:17.

Those of the children of God who cannot accept or eat meat are the ones who are not yet established in the doctrine of election and predestination. They have not had sufficient growth in grace. For some cause it has not pleased God to enable them to accept it, they do not have sufficient understanding in the deep things of God. There was strife and divisions among the Corinthians. Paul said he had to speak unto them as unto carnal, even as unto babes in Christ.

Of all the different gifts in the ministry, they are all profitable because God has given them their gifts, and as it is written, "Let every man abide in his own calling." In other words, those who

preach must preach the preaching the Lord bid him preach. This was what God commanded Jonah to do, and He speaks and it is done, commands, and it stands fast.

Those who are called to the ministry are taught of God, and I am convinced that those who love Him and feed his hearers on strong meat, have had a harder and more rugged road to travel than the ones that have to feed only the lighter food—milk. It takes death so to speak, brought about by untold trials, sorrows, defeats and torment that is known only by the Lord and those that have traveled this dark and lonely road. Paul said, "I was alive once without the law, but when the commandment came, sin revived and I died." This commandment came when Paul was on the road to Damascus. Paul had letters from the high priest to bring the children of God bound unto Jerusalem. Yet those letters of authority were cancelled when that light from heaven shined down on Paul. God did not try, as some say, to stop Paul, He stopped him. He fell on the ground. Every one that God has called to be a witness to Bible doctrine knows what it is to put his face down in the mother dust.

In regards to divisions in the church: Their has been much comment on this subject that split the people that call themselves Primitive Baptist from coast to coast in the early twenties. Now I think I would be out of order to criticize anyone regardless of what they believe. At times I have heard some refer back to the "Good old days," and the best I can remember, I

never heard of any divisions among Old Baptist. Sometimes a member was charged with bad conduct. If the member came back and confessed his wrong and regret and remorse, and asked the church if they could forgive them, most likely they would accept the member back in full fellowship. Or on the other hand if the member did not confess his wrong and failed to express any remorse and did not ask forgiveness of the church, more than likely they would not accept the member back in full fellowship. And the best I can remember, it was very seldom that anyone ever followed the excluded member.

Now I desire to express my views on why there were not any divisions among the Old Baptist in those "Good old days." They were eating out of the dish of conditionalism. Therefore comparatively all of them agreed on the kind of doctrine that was being preached among them at the time, however, some few were more established than others, but there was nothing in regard to the doctrine to cause any divisions. Now there had to be a cause to bring about this division, but this doctrine went as far as God would permit. The doctrine they were preaching was that man's eternal salvation was predestinated before the world began, but after a member was born again and received into the church, God gave him the paddle of grace and it was up to the member to save himself in time by being obedient; and that God would bless him for his good deeds. In other words the member was on

his own as far as life here on earth was concerned: to be obedient and receive blessings or be disobedient and receive the fruit of his labor — the curse of God. Such a doctrine gives man credit for something that no one except the Lord can do. In other words, the Lord would have to wait and see what man had done in order to settle the account correctly. (See Acts 5:32)

I am convinced it is the purpose of God to educate some to be witnesses to the truth as taught in the doctrine of the Bible, and there is no way for man to be a witness to Bible doctrine unless the Lord has taught him in the furnace of affliction, and takes the man to the stripping room and strips him of his self-works, destroys his self-confidence in his own ability to do the work of God, and makes the man a witness to what Christ said: "For without me ye can do nothing." In other words, man does not have the power to commit sin without the permission of God, (which comes by God withdrawing His restraining power), let alone good deeds. It is, "O Lord! I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Jer. 10:23. "He works all things after the counsel of His own will." When God teaches man the above doctrine, and sends the man to the pulpit, He takes everything from his mind except this doctrine, removes all fear and makes the man's tongue as the pen of a ready writer. This was what caused the division, there were more members who could not accept strong doc-

trine than there were of those who could accept it. In most cases the "soft side" or those who believed in a conditional salvation, held the church building because there were many more than could not accept the hard doctrine taught in the Bible than there was that could. As I see it, neither side was to blame for this division. Man is a victim of circumstances. Some are bound to believe false doctrine, others are bound to believe the truth. In other words, they cannot eat meat, and the others cannot survive on milk alone, or the very weak foods. Neither side caused this division, it took a higher power than man. We, who believe according to the working of His mighty power which worketh in us mightily.

I do not know whether I was one that God blessed to preach a Bible doctrine or not, however, I am a victim of what I have been made to believe, and some great power compelled me to go to the pulpit which was contrary to my fleshly nature. As I have stated, the rugged road a preacher of the gospel has to travel in order to make him a witness to strong doctrine does not mean all his troubles are in the background, nor that he is on the flowery beds of ease, but sometimes, as Jonah said, "it would be good for me to die." And Paul said: "Oh wretched man that I am! who shall deliver me from the body of this death." Rom. 7:24. How to perform that which is good, I find not. I have heard it said, When there is a disturbance or division in a church or churches, that some had preached false

doctrine, and that the truth never causes any trouble in the church. I do not feel I should criticize those who believe this, but I cannot accept that expression as the truth, because the real truth is the difference in opinions; or the difference in the understanding of the meaning of the scriptures, this is usually why we have divisions. However, the fundamental cause is the difference in the way the Lord leads His people. Those who are led in deep waters (trouble) are the ones who are taught deep things of God, and therefore have deep understanding of His Blessed truths. Those who carry no burdens or carry lighter burdens, are not so taught in the scriptures, they have never been delivered from under the law for until that law is fulfilled in our experience and we become dead to it, we continue to serve it and believe salvation is wrought by the law. Paul said: "No man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them (the commandments of the law) shall live in them." Gal. 3:11, 12. and he feels that he is standing for the right thing. Often those who still serve the law are just as conscientious in what they believe as those who believe the truth. This is what brings the divisions. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matt. 10:34. In the next verse He says: "For I am come to set a man at variance against his father, and the daughter against

her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

If I should meet two men and did not owe either of them anything, and I should give one a dollar, and the other fifty-cents, the one I gave the fifty-cents has no right to complain since it did not cost either of them anything as the money was mine. I am convinced that the ones it has pleased God to establish more deeply in the doctrine, will meet with the greater opposition. Now why is this true? Because there are so many more who are not established than there are who are established. In substance, Saul is still in the ranks of the Old Baptists. Saul was very jealous of David because of his success in winning the great battle and he received the acclaim of the people. They said: "Saul slew his thousands, and David his ten thousands." I do not mean to accuse anyone, but we do find this spirit in the world. (See Eccl. 1:9, 10)

Again, I refer my readers to the one that said the truth would never cause any trouble in the church. I will add that the truth which Christ preached terminated in His death on the cross, which was verily foreordained before the foundation of the world. Christ came into this world to be crucified for the sins of those that the Father had given Him in the covenant of grace before the world began. That was His mission, and as it is written, if they had known He was the Lord of Glory they would not have crucified Him. So God had it

all so arranged that one thing would terminate into another. The truth Christ set forth was much hated by those that were ignorant of His truth. He was asked when they had Him on trial if He were the King of the Jews, "And Jesus said unto him Thou sayest." Matt. 27:11. Then they said, "We need no further witness, He has made Himself equal with God." The truth was so hated and disdained as it is today by unbelievers! It only kindles their ambition to carry out the purpose of God, as they called out, "Away with Him, crucify Him," which was repeated, and there is no doubt but that they thought they were honoring God. They could not see Spiritually for they were looking to the law of Moses for salvation.

The act of putting Christ to death on the cross was motivated by the devil and ignorance. God used ignorance and hate to promote His purpose, for He works all things after the counsel of His own will." See Eph. 1:11,12.

C. R. Rakes

SOLDIER OF JESUS

Dearest Carolyn and My
Two Little Girls:

I arrived at the Gibson's a bit early Saturday morning, the morning they all sleep late; Earnest may have been up, but I just thought to sit in the car for a little time instead of taking the chance of getting them up. I was thinking of Paul and when and how he became an apostle. (I think I understand now, or have some light on it anyway) so I started to read Acts the ninth chapter and on into

the tenth: the whole tenth chapter was very beautiful to me; how the Spirit appeared to Cornelius, telling him to send to Joppa to inquire for one Simon Peter, telling him where to go to inquire for him. In the same hour the same Spirit appeared to Peter and showed him the sheet descending from heaven with all manner of four footed beasts and creeping things, and wild animals of the forest, and fowls and birds of the air (is there any type of animal or fowl or such left out? Does these classifications not include them all? Jesus cleanses all — the thief, the robber, the beggar, the blind and the lame—even snakes and creeping things.) Then the same Spirit told Peter to kill and to eat. Peter's answer: not so my Lord, for I have never eaten anything that is common or unclean. The Lord's answer: "Call not thou unclean or common that which God has cleansed. This sheet came down and returned to heaven, three times. I can seem to hear the messages as they repeated themselves. Peter at first so strongly replying, No, no, my Lord, this is unclean! Then the Lord answering, Peter, I have cleansed this, call it not common or unclean. Then again it came down, and Peter, But Lord, it has to be unclean, all of my life I have believed and been taught that it was unclean, it must be unclean, it has to be unclean! No, no, Peter, what I have cleansed in my power and will, is no longer common or unclean! Then again the third time: Lord, how can I accept? Lord, how can I believe it is clean? How can these things be? Surely they

must be common and unclean. Then again the Lord tells Peter of His power and His ability to cleanse and to wash and to make clean that which was before very unclean and common. Three times this vision was repeated; three times this vessel descended and ascended; three times this truth was declared and shown to Peter; yet did Peter fully understand and believe? No, he knew the voice of the Spirit, yet, he was yet doubting and wondering, when the servants who were sent to seek for Him, were at his gate, inquiring for Him.

It was the Spirit that appeared to Cornelius; it was the same Spirit who appeared to Peter in the vision, it was this same Spirit which now spoke to Peter: "Get thee down, there are now three men at the gate inquiring for thee; hear them, do as they request, and doubt nothing! So Peter came down from the housetop and went to the gate and did not ask the men whom they were seeking, for he knew, he had already been told, so he said to them, "I am He whom ye seek." Peter lodged them, and treated them with kindness (they were not Jews, they were not of his race, but of the forbidden group according to the law of his land) and on the morrow he went with them to Cornelius. When he arrived at the home of Cornelius there were gathered in the house the friends and kinsmen of Cornelius. Peter said, I have come to you as requested, now tell me what is it that you want of me. Cornelius related his experience from the beginning to the

time; how the Spirit had told him to send to Joppa and inquire for one Peter who was dwelling by the sea side in the house of Simon the tanner, and to ask him to come and speak to him. Cornelius did not know what this man Peter was to say, the Spirit did not tell him that, but it did tell him that he should hear the things this man Peter should say to him. Thus Cornelius said: 'Now therefore are we all here present before God, to hear all things that are commanded thee of God.' (Acts 10:33) That sentence stood out to me in a way that it is hard for me to explain. All the chapter had been, so far, beautiful to me, but that sentence stood out to me, and there I stopped reading: There was the congregation, there was the assembly, there was the preacher of the prophet; there was the command of the Spirit! We are all gathered here in the presence of God and according to the command of God, some to hear, some to speak; Let the Lord have said here and now the things that He commands! Thy will be done!

Earnest at that time came out on the porch, and I thought to myself: I thought that I came too early, but I really did not, I came just at the right time! I felt that I was not to read any further, for I had reached the very sentence that I was to reach and it had touched my heart in just the manner that it was to, and had exercised my mind just the way that I was to be exercised; I even felt that I would not find anything else in the balance of the chapter if I finished it. I sat there five

minutes or so more, and then went in. No, I did not leave too soon nor too late, but just at the right time. Now what I have said, is not an intention to speak of the sweetness in the chapter, but just to tell you of the feeling etc.

It seems that I stay on the verge of tears all of the time. I find sweet peace with the brethren, what else should I desire? what more could I ask? The Lord is so good to me! This afternoon I read the following verse: "Peter opened his mouth:" those words are beautiful. I have often thought of the same words in the fifth chapter of Matthew, when the Lord and Savior "opened His mouth" and taught them — How wonderful is the opening of that mouth!

This afternoon I was in the company of some friends — a husband and wife, and she, the wife, expressed herself as being impressed that I never complain, that I accept providence as it comes to me, and smile about it all; little does she know my true heart, how I cry and pray and complain and groan and almost rebell; how I would if the Lord did not keep me and break that self will and self determination! Oh my heart is deceitful and rebellious, and except for the mercy of God, it would all become outward acts of rebellion and disobedience and cryings against the will and judgments of my Lord and Savior!

Oh, that beautiful scene, where the kinsmen (spiritual kinsmen) of Cornelius were gathered together to hear. They did not know just what the Lord had for them; neither did Peter know just what the

Lord had for him nor for them;) whatever and all things that the Lord had commanded! Submissively and obediently, they were there gathered; and were waiting for the will of God! Oh I know that if my prayers are to be answered, they must be "Thy will be done in all things, with me and with all men." I have no doubt but that the same Spirit that had gathered them together, had also taught Peter what to tell them, and that no power on earth or heaven could have stopped that message from being delivered. That mouth was opened, and just as surely, something was to come out; what was to come out? It was that the Lord had written in the heart; it was the law of God and grace of God and all of the fruits of the Spirit. The Spirit did the opening, could anything but the fruits of that Spirit come forth as the result? Oh, I felt that the Lord is able to open the mouth, and the Lord is able to fill the heart, and the Lord is able to bless bread and to break it and to feed His little ones! And man has nothing to do with it!

Man is just an instrument, just a mouthpiece for the Lord to speak to human beings through if and when and how it may please Him to do so; as it may please Him to open and to shut; and there is none who can go when He shuts, and none who can stay when He opens! If I know anything about the matter, there is no free will in it; and I will have no part of such thing as free will. Ye are bought with a price, ye are no more your own; ye walk no more as you would; ye are mine and ye

shall do my will in all things.

Uncle Horace (Elder Lefferts) mentioned "Hardness" and soldier of Jesus Christ, etc. somehow the word hardness has been brought before me two or three times; so I felt to look it up. Uncle Horace speaks to me as Son, or my son, etc. So does Paul in speaking to Timothy, II Tim. second chapter, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also, Thou therefore endure hardness as a good soldier of Jesus Christ. "No man that warreth entangleth himself with the affairs of this life; that he may please him that hath chosen him to be a soldier."

My love to each of you, my dear ones!

Your devoted Hubby
And Father,
Douglas or (A. D. Alston)

OH, HOW WEAK

Dearest Carolyn and
my two Girlies,

Paul in writing to Timothy II Chapter and first verse, said: Thou therefore, my son, be strong in the grace that is in Christ Jesus." That leaves me out from the start; I am not strong in anything; it seems that I have lost whatever determination I ever had; my courage is gone; yet I do have some sweet thoughts given me from time to time. But oh how weak! and how indisposed to try to do anything of so called note in this man's Army; yes, I sup-

pose that I can give a TIP program to the Colonels and Lt. Cols. and Majors, but oh, how I hate to have to try to do it! Is that a part of the hardness that I must learn? I must do these things that I hate most to do? I must be torn and tossed and turned about?

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men—." You and I have heard of Him from and among many witnesses, the same commit thou to faithful men—. You and I have heard of Him from and among many witnesses; from many preachers, far and wide! from New York to Georgia; from United States to England. "The things that thou hast heard of ME—" not all the things that thou hast heard: but the things of ME, declare thou and commit thou to faithful men." To commit means to entrust or consign to for preservation; or to pass on to faithful men who will preserve and cherish and be able to teach others also. His truth shall go on from generation to generation and from everlasting to everlasting. My counsel shall stand and I will do all my pleasure! Who am I to be entrusted with this glorious truth, and I fear, lest I be not faithful, for in myself, there is no faithfulness and no trustworthiness. Such has been proven many times over. Such was proven to Peter when he was sifted: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed that thy faith fail not; when thou art converted, strengthen thy brethren." Sometimes I think that I

am there with Peter. There surely will be a sifting; but there is a promise; "I have prayed for thee, that thy faith fail not!" But tonight, I am such a coward that I do not want to face any sifting; I just can not even cling to the promise that is there. I am just sort of dead and numb. In my state, how could I help or teach or commit unto others?

"Thou therefore endure hardness, as a good soldier of Jesus Christ." Surely I am no soldier; I am just a farse; much less a soldier of Jesus Christ! I look at the pictures on my desk; the three of you, and the kodak picture you sent me of "Daddy" and the girls; I see us; I see the house; I see Virginia. Yes, I want to be there, want to so badly, yet the sight of Virginia scares me in some way; the people there, the church people, kind of expect something of me, and I face that knowing that there is nothing to me, and it troubles me. "Endure hardness as a good soldier of Jesus Christ!" My Lord and my Master, how can I endure anything, much less hardness! (I know that I can be made to endure hardness in His imputed strength—but oh I am such a coward; so weak and flimsy!) How can I be a soldier? I am no soldier for Uncle Sam, much less a soldier of Jesus Christ! it is so impossible, so utterly impossible! Yet nothing is impossible with God. Instead of feeling some encouragement from that, I shrink back, I am that much of a coward; I am just the opposite from a soldier! I would not do those things, and go through those exercises and trials that

would train me to be that soldier, much less that good soldier.

What is the use of saying any more? the next verse speaks of not entangling himself with the affairs of this life; (well I am entangled with just about everything) that he may please Him who hath chosen him to be a soldier.

There is this: In spite of all of my realizing of my failure as a soldier of anything or anybody—and I know that it is true—nevertheless, it is God who chooses; it is God who says, "Come hither and go yonder," and there is none who can ask the reason why! If God hath chosen one to be a soldier; that one will be a soldier! and just exactly the soldier that God chooses him to be, with just exactly the preparation that God chooses him to have; and he will fight just exactly the battle that is set before him to fight; and in just the time and place and with just exactly the victory that is intended and willed for him. Oh I know that! and that is what sometimes bothers me, knowing what I am and what I am not.

Hardness! what is hardness? That is a thing that we cannot, of ourselves, accept. It has to be forced upon us; we have to be driven through the wilderness and the desert places where we find it and gain its qualities. We do not want it, we do not want to endure the trials; we run away from them, we cry for deliverance from them; Oh Lord, take them away! But, no, you must drink the bitter cup, you must travel the road over the crooks and rough places; Jesus has traveled before you; the path

is not as rough as when your Savior traveled there! Yes, you must be forced to travel the journey, you must bear the heat of the day!

What am I talking about anyway? Here I go rattling on and on the third page, I almost stopped on the half of the first page. O there is nothing to me. I cannot practice what I preach! I cannot walk the things that I believe.

Kiss my girls, and let me go to bed; tomorrow is another day. Guess I should be ashamed to be such a baby and coward; but even being ashamed does not change me, I am still weak but maybe you will put up with me, and it may be that God will bear me up. So, goodnight, and may our Lord and Redeemer keep us all ways.

Douglas A. D. Alston

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Editor

OBITUARY

We, the church of Sandy Grove in Johnston County, North Carolina, bow in humble submission to the will of our Heavenly Father. He doeth all things after the counsel of His own blessed will, and what He does is surely right.

In accord with His will our Sister Sadie Partin, has been removed from our midst by death. She was born on October 1, 1885, and was seventy-nine years of age. Her first marriage was to Mr. Walter Yeargin in 1915. To this union was born two boys and

two girls. One girl preceded her in death about two years. Her first husband passed away rather early in life, and she struggled along with these four children about four years. Then in 1922, she married Mr. Adolphus Partin and to this union was born one son. Kenneth Partin, with whom she made her home several years during the latter part of her life, for Mr. Partin departed this life about thirty-four years before Sister Sadie's death.

Sister Sadie united with the church of Sandy Grove on Sunday, October 18, 1925 and was baptized the same day. She attended her meetings when she could. She was afflicted with a stroke in 1961 and was never able to walk again. Due to her afflictions, she became such a care that her son and his wife were unable to care for her and provide a living for the family, therefore she went to a rest home where she remained the remainder of her life except the time she spent in a hospital when one foot was amputated. She departed this life on Dec. second, 1964.

Sister Sadie is survived by three sons, one daughter, two step sons and two step daughters. Her funeral was conducted at Willow Springs Primitive Baptist Church by Elder T. Floyd Adams, assisted by Elder J. M. Mewborn. The burial followed in the Church Cemetery.

The Lord giveth and the Lord taketh away, blessed be the name of the Lord. Therefore, Be It Resolved: That a copy of this obituary be sent to the family, one recorded in our Church record, and one sent to Zion's Landmark for publication.

Done by the order of Sandy Grove Church in conference, the third Saturday in March, 1965.

Elder C. T. Harward, Moderator
Brother C. L. Ogburn, Church Clerk
Bro. C. L. Dupree and
Sister Linnie Dupree, Committee

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid,
½ dozen \$17.10 postpaid. 1 dozen \$33.60,
postpaid.

Order from:

Elder J. B. Williams
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See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens. Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

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JESUS, THE MIGHTY ONE

Dear Brother Adams,

When you see fit and can will
you give your views on the twelfth
chapter, third and fourth verses of
II Corinthians?

A little sister of small
understanding,
Mrs. F. J. Shelton
2125-47 St., C. P.
Birmingham, Ala.

Paul began his letter to the
Corinthian brethren by saying, "It
is not expedient for me doubtless
to glory .I will come to visions and
revelations of the Lord. I knew
a man in Christ above fourteen
years ago, (whether in the body, I
cannot tell; or whether out of
the body, I cannot tell: God know-
eth such an one caught up to the
third heaven. And I knew such a
man, (whether in the body or out
of the body, I cannot tell: God
knoweth:) How that he was caught
up into paradise, and heard un-

speakable words, which it is not
lawful for a man to utter." 2nd.
Cor. 12:1-4.

It would seem strange to the car-
nal mind for the apostle to wait
fourteen years to relate this por-
tion of his experience which was
given to him in vision and revela-
tions. The chosen vessels of God's
mercy are a peculiar people. Peter
said, "Ye are a chosen genera-
tion, a royal priesthood, a holy
nation, a peculiar people; that ye
should shew forth the praises of
Him, who hath called you out of
darkness into his marvelous light:
— "I Peter 2:9.

One of the peculiar characteris-
tics of those who have an interst
in the welfare of their own souls
and a love for Christ Jesus and
those of like precious faith, is to
conceal this love or this interest
and hide it from others. They are
eager to hear, which is an evi-
dence that they hunger and thirst
after righteousness; they are care-
ful not to disclose the secret of
their hearts. This is particularly
true when the Lord first begins a
good work in them. There is a rea-
son for this. They are fearful that
they may be deceived, and fear-
ful that they may cause others to
be deceived in them. They feel to
be so small and so insignificant
that they prefer to keep silent
and not to be noticed, for this is
such a sacred matter to those
who are with child of the Holy
Ghost. There is a striking similari-
ty between those who are spiritual-
ly with child of the Holy Ghost and
the young prospective mothers who
are in nature, with child naturally.
Neither is willing to be a public

example or spectacle, both are retiring, modest and shy. When one is spiritually pregnated, this one is made to feel little and insignificant because the Christ-child is imbedded in the heart. Joseph begged the body of Jesus when He was crucified, and wrapped it in a clean linen cloth and laid it in his own new tomb which he had hewn out in the rock and rolled a great stone to the door of the sepulchre. A new born child of grace, buries Jesus within the sepulchre of his heart; but the resurrection comes when Christ is formed in you the hope of glory and Christ arises, rolls the stone away and is revealed in the very life and conduct of this redeemed sinner. (See John 11:25, 26.)

It is a sacred matter when Christ is formed in the subjects of His grace, the hope of glory. They are like Joseph, the husband of Mary, who, when she was found to be with child by the Holy Ghost, was not willing to make her a public example but chose to put her away privily. See Matt. 1:18,19. When the time ripens for you to make mention of your experience, you have no desire to converse with the ungodly, but you are drawn out to those whom you feel love the Lord. This was David's experience. He said, "Come and hear, all ye that fear God and I will declare what He hath done for my soul. Psalms 66:16.

Paul in writing to the faithful in Christ Jesus, said: "It is not expedient for me doubtless to glory." The question naturally arises: Why was it not expedient for him to glory if he gloried in the Lord

and it was expedient for Paul to glory if he gloried in the Lord, for he said: "But he that glorieth, let him glory in the Lord." II Cor. 10:17. So it is expedient for all of those who love and fear God to glory, that is, if they glory in the Lord. Paul thought it well to have no more to say on this subject for fear that some (especially his enemies) might interpret his words as being proud, boastful and full of vain glory. But be this as it may, he further said: I will come to visions and revelations of the Lord." Pride is in every man's heart, converted persons are not without it; knowledge, gifts and revelations are apt to puff up the recipients with spiritual pride unless counterbalanced by chastisements and rebukes at the hand of God. The great apostle was not out of danger by them, for he was not already perfect, wherefore to prevent an access of pride and vanity in himself on account of them, he says: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me."

Paul did not say that he was the man that had these visions and revelations, and it is apparent that he had two reasons for this. First, he wished to avoid the sneers and jeers of those who would speak in a reproachful way of the precious things that had been revealed to him, and second, he was hesitant to mention these exceedingly great revelations the Lord had so bountifully favored him with, surpassing that of any of his brethren. Therefore he chose to speak of himself in the third person. This he did by saying, "I

knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities." II Cor. 12:2-5.

We are told that the man whom the apostle knew to be in Christ was caught up to the third heaven, and that this same man was caught up into paradise, and heard unspeakable words, which were not lawful for a man to utter. Whether the third heaven and paradise are one and the same, I will leave for the consideration of others. Solomon said: To everything there is a season and a time to every purpose under the heaven." Eccl. 3:1. In the seventh verse he said: "A time to keep silent and a time to speak." For fourteen years or above, it appears that it was a time for the apostle to keep silent and not mention his vision and revelations. But the time had now ripened for him to speak and put on record this wonderful experience.

Even though the apostle spoke in the third person of knowing a man in Christ, yet there is no doubt but that he himself was that man. In the fifth and sixth verses he make it clearer that he was the person who heard unspeakable words, which it is not lawful for

a man to utter, by saying, "Of such an one will I glory; yet of myself I will not glory, but in mine infirmities, for though I would desire to glory, I shall not be a fool, for I will say the truth: but now I forbear lest any man should think of me above that which he seeth me to be, or that he heareth of me." No doubt but that the vision and revelation of which the apostle wrote was a comfort and edifying to some but not the many. Rather than to confuse the minds of some who had not been favored to see those things, which had been shown to him, he preferred to drop the subject and deal more largely with his infirmities. This he did lest any man should think of him above that which "He seeth me to be, or that he heareth of me."

When a servant of God speaks of his infirmities of how vile and sinful he feels to be; poor, wretched and not worthy of the least of all God's mercies and the least in the kingdom, if one at all; he is reaching out to all who have been led in deep waters and into the lowest hell for it is this class who have also been "Lifted up to the third heaven, into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Such an one cannot tell this experience — there are no words which can describe the glory and wonder of it — except to the few who are witnesses of same — those who have been lifted above this world and viewed Him with that inward eye which is imbedded in that heart of flesh that has replaced the heart of stone for the

Lord said: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. 36:26,27.

This language is felt and experienced by all those who have been taught by the unerring Spirit of God, at least to some extent. It is food for the hungry and drink to the thirsty. It was needful and necessary for the apostle to have the many visions and revelations which God was pleased to reveal to him. They better qualified him to preach some of the hidden mysteries of God.

These visions and revelations better prepared him to cope with the fiery darts of Satan, who lie in wait to deceive. Satan is a monster. He troubled the Apostle Paul, and he is a terror to all of God's humble poor. Jesus is the mighty one who is able and has conquered Satan. This He did by going into death, "And destroyed the work of him; that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage."

Satan still works in the flesh, but he has no power to destroy the subjects of God's grace. His influence is demonstrated at times both in the spirit of prosperity and the spirit of adversity. Paul's experience was put on record for the comfort of the chosen vessels of His mercy. His having been harassed and tormented by

Satan strengthens the hope and lends assurance to God's people that this is the work of God. Paul said, "Lest I should be exalted through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure through the abundance of revelations." II Cor. 12:7.

Visions and revelations are a joy to our souls, yet they are so often counterbalanced with sufferings and afflictions of the soul, or as Paul said, we have "A messenger of Satan to buffet" us, lest we be exalted above measure. However, Paul apparently was blessed with a greater abundance of visions and revelations than many of His people are of today, however, his need was so much greater in that day of trials and persecution. Affliction and trouble keep the subjects of God's grace at the feet of Jesus and enables them to keep His word and not go astray. This was David's experience. He said, "Before I was afflicted I went astray, but now I have kept Thy word."

In some respects Satan is like ballast: it is a worthless material but serves a great purpose. I have been informed that when men take a cargo of merchandise to foreign ports and have nothing to bring back, they load their vessels with ballast. It has no intrinsic value but it is used to balance and steady the ship in case of storms or heavy seas, which often arise and make sea going difficult.

So Paul says: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me,

lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." God did not promise Paul that He would remove the thorn from the flesh, but He said unto him, "My grace is sufficient for thee: for My strength is made perfect in weakness. That is, the strength of Christ is made to appear, it is illustrated and shines forth in its perfection and glory in supplying, supporting and strengthening His people in all their weakness; and if they were not exposed in some of their weaknesses in themselves, His strength would not be so manifest. James 2:22 says: "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then that by works a man is justified, and not by faith only." This man works out what God works in. Paul said: "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

The grace of God is sufficient for all of those who are enabled to call upon Jesus, by faith, for help in time of trouble.

T. F. Adams

IN MEMORY OF SISTER KENNEDY

Sister Alma M. Kennedy was born December 15, 1904, and died December 21, 1964; making her stay on earth sixty years and six days. She left a husband, Elder Kennedy, seven children and seventeen grandchildren to mourn their loss; but we feel that their loss is her eternal gain.

She united with the Primitive Baptist Church at Sand Hill, October 10, 1937, and was baptized the same day, by Elder L. B. Bryan. Sister Kennedy was a dutiful and faithful member of Sand Hill Church, and she was a dearly beloved and devoted wife

and mother, a good neighbor and friend in her community. She was a firm believer in salvation by the grace of God.

We are told in Matthew 7:20, "Wherefore by their fruits ye shall know them." These are the words of Jesus when He was here on earth. Sister Alma's face and countenance, as well as her daily walk bore evidence of the grace and love of God in her heart. John said: "God is love; and he that dwelleth in love dwelleth in God, and God in him." And Jesus said, "My Sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish neither shall any man pluck them out of my Hand."

These few lines are written by friends of the Kennedy family.

Joel B. Whaley
and
Ike Houston

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association will be held with the Church at Round Peak, near Mount Airy, N. C., the third Sunday, Friday and Saturday before in August. For convenience, the association will be held at the Beulah School Gymnasium, which is only a short distance from the church property. The Beulah School is located on Highway 89, about ten miles west of Mount Airy, N. C.

We hope our brethren will visit us in this session

Louise Davis,
Clerk of the Church

ABBOTTS CREEK ASSOCIATION

The Abbots Creek Association will be held with the Church at Tom's Creek beginning on Friday before the fourth Saturday in August and continuing through Sunday, the Lord Willing, and entertained by the Church at Pierce's Chapel.

Those coming from the east will come by Highway 64 and turn left on 109, or come Highway 49 and turn right on 109 near Denton, North Carolina. Those coming from the north just keep 109 to right near Denton. There will be pointers. We will be glad to have all of our dear Brothers and Sisters to be with us.

Elder S. T. Atkinson, Sr.

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at New Chapel, the fifth Sunday and Saturday before in August, 1965. The Church is located on Highway #70 about five miles west of Goldsboro in the direction of Smithfield and on the right side of the road.

Elder Paul Lamm was appointed to preach the introductory sermon, and Elder W. G. Pate, his alternate. We invite our brethren, sisters and friends and extend a special invitation to our ministering brethren.

J. B. Williams, Clerk
225 Braswell St.
Rocky Mount, N. C.

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AUG 13 1965

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA 27894

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PROVERBS
CHAPTER XXII

Bow down thine ear, and hear the words of the wise, and apply thine heart into my knowledge.

For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

That thy trust may be in the LORD, I have made known to thee this day, even to three.

Have not I written to thee excellent things in counsels and knowledge.

That I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?

Rob not the poor, because he is poor; neither oppress the afflicted in the gate;

For the LORD will plead their cause, and spoil the soul of those that spoiled them.

Make no friendship with an angry man, and with a furious man thou shalt not go;

Lest thou learn his ways, and get a snare to thy soul.

Be not thou one of them that strike hands, or of them are sureties for debts.

If thou hast nothing to pay, why should he take away thy bed from under thee

Remove not the ancient landmark, which thy fathers have set.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

FRYING PAN

Isaiah 24:15 "Wherefore Glorify Ye The Lord in the Fires."

There are some words which have been on my mind quite a bit lately, and they are these, "Wherefore glorify ye the Lord in the fires." There are things written in this chapter which are very much like the state of the world at the present time.

We have had for some time now what we call hard times, or the depression, though not quite in the destitute state spoken of in this chapter: but as the 5th verse says, "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of the olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. "Wherefore glorify ye the Lord in the fires."

This is what Isaiah says of a time of desolation in the earth; but when such times come, there is a small remnant of the people which is not swallowed up by the distress, a few who are just like a few olives that still adhere to the tree after it has been shaken and most of the olives have fallen, or

like a grape here and a grape there, left hanging to the vine after the crop has been gathered; a few who are not overcome, because they belong to the Lord.

These shall lift up their voice and sing to the Lord, they shall cry aloud from the sea. The sea in the Scriptures is often used as a figure of the restlessness of humanity. In Revelation it says, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues;" and out from this sea, there shall be this remnant, that shall sing unto the Lord, and shall glorify Him in the fires. It does not follow that because some are the Lord's children, that they are exempt from the troubles that are abroad in the earth. They are to suffer in common with the rest of the people.

In this present depression some of the Lord's people have had to have their farms sold, because they were not able to pay the taxes, others lost all the money they had in closed banks, and we cannot escape loved ones becoming sick and dying; but in all these things the Lord's people are told to glorify Him. How do they glorify Him in these things? Well, one way in which God is glorified, is that it causes us to examine ourselves.

The first thing in God's purpose is His own glory, and then the good of His people. When trouble comes upon us, one of the first

things we do is to turn our eyes within. We begin to wonder if this, or that, what we have done has brought this trouble upon us.

Trouble does not always mean that the frown of God is upon us; persecution comes because of standing firm for the truth; nevertheless, whom the Lord loveth He chasteneth, and it is good for us to examine ourselves.

Disorders had come into the Corinthian Church, and Paul writing to them tells them, "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

The judgment of His people fell on Christ; but in our experience when the Holy Spirit opens our eyes to our condition we judge ourselves. We feel the chastening of the Lord. We know we are condemned before Him. There is a judgment to come for the world, from the condemnation of which none can escape; but for those who judge themselves, their judgment is already passed and they shall not be condemned with the world.

In so judging themselves they do glorify God in that they confess he is just in the condemnation which they feel upon them. They are ready to confess that God has punished them less than their iniquities deserve, which keeps them from murmuring against Him. That is another way in which God is glorified by His people, by not murmuring against Him in the troubles which befall them.

God said that in quietness and confidence shall be our strength. Some of you remember Elder James Adams. He told of being impressed at one time to call on an old sister in the church, who was very poor, and had things hard in her life. He thought she needed sympathy, and that he would visit her and try to comfort her in her trial; but when she opened the door to him she began immediately to tell of all God's goodness to her. Elder Adams said he came away ashamed; he had gone as he thought to condole with her, and here she was praising Him for all her blessings.

God's people also glorify him by not fainting in the day of adversity. It is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth."

Sometimes we get to a place where we feel our religion is vain, things seem to go against us, and we are ready to throw up our hands and give it all up. Oh, but faint not, wait on the Lord, be of good courage and he shall strengthen thine heart.

We make mistakes, all of us; we don't like to have them brought to our notice. It hurts us; but it is good for us. We know there is no excuse for them, but shall we give up and quit because we make mistakes? No, we must press on and having our mistakes brought to our notice is better for us than for them to be passed over; it will make us to walk more carefully before the Lord.

There are other things in which we might faint. Some of you might

easily have found excuses to have stayed home this morning; the weather is cold, and some of you are getting along in years. You might have felt you would better stay home, but you didn't. You have come here; Paul says not to forsake the assembling of ourselves together.

Sometimes the minister feels he has nothing to bring before his people. He would much prefer to stay away, but can he do it? No he must go, and it may be the Holy Spirit will give him something to speak. We know of a sister, faithful to her meetings, but she was growing old. One meeting day it was cold, snow on the ground, and the others thought she surely would not come; but she did, and when some of the members expressed surprise, she told them, she had nothing to do with the weather, it was her business to be at her meeting.

God is glorified by the exercise of faith. It is not that we can exercise this faith of ourselves, but faith works in the heart of a believer, so that he can trust in God in the deepest trials.

Satan told God that it was no wonder Job served him, for He had put a hedge around him, that nothing could hurt him, and he had reason to serve him. So God removed the hedge, and allowed Satan to sorely afflict Job; but what happened? Job did not curse God as Satan said he would. No, but by faith he could say, "I know that my Redeemer liveth." God did not need to put Job to the test to find out what Job would do. He knew what Job would do, but

it was for the exercise of Job's faith; and to prove Satan a liar, for he is a liar, and abode not in the truth.

"Glorify ye the Lord in the fires." This means patiently enduring our afflictions. What is it to patiently endure? It is not mere toleration, it is more than that. We have to feel the fires of tribulation, feel the heat of them.

The three Hebrews were cast into the burning fiery furnace. They felt the heat of it, but they came out of it without being burned; and why? Because there was a fourth in the furnace with them, The Son of God.

Then there was the burning bush which Moses saw. It was a strange sight to Moses, a bush all on fire and yet it was not being consumed. This burning bush was a figure of the children of Israel in their bondage in Egypt. They were enduring much cruelty at the hands of the Egyptians, but they came out of it with great substance.

Abraham, also had a sign from God of the same thing. God took him out and told him to look at the stars, and that so should his seed be for multitude. Then God told him that his children should be afflicted, four hundred years, but afterwards they should come out with great substance. Then Abraham was given a sign. Three animals cut in pieces, and when it was dark Abraham saw a burning lamp in the midst of a smoking furnace passing between those pieces.

This vision foreshadowed the nation of Israel, the burning lamp, in the smoking furnace of Egypt.

tian bondage: the pieces of the animals were the Egyptians which were broken up when the children of Israel were delivered from them.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." We must pass through these trials, and feel them. You know, if a man puts on a life-belt to save himself when the vessel is sinking, the life-belt will hold him up, but it will not keep him from feeling the iciness in the chilly waters. He will feel it until he is taken out of the water.

James says, "Blessed is the man that endureth temptation: for when he is tried (that is when he is delivered from it), he shall receive the crown of life." Then there is thanksgiving and praise. It is both our duty and pleasure to offer thanksgiving and praise to God. We have the low level of duty and the high level of privilege. The Lord's people always have cause to bless and praise him, even in their deepest afflictions, for no matter what our circumstances they could always be worse; and remember this. Whatever the Lord takes away from us, he never takes away Himself. He has said "I will never leave thee nor forsake thee." So you see there are all these ways in which the Lord is glorified by His people, in the fires of their afflictions: by honest self-judgment and examination, by not murmuring, by not fainting, by the exercise of

faith, by patient endurance, and by thanksgiving and praise.

But there is another thing which we must not forget and that is by cheerfulness. We don't need to go around with a long face.

In the Psalms it tells us that they looked unto Him and were lightened and their faces were not ashamed. We have seen people who were loaded with trouble and we have wondered that they could be so bright and cheerful under it all; but here it says they looked unto Him and were lightened.

You remember when Moses went up into the Mount and received the two tables of the Ten Commandments from the Lord and had talked with Him, that the glory of the Lord was reflected in Moses' face, that Moses had to put a veil over his face before the children of Israel could stand to look on him.

There is a scripture which reads like this, "We all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." This word glass means a mirror, not looking through a clear glass, as a window light; but as a person looks into a mirror and sees his reflection there.

In the olden days ladies had mirrors of highly polished metal, and according to the kind of metal so there would be that color reflected on the face of the one who looked into the mirror. For instance, if the mirror were of silver, a greyish reflection would be cast on the face, if brass, a yellowish reflection, if of gold, a golden reflection, and so on.

So the Lord's people, when they look into God's word, when they are under conviction of sin, they look into the mirror of God's holy law, and they fall under its condemnation. The mirror of God's law shows up to them their shortcomings, their sins and iniquities; but they do not always have to look into this mirror of the law. God puts another before them, the mirror of His love. Oh! what a glory is reflected then; they see their guilt all put away by the sacrifice of Jesus, they see Him as their obedience, and the love of God sheds it's glory in them. This Glory is reflected in them; they can rejoice in Him.

Yes, cheerfulness is not the least way by which the Lord's people glorify Him in the fires.

"And if our dearest comforts
fall

Before His Sovereign will
He never takes away our all;
Himself He gives us still!"

Dec. 10, 1933

Elder Lefferts

CAST DOWN AND DESERTED

Dear Mother and Father,

I hope you returned home safely from the association. We reached home all right. Papa, I have studied almost continuously about what you and Mama said to me. Wonder who could have told you they were looking for me at Pine Level Church? I hope I have not said nor done anything to deceive those good people, for at times I fear I am deceived, and I fear my feelings have all been of the flesh and not of the Spirit, and that ill health has caused me to feel like

I have felt, being so low in health. Since Mama was down here, I have been burdened in my feelings. I have tried to throw it off, but cannot. I study so hard sometimes, it seems to me I will lose my mind. I cannot tell whether or not I am sick enough to have a doctor to me, yet I crave to go to see him, but I do not want anyone to know when I go, although I realize Earnest will have to carry me when I do go.

One day Earnest asked me to go see my doctor, and I said, all right, but I trembled with fear, and felt that if I left home, I would die before I could get back. I asked the Lord to be with me and I believe He was for I went and got along all right and I felt relieved of some of my troubles.

I would have a great desire to talk to my doctor sometimes, before I left home, but when I reached his office, I could only say, Some days I feel very well, and some days I do not, or I would tell him where I was suffering. Do you think it is my duty to go and talk to him? I do not want to burden anyone with my troubles and I hope this will not burden any of you!

All summer I have felt cast down, deserted and one to myself. I have felt that no one cares for me and that I do not have a friend anywhere. Sometimes I think of going to see my neighbors, but I do not feel like they want to see me. I went to see Lola one morning and she said to me: "What is the matter with you? Why do you look so sad?" When she said this I burst into tears and told her: I do not have a

friend, no one cares for me." She said: "Well I do, I think a lot of you." I felt somewhat relieved for a while after this. I felt that if someone would sit down and talk encouragingly to me, I would feel better.

Most of the time I did not feel fit to be in company; my sins were so great before me. I was afraid to speak or to do anything, I was afraid it would not be right. I had a great desire to live right and everything I did seemed to be wrong. I reached the place that I did not know what to do. I would get worried and say things I would regret, and I finally thought I was going to die. When that feeling came over me I could do nothing but cry. The thought of dying and leaving my children was almost more than I could bear. When I was not crying I was choking and could not cry. I was just grieving myself to death, believing I was going to die and I knew I was not fit to die.

I craved to hear preaching and I went to Pine Level and not a word could I hear, for I was so shut up; so I found no relief. The next Saturday, I went to Smithfield where Elder Jessie Barnes was pastor. His text was, "Yea, for thy sake are we killed all the day long. We are counted as sheep for the slaughter." Psa. 44:22. That seemed to fit me. I had not thought of this scripture in that sense, until that day, but I knew I had been killed in my feelings, when he first read it for a text. I had heard people speak of feasting on a sermon, but I did not know the real meaning of it until that day, when I really

learned the true pleasure of such an experience, for it was manna to a hungry soul. I have feasted on that sermon, and I might say revelation, until this day. I was so overjoyed and relieved, I did not care to go back on Sunday to hear Elder Barnes again for I just wanted to meditate and rejoice on what I had heard on Saturday, I was full.

Papa, you asked me that week I spent with you and Mama, to tell my experience. I felt like I did not have an experience of grace, and therefore I had nothing to tell. I wanted to be alone. I did not want to talk. I felt to be a burden to all of you. The most pleasure I saw while there, was while we were hoeing corn that few minutes and when I was reading the Landmark. I surely have enjoyed that paper. Often while there, I would think to myself, I will talk to Papa, but when I was where you were, not a word could I say along the line of my experience. It seemed that you manifested more interest than usual in being where I was, the last few times I have been there. This I appreciate, and desired to be different from what I was, but I could not bring myself to talk to you as I wanted so much to do.

I had not thought of crying when I went with Mama to the buggy when you and she left the other day, for I thought I was going to let you leave me looking cheerful, but when you and Mama said what you did I could do nothing but cry. Earnest asked me what was the matter with me, and I told him, nothing. I went back and heard a little more preaching, be-

fore leaving the church for home.

Now you can be the judge of what I have written as to whether I have felt like this because I was in feeble health or what caused it? Elder Barnes said, "Sometimes afflictions are put or sent on us to bring us down." Mama said the same last Sunday. I felt to be the least among the crowd. Sometimes I feel somewhat lifted up, but I have been down in a valley more since June than anywhere else.

If I were with you tonight, I guess I could say more, but I will stop where I am for fear of deceiving someone. You can read this and lay it aside if you think best. I want to do right as far as I know. I have been thinking of writing you all the week and now I have made the attempt. There is fear in my heart now as to whether or not I should have written this.

Jim's boy, Earnest's nephew, has diphtheria, he was taken very ill Thursday night. My children were with him that day before he was taken ill that night. He is very sick today. I am hoping our children will escape having it. Though we cannot help what is put on us.

I desire your prayers for us. Write and come when you can.

Your loving daughter,
Daisy
Mrs. Earnest Peedin
R. F. D. No. 3
Selma, N. C.

Before writing Mama and Papa the above letter, I was burdened for a week to do so; and after our nephew came down with diphtheria and our children were ex-

posed, I was very much disturbed and a voice spoke to me and said, "Write and ask them to pray for you and your children will not have diphtheria. The thought of their having that dread disease was very haunting to me and I would tremble with fear every time I thought of it, but after writing to them and getting my letter in the mail, that fear left me and it never returned. I felt that the prayer was answered then.

This letter was written to my parents October 21, 1921. On Saturday before the fourth Sunday in January, nineteen hundred and twenty-two, I went before the church at Bethany in Pine Level, N. C., and I was received into the fellowship of the church. I was baptized on the following Sunday by the pastor Elder J. T. Collier, a good and gracious man of God. Since that time both my husband and oldest son have been received into the fellowship of the church also.

Our heart's desire is for the welfare of Zion, a poor and I hope, humble sinner.
Mrs. Earnest Peedin
R. F. D. No. 3
Selma, N. C.

THE EXPERIENCE OF MARY ELIZABETH WRAY

Dear Brother Adams,

You will find enclosed a check for three dollars to cover my renewal to Zion's Landmark. I am also enclosing my sister-in-law's experience — Mary Elizabeth Wray. She wrote this before her death in 1955. I think it is good and I enjoyed reading it, so I thought perhaps someone else would like to

read it too. If you think it is worthy of space and you have room in Zion's Landmark, the family will be humbly grateful for it to be printed. She was the mother of six sons. All of them are very fine young men. Four of them are members of the Primitive Baptist Church and two are ministers. I assume you are acquainted with the two elders, one is Elder Burch Wray, the older of the two.

Brother Adams, please pray for me, I feel like I need the prayers of God's people for I stay in the valley most of the time. Sometimes I want to cry but cannot shed a tear. We did have a good meeting at Macedonia last Sunday. Elder Sam Atkinson is our pastor. We feel that we are wonderfully blessed to have a pastor like he is.

An unworthy sister
if one at all.
Myrtle W. Hall
806 Watson St.
Reidsville, N. C.

DEVOTED TO THE CAUSE OF JESUS CHRIST

Dear Household of Faith in Christ:

I have felt for sometime that I wanted to leave on record a reason for my belief, and now I have a mind to also leave an account of my experience conducive to this hope in Christ Jesus.

At a very early age I was listening to my mother when she was talking about the world coming to an end. I told her that I would run and jump in a deep gully and hide myself. She then said there would be no place to hide as everything would be burned up. I then

bowed my face upon my knees and cried.

In my eleventh year, my father was in bed with a broken leg. He suffered great pain with this limb. One day his suffering was so great that I went on the porch, turned my face to the wall and tried to pray for him. In a few moments he called us into his room and he prayed aloud from then until his death. He held family prayer night and morning.

At the age of fourteen, I had three dreams. I dreamed the end of the world had come. I saw it was getting darker. Here my mind was turned heavenward for help. Not long after this, I dreamed of walking down the aisle of Wolf Island Church to offer to the church. One of the members spoke to my father, saying, "She is very young to join the church." Later I dreamed I was at a stream of water and I wanted to get on the other side. I saw I could not get there myself, and Cousin George Carter who was a deacon of Wolf Island Church came into the water and helped me to the other side. Somehow I felt a sweetness in getting across. My parents took the Landmark and I would read experiences with much interest. I thought I would learn just how God's people were led, and if God ever began to work with me I would know what the trouble was, and I would not be so ignorant in this matter. I want to say if I have ever been taught anything in this sacred teaching, it was in such a wonderful way! I never believed, if indeed I do believe, in truth, until I was delivered. God's work is a hidden mystery, and the nat-

ural mind cannot understand this wisdom, because it is spiritually discerned.

In my sixteenth year Papa died, leaving Mama with three little ones, and I her only support. My three older brothers were of age. Now my only care was to try to protect my mother and the little ones in an honest way. I deeply felt this responsibility. I worked at public work, and Mother took boarders, and my older brothers helped her. But in a short while my health became impaired. For a short while I was under the doctor's care during this time. However, I heard my mother tell her brother that she feared I would go just like Papa. (Mama did not know that I heard her.) I cared little for this world's pleasures. I did not have any confidence in myself, and I thought I knew that others had none in me. I felt that I was one alone. I could not understand why I was in the world. Yet, I was determined to try to live a clean, honest life, and to do that which was right, so far as I knew.

Years passed and in 1914 I was married to one whom I had the utmost confidence in, but before we were married, I was undecided and could not know what to do. One day I was lying on a pallet at noon resting, (we who worked in the field or on the farm, usually took a little rest at noon). I had my eyes closed, but I saw just above the mantle near the right-hand end, two white objects. They had no form, but they were right together and just alike. I did not worry anymore over being unde-

cided, for I felt like God had shown me that we were one. As time rolled on, I became discouraged and lost confidence at times, seeing that my husband's pleasures and delights were worldly. Here I lost my pleasure. I had lost my heaven on earth. I told my mother what I saw, and she answered me saying, "If this is of the Lord, you two will be happy." I thought she meant that we would be agreed, do right and be blessed in such a way as to be able to avoid trouble. As we are taught obedience by the things we suffer, I hope I am able to understand her meaning in a more perfect way.

In 1919, we had that dreadful flu. All recovered except myself. I was almost sure I must die. My heart would have spells of beating fast. I did not sleep any for over two weeks. The doctor did not do me much good. I felt that if Elder Ward would pray for me I would get well. I would lie awake at night wishing that Elder Ward might feel in his heart to remember me. I felt like my prayers would not be heard. I felt to be beneath God's notice.

In 1924, I began having spells again with my heart. The doctor treated me awhile, finally one day he told me not to send for him any more for he said he could do me no good and that he wanted me to go to the country and stay awhile. I went to the country and spent two nights and never slept a wink there. Oh! I was sinking in woe: I can never tell how miserable I felt. Moments seemed like days. My doctor kept treating me, and I began to improve slowly.

In 1926, Mama, who had been an invalid three years, died. I felt glad for her. I have never wished her back in this world of crosses. I believe she is resting in the peaceful home of the soul.

I had a desire to walk in her footsteps. I felt alone; yet I could not pray. I saw that I was too sinful to ask God to remember me. I have viewed myself walled in by God's power. I knew I was helpless and could not get out. Sometimes I would kneel to ask God for mercy, but I could not even part my lips. I desired to hear preaching, but no one knew my mind.

One night, while in the kitchen at work, I felt so lonely! I hurried through my work, got my hymn book which my mother gave me, saying, "I hope you will some day enjoy the hymns in this book." I could always find words in this book that expressed my feelings better than I could express it myself. This time I sang some songs, and read some, as I usually did when feeling so lonely, and I always felt better. And this time, as I was looking through the book at different words, my eyes rested on these words:

"Does the gospel word proclaim
Rest for those who weary be?
Then my soul, put in thy claim,
Sure that promise speaks to thee.

Marks of grace I cannot show,
All polluted in my breast,
Yet I weary am, I know,
And the weary long for rest.

Burdened am I with a load of sin,
Harassed with tormenting doubt,
Hourly conflicts from within,

Hourly crosses from without.

All my little strength is gone,
Sink I must without supply,
Sure upon the earth there's none
Can more weary be than I.

In the ark the weary dove,
Found a welcome resting place,
Thus my spirit longs to prove,
Rest in Christ, the ark of Grace.

Tempest tossed I long have been,
And the flood increases fast,
Open, Lord, and take me in,
Till the storms be overpast."

These words were so sweet to me! I was afraid to sing this hymn, fearing my family would notice me, but I felt like singing and did sing several hymns, and to me my voice was as clear as crystal. One of my children sat down beside me and looked up into my face while I was singing. I felt sure I had feasted on something that the world could not afford, but the thought of being changed did not enter my mind. Sometime later I was feeling so low, I again got my hymn book, thinking I would sing this song with the same sweetness, but there was nothing in it for me. I could not understand this. This was in the winter of 1931. I had a desire to hear preaching, yet I had no way of going. I would think of having preaching at my home, but was afraid somebody would ask me why, and I did not know why. Neither did I want anybody to think I was interested in preaching, and in some strange way, I felt that I had a duty before me. I began to feel burdened. I felt that this load which I was carrying was

growing heavier. When I walked, it seemed I almost dragged myself. I could hardly raise my head high enough to gather string beans which grew in the corn.

(To Be Continued Next Issue)

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Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY

We, the Church at Middle Creek, bow in humble submission to the will of our Heavenly Father who in His infinite wisdom and at His appointed time, removed from this life our precious and beloved Sister Penny B. Britt, on January 31, 1965. She was born April 21, 1879, the duration of her life on earth being eighty-five years and nine months. She was married to Brother Joe B. Britt in September 1914. Brother Britt preceded her to the grave several years. She is survived by two step-daughters and two step-sons. These sons and daughters were very attentive and devoted to her and she was a dutiful mother to them. Also several nieces and nephews survive her, all of which mourn their loss.

Sister Britt united with the Church at Middle Creek by experience and baptism, on Saturday before the second Sunday in October, 1923. She remained a faithful and loving member to the end. She was a wonderful wife, step-mother, neighbor and an efficient deaconess, and lovely sister in the church. Sister Britt had the virtue of being careful how she used her tongue. David said: "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me. (meaning Satan or the wicked spirit.)" Psalms 39:1.

We, the members of Middle Creek Church, extend our heartfelt sympathy to all the family. May they be given to know "That all things work together for good to them that love God, to them who are the called according to His purpose," and may they also be enabled to say, "Thy will be done," not ours. The Lord giveth and the Lord taketh, Blessed be the name of the Lord.

Sister Britt's funeral was conducted at Middle Creek Church on Tuesday, February

2, 1965 by Elder S. J. Sauls her pastor and Elder T. F. Adams. Burial was in the family cemetery near her home, beneath a beautiful mound of flowers.

Therefore Be It Resolved, That a copy of this obituary be recorded on our Church book, a copy sent to the family and a copy to Zion's Landmark for publication.

Done by order of Middle Creek Church in conference, Saturday, March 13, 1965.

Elder S. J. Sauls, Mod.

Brother T. R. Whitley, Clerk

Sister Alice Perry, Committee

Sister Minnie Sauls, Committee

MEETING IN NEWPORT NEWS, VA.

Please announce in the Landmark that the Primitive Baptists in Newport News, Va., plan to meet the fifth Sunday and Saturday before in August in the Virginia Garden Center Building, at 8216 Orcutt Ave., Newport News, Va. The meeting is to begin at 7:00 P. M. on Saturday night, and 10:00 A. M. on Sunday morning. We hope the brethren and especially ministers will keep us in mind.

Mrs. Theodore Blalock

5919 Orcutt Ave.

Newport News, Va.

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Fireway, Saturday and fifth Sunday in August, 1965.

The church is located in Columbus County, N. C., about one mile North off Waccamaw River and beside Highway 904. Visitors coming by Wilmington, N. C., on Highway 17, turn right at Grissettstown, on Highway 904. Continue 904 to church. Visitors coming by Tabor City, N. C., turn Southward on 904 and follow to church.

E. L. Vaught, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Primitive Zion Church, the fifth Saturday and Sunday in August. The church is located about five miles northwest of Dunn, N. C. Elder B. L. Godwin is appointed to preach the introductory sermon. We invite our brethren to meet with us, especially the ministering brethren.

Alonzo Barefoot, Clerk

UNION NOTICE

The Lower Country Line Union was appointed to be held with Rose Church, beginning Saturday before the fifth Sunday in August 1965.

Elder Jack Hawkins was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,

Union Clerk

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

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No. 18

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GOD'S MIRACLES

Dear Brother Adams,

I will be thankful if you have a mind to write on God's miracles. I know the Bible is full of them as well as all the world about us. This has been on my mind for sometime.

Yours in hope,
Mrs. J. D. Murphy
2908 S. Seale St.
Reidsville, N. C. 27320

A miracle is "An event beyond the power of any known physical laws to produce: a supernatural occurrence produced by the power of God: a marvel or wonder." If we should mention all the miracles which God performed under the legal dispensation as well as the things which He performed through His Son Jesus in the gospel day, it would fill many pages. We will endeavor to mention a few.

One of the greatest wonders or miracles which God performed in olden times was the opening of

the Red Sea, that Moses and the children of Israel were enabled to go through the sea on dry ground; (see Exodus 14:16) after which God provided food and drink for them as they journeyed in the wilderness forty years. He rained manna from heaven for them to subsist upon. There was no water supply in the wilderness, so God commanded Moses to speak to the rock, and when Moses did as God commanded, water gushed forth and their beasts or cattle did drink also. See Numbers 20:11.

God fed the widow woman of Zarephath, her son and the Prophet Elijah by supplying them with meal each day as well as oil in the cruse during the famine when the heavens were shut up that it rained not for a period of three years and six months. (See I Kings, 17th. chapter, and James 5:17)

God performed another great miracle when He changed the course of nature. This was when Joshua prayed to the Lord in the day when the "Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun stand thou still upon Gibeon; and thou, Moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies"—the Amorites. It is recorded, "There was no day like that before it or after it, that the Lord hearkened to the voice of a man: for the Lord fought for Israel." Joshua 10:14.

God delivered Shadrach, Meshach and Abednego from the fiery furnace that was heated seven times more than was wont to be.

This was commanded by the King because they refused to bow to the image which the King had made. The flames of the fire were so hot it slew the men who cast them in. The fire had no power upon Shadrach, Meshach and Abednego. There was not a hair upon their heads singed, "neither were their coats changed, nor the smell of fire had passed on them." See Daniel the third chapter.

Daniel was cast into a den of lions, which was ordered to be done by the decree of the King. God shut the mouth of the lions. Daniel came forth from the den of lions with no harm nor bodily injury. The king saw the hand and power of God manifest in this miracle. His fury was kindled against Daniel's accusers. He commanded that they, their wives, and their children be cast into the den of lions. "The lions had the mastery of them, and break all their bones in pieces or ever they came at the bottom of the den." See Daniel, the sixth chapter.

Jesus Christ performed many miracles openly, before His crucifixion, resurrection and ascension into heaven. Beginning with the second chapter of John we read: "The third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the ser-

vants, whatsoever He saith unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews containing two or three firkins apiece. Jesus saith unto them, fill the waterpots with water, and they filled them to the brim. And He saith unto them, draw out now and bear unto the Governor of the feast. And they bear it." Jno. 2:1-8.

When the governor of the feast had tasted the water that was made wine, he called the bridegroom. He made it known to him that at the beginning they served the best wine first, and after men had well drunken they then served the worst. Jesus changed the order of things. The worst wine is served first and the best is served last. Those who trust in their own righteousness for life and salvation, will say: This is the best, but when they get a taste that the Lord is gracious they can now bear witness with the Governor of the feast, and say, "But thou hast kept the good wine until now." Jno. 2:10.

Jesus opened the eyes of the blind. When John was shut up in prison and "Heard in the prison the works of Christ; he sent two of his disciples and said unto Him, Art Thou He that should come, or do we look for another? Jesus answered and said unto them: Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt.

11:2-5.

Jesus also performed a great miracle when He raised Lazarus from the dead: "Then said Jesus unto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then when Jesus came, he found that he had lain in the grave four days already. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Then said Martha unto Jesus: Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world. When Jesus therefore saw her (Mary) weeping, and the Jews also weeping which came with her, He groaned in the Spirit, and was troubled, and said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus said, Take ye away the stone. Martha, the sister of him that was dead saith unto Him, Lord, by this time

he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go." John 11:14,17,19-27,33,34,39,40, 43,44.

Jesus opened the eyes of men who were blind from birth. See John, the ninth chapter. John further said: "There are also many other things which Jesus did, the which if they should be written everyone, I suppose that even the world itself could not contain the books that should be written." Jno. 21:25.

By miracles, God portrayed in types and shadows, many wonderful experiences of the dealings of the Lord and His great power among men. Those whom God has given eyes to see, ears to hear and a heart to believe and know that Jesus is the way, the truth and the life; and the only name given under heaven among men whereby we must be saved, are living miracles of the work of God today.

T. F. Adams

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770. \$5.50 postpaid.

See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

NEW RIVER ASSOCIATION

The One Hundred Seventy-one annual session of The New River Primitive Baptist Association will convene with Little Vine Church, the Lord willing, Friday before the second Sunday in September, 1965, and will continue through Sunday.

The church is located about twelve miles from Hillsville, Va., in Carroll County, Va. Those coming from the north on 100, turn right in Sylvatus, and those coming from the south on 52 and 58, take 221 in Hillsville to right, follow to truck stop at 100, turn left on 100 to Sylvatus, turn left three miles to church.

We extend a most cordial invitation to all believers in the doctrine of salvation by the grace of God, to come and worship with us in these services.

G. E. Duncan,
Association Clerk

THE LOWER MAYO UNION MEETING

The Lower Mayo Union Meeting will be held, the Lord willing, with the Church at Pleasant Grove, in Patrick County, Virginia, the fifth Saturday and Sunday in August. Service will begin on Saturday at 1 o'clock EST., and will continue through Sunday. Pleasant Grove Church is located just east of 704 highway, just across the Virginia line, near Sandy Ridge, N. C. Follow 704 through Sandy Ridge to second black top road on right, turn right, follow to next blacktop road, turn right to church.

A cordial invitation is extended to all lovers of the truth, and a special request is given to the ministering brethren. For further information contact the following:

Elder James G. Gardner,
Stoneville, N. C., or
Sam. L. Gilbert, P. O. Box 2629,
Winston-Salem, N. C.

MATES CREEK ASSOCIATION

The 113th. annual session of the Mates Creek Association will be held, the Lord willing, September 3, 4, and 5th., 1965 with the Little Hope Church, McAndrews, Pike County, Kentucky. Those coming from any direction come to Williamson, W. Va., take Route 119 across bridge into Kentucky, turn left on Route 119 about eight (8) miles to Huddy, Kentucky, turn left on Route 199 about two miles to McAndrews, Kentucky, turn right across two railroad tracks one-half (½) mile to church on right.

All believers in the doctrine of salvation by God's free grace are invited to come and be with us. We feel we need you.

N. E. Stanley, Clerk
Mates Creek Association
Box 193, Hardy, Kentucky

**ELKHORN ASSOCIATION
CHANGE IN MEETING TIME**

The Elkhorn Association will convene this year on October 8, 9, and 10, 1965, instead of the fourth Sunday in September, Friday and Saturday before, as has been the case heretofore. We ask that all who plan to visit our association this year to

please note this change.

The association will meet with the Glennwood Park Church, the Lord willing, which is located on the Old Bluefield-Princeton Road, at Glenwood, on Route 71 about two miles from intersections of Highways 460, 19 and 21. Those coming through Princeton, turn right and those coming through Bluefield, turn left at this intersection at sign "Association."

We invite all lovers of the truth to come and worship with us, especially the ministering brethren.

Ernest Branche

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association is to be held with the Church at Contentnea, to commence on Friday before the 4th Sunday in Oct. 1965, at eleven O'clock, and will continue the Lord willing through Sunday.

The church is located on Highway #42 about six miles west of Wilson, and about six miles east of Buck Horn, on same numbered road #42.

We give a warm invitation to all our brethren and sisters in our corresponding associations, and a special invitation is extended to our ministering brethren.

L. G. Brantley, Assoc. Clerk

SEVEN MILE ASSOCIATION

The Seven Mile Association is appointed to be held with the Church at Reedy Prong, beginning on Friday before the third Sunday in September, and the Lord willing, will continue through Sunday.

Those who come from the east will follow Hwy. 55, four miles out of Newton Grove to pointer, turn right, one mile to church. Those coming by way of Dunn, N. C., follow Hwy. 55 east about twelve miles to pointer, turn left on unpaved road, one mile to church. Those who come by way of Benson, N. C., follow Hwy. No. 50 for two miles after passing the Meadow School to pointer, turn right on unpaved road, about three miles to church. Those who come by way of Smithfield, follow Hwy. 701 to Newton Grove, turn right on Hwy. 55 to pointer, turn right on unpaved road, one mile to church.

We invite our brethren, sisters and friends to meet with us, with a special invitation to the ministering brethren.

B. L. Godwin, Clerk
Coats, N. C.

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, ½ dozen \$17.10 postpaid. 1 dozen \$33.60, postpaid.

Order from:

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ZION'S LANDMARK

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BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA 27894

VOL. XCVIII

AUGUST 15, 1965

NO. 19

PROVERBS CHAPTER 23

When thou sittest to eat with a ruler, consider diligently what is before thee;

And put a knife to thy throat, if thou be a man given to appetite.

Be not desirous of his dainties; for they are deceitful meat.

Labour not to be rich; cease from thine own wisdom.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away, as an eagle toward heaven.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

Speak not in the ears of a fool; for he will despise the wisdom of thy words.

Remove not the old landmark; and enter into the fatherless:

For their redeemer is mighty; he shall plead their cause with thee.

Apply thine heart unto instruction, and thine ears to the words of knowledge.

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

Thou shalt beat him with the rod, and shalt deliver his soul from hell.

My son, if thine heart be wise, my heart shall rejoice, even mine.

Yea, my reins shall rejoice, when thy lips speak right things.

Let not thine heart envy sinners; but be thou in the fear of the LORD all the day long.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

DEVOTED TO THE CAUSE OF JESUS CHRIST

(Continued from last issue)

On Monday morning before the second Sunday in the following September, I became greatly alarmed over my condition and I asked God to show me my duty, and I heard these words, but not with my natural ear, "If you will promise the Lord you will join the church next Sunday, your burden will be removed." My next thought was, I will. For a few moments my joy was complete. Then I had another thought. I felt that I had lied to my God, for I knew I must be born again before I would be a fit subject to offer to the church. Then my mind went back to the time when I felt that I was singing in the Spirit and again my joy was complete. All the week my mind was upon the Great God and His wonderful work, believing that he had remembered me. Oh! how wonderful are his judgments, His ways past finding out. At nights I watched the moon and the stars; they too, seemed so wonderful. I knew they were the same moon and same stars I had seen continuously for many years; this great change was in me. God in His tender mercy had remembered me. I did not have a ray of trouble all this week until Friday, when I began to feel afraid I was not fit to offer to the church. I tried to ask my God if I were not fit to keep me at home. Now I felt that some-

thing would happen, and on Saturday morning my oldest boy came in telling me that he fell through the wagon frame and almost broke both legs. My thoughts were: If you had broken your legs, it would be right for me not to go to preaching Sunday. In a short while my next oldest boy came in telling me of the narrow escape he had just had. But the way was still clear for me to go to church Sunday. My husband who sometimes did not want to go, did not object. I was hoping Elder Ward would be there. We had gone into the church and taken our seats. I looked to see what preachers were there. The first one I saw was Elder G. M. Trent. He seemed to be in deep study, and I believe I saw that he was looking into the great beyond, and I was satisfied with him. The next preacher I saw was Elder Staples. Elder Trent took for his text a part of the forty-third chapter of Isaiah. I thought it was the prettiest reading I had ever heard. Elder Staples followed Elder Trent, and I thought he preached wonderfully well. This was communion day, too, and as the bread and wine were handed around I can never tell how unworthy I felt. I felt it would be too much for me to partake of this food. After this Brother Trent selected the hymn: Children of The Heavenly King. Here I had two minds. I felt I must go, yet, I felt I could not. As they reached

the last of this hymn, I felt the beat of my heart in the back of my left side. There was no pain to this, yet it seemed almost as heavy as the beating of a hammer. Here I was made willing to start. This heavy heartbeat stopped the instant I started. I was received and went home feeling good.

Now my husband and children were not in the meeting house for the closing of the meeting, so he did not know I had been received into the fellowship of the church until my brother told him that he wanted to come back the next Sunday because I was to be baptized. When we reached home he asked me why I did not tell him what I was aiming to do. I told him if he had asked me, I would have told him. He said he did not think I had treated him right. The next day he told me I did right if that was my mind. Tears of joy were on my face. For two days after I was received I did not sleep much Sunday and Monday nights. Tuesday night, just as I had fallen asleep, one of my little ones called me. As I awoke, I felt so rested! And these words ran through my mind, I have been lying down in the green pasture.

John said, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." I Jno. 4:18. I believe I have experienced this perfect love, and know that it casteth out all fear. For from the time I made the promise that I would join the church until I was baptized, which was two weeks, I did

not even fear my God. I saw, in my imagination, a great storm, the waters as high as the tree tops, the raging wind carrying great pillows of waters, and I seated upon the great wave, with a smiling face and out-stretched arms. I felt there was no strange God with me. Up until this time when I saw a cloud arise, sometimes the cloud would look very black, but I always felt that I was blacker within than the cloud. I would feel so guilty. I would try to beg God to spare me, and I would live a better life.

A few days after I joined the church, my husband seemed noticeably affected. He asked me to pray for him. I told him that I could not reach him. That this was with him and his God. But a little while before this, I tried to pray to God if it were His Holy and righteous will that there was nothing in this world that would afford me more pleasure than that my husband and I might go into the water together if it were done in Spirit and in Truth and it proved to be that way. We hope it was done in Spirit, and in Truth.

My oldest brother came to see me before I was baptized. He told me there were trials and tribulations in my pathway. I thought he must be mistaken for I felt like my troubles and crosses were all over in this world. I have since thought of his words many times and I feel sure that he knew and felt what he was trying to tell me. But Paul said: "— We must through much tribulation enter into the kingdom of God." Acts 14:22.

Soon after I was received into the fellowship of the church, I

had a pleasant dream. I thought I was looking at my life and saw a beautiful sandy road. It was just a short space ahead where this road made a sharp turn to the left. As I looked at this road, I seemed to know that it was a dark, lonely and lifeless place and I was thinking! I do not want to go this way. I turned my head and looked to my right, and I saw something about the size of a person's body. It extended from me as far as I could see. It was straight except it turned slightly upward. It looked to be about ten feet from the ground, and I was in the air clinging to it, only the tip ends of my fingers were touching this.

Later I had another pleasant dream. I thought my husband and I entered a large room. As I entered, I noticed a woman lying on a bed, and another woman was waiting on her. I went to the bed to offer assistance. The woman was dead, and I recognized her at once as my girl friend, of long ago when she and I were just girls. (She had been dead twenty years). Next, I noticed that she had lost her right eye, and I noticed losing her right eye did not disfigure her. This eye had a nice straight seam which showed that the eye had been taken out. Then I noticed her complexion. It was ruddy and I saw it was not natural flesh. It was so pretty. Now there was nothing natural about her, which caused me to know her. Next, I noticed we were ready to retire, and the nurse retired with this dead woman. My husband and I retired, and soon I observed that I

was in this large room all alone with this dead woman. I arose and started to the door. Kate arose too, and as I started toward the door Kate met me. We embraced and she pointed in front of me, and a little to my right and said: "Here is this hard doctrine. This is what the Hebrew children stood for." I answered her saying, "When I come to die I want to believe this too." Kate was a Sunday School teacher a long time before she died, but I have been told since I had this dream that Kate had a beautiful dream a short time before she died. Just a few days after she died, Elder Trent told me that she talked like an Old Baptist, shortly before she passed away. Kate Ford was her name and I feel that she is resting the sweet rest provided for His children.

In another dream, I saw Christ standing in the corner of my room and large tears came down my cheeks. In my dream, I was told Christ was calling for me. I hastened out and Christ was in a car which he was driving and I was admitted into the car. I sank back into the seat and felt His protecting care envelop me. I had a great desire to wash His feet and hear Him pray. I thought of the woman spoken of in the scriptures, who washed the feet of Jesus with her tears and wiped them with the hair of her head. This was on a Saturday night and I awoke on Sunday morning believing firmly that He will come to this earth again to receive His Own. I felt that if it were left to me I would gladly leave this world, even my little ones, to depart and

be with Christ.

I know I am not my own keeper, but I desire that I be kept humble ever at the feet of all those whose names are written in the Lamb's Book of Life. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: "And God shall wipe all tears from their eyes." Rev. 7:17.

For two days after I joined the church, tears of joy were on my cheeks. These words were continually running through my mind: Why so full of joy? You have not done anything and since you have been accepted among them, you will find it out. Something within me said, "Get thee behind me Satan," but Oh! what a helpless being puny man is — full of sin and not able within himself to resist its power. But Jesus said: "My sheep hear My voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My Hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of My Father's Hand. I and My Father are One.

I have felt for sometime that I wanted to leave my experience, and a testimony of what I believe on record for the benefit of my children, hoping they will some day be likewise interested. Written by one who feels to be the least of all saints, if indeed I be one at all.

In hope,
Mary Elizabeth Wray,
Reidsville, N. C.
R. F. D. No. 2

LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON (Republished)

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places, and yet, comparatively speaking, but few persons have ever persued it, and such as have, will be compensated for looking over it again. The rich display of the sovereign grace exhibited in the experience of the subject of this narrative will interest every serious reader.

I was born in Frankford, Germany, in 1745. In the seventh year of my age, my father came to Charleston, in South Carolina. His name was George Beckhouse, by profession, a Roman Catholic. He lived in Charleston until I was about sixteen years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who, in the conflict between Britian and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were, in an instant, created in me a new and awful sensation, which is beyond my power to relate. I then fled to a rich uncle for a sylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield or afford. He offered to make me his heir, and directed his servants to treat me with all kindness and respect as

though they were really mine. I lived there with the enjoyment of all the comforts this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning, and I thus passed through some lonesome days and wearisome nights for a considerable time. At length, being desirous to obtain some relief, I went to a theatre or playhouse, where I in divers plays, acted on the stage, and one in particular which exhibited General Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful effect that I nearly fainted. The shortness of life, and certainly of death, the faded nature of all worldly enjoyments were then plain to my view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs, I fell asleep and dreamed.

Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.)

I thought I was in as beautiful a place as I ever saw; where there were all the most truly delightful and fashionable things in the world; also cards and dice, plays I had been familiar within my younger days. We drank wine out of golden bowls, and had everything the world deems delightful. I sat at the card table with an Episcopalian priest, and took a

golden bowl, and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven joining their songs with them. The melody, union, and harmony of the scene was truly inexpressible. I then looked on the before - mentioned priest, and he looked back and very disagreeable, and myself likewise. I then said to them, "I must be gone." As soon as I rose up I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant headdress which I had on. I was determined that no ornaments in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my headdress into the fire, and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a Negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said,

"Lo, ye see a beautiful place?" I answered, "Yes." It was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did. He told me I should have one of these seats provided I conquered my enemies. And I went with the greatest joy expressible, and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace. As I made a turn to go back, the ground gave way from under me, and I fell into the dismal pit but happened to hit upon this beam, and there I sat three days. Then there came another man from these shining ones and asked me what I was doing there. I told him the pit was deep, and I could not get out, and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end of it. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold, nevertheless, for this was Christ the Rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of the horrible pit. I then awoke, and behold, it was a dream.

After some months' meditation on my dream I fell asleep, and dreamed the same dream over again, and also a third time. This brought me to such serious reflections that

I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning, and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me. He was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him, and see his plantation. Accordingly we all went together, and beheld his situation, which was truly elegant. His house was very large, and ornamented inside and out; on the top there was a balcony, and a summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me, he brought me just such a head-dress as I dreamed about, and it pleased me. We concluded to marry, and appointed a certain time when the nuptial ceremony should be solemnized.

But about that time there was a people called Baptist in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it

been in my power, I would have soon banished them out of sight, and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was going to be dipped by a man who looked more like a hangman than a priest. This much displeased me. I immediately replied, that I wondered if a gentleman of note would suffer such fellows to go about the country cheating poor, ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister, and knew immediately, although I had never seen him before, that it was the same man I saw in my dream that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people, and I among the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony, I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and dispaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting

destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great that people discovered it, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled: I fainted and fell to the ground. They lifted me into the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister, because they supposed he had bewitched me, and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either, for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick, and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to Heaven himself nor let others, and as he was turning to go from me, my aunt told him not to mind what I said, for I was crazy. Then the minister began to see me in such a condition, and advised my uncle to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister came — they set victuals and drink on the table for him, but dared not let even a servant go

into the room where he was, lest he should bewitch them also. At length he came to speak with me, and ask me how I was. I told him I was a poor miserable, lost creature. He told me if I were lost, I was one of those very persons whom Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin. He said he thought it was my mistake, for I did not know enough. After he had talked some time, he put his hand into his pocket, and took out the New Testament. It was the first I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all. He said God willing, he would see me again tomorrow. I said, "Pray sir, don't forget me" and when he saw me so afflicted, he said, "Shall I pray for you before I go?" I answered, "Yes." "What shall I pray for?" he asked. I told him to pray that the Lord might have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me. But he knelt down and prayed. I knelt also, and when he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying, "Holy, Holy, is the Lord God Almighty," and that the holiness and purity of God filled immensity, I thought it was impossible that I

could receive mercy. And when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty, which circumstance most readily applied to my case, I thought I was the very servant. Surprising astonishment filled by soul. I beheld the Son of God expiring in agonies unknown, to gratify the malicious rage of wicked men. I thought He died to save my life, and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how He could die for so many. But when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he were alone, I by similitude understood the mystery, that, although Christ died for many, yet each one had a whole Saviour. I then saw that God could be just, and justify him that believeth in Jesus, even such a wretch as I was. In this view no

tongue can tell the ecstasy of joy that I was the subject of. My distress left me, and I could give glory to God with all my heart. I longed to praise Him with every breath. My prayer was, "Lord, what wilt thou have me to do? Lord, speak, for thy servant heareth."

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, "Dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour." My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take Him for my Prophet, Priest, and King; that I felt determined to obey Him in all things; that I thought His laws and commands were perfectly just and delightful to every obedient soul. This declaration from me was so unexpected to the minister that he was overjoyed, and told the other man that yesterday was the first time that I ever heard anything read from the Bible, "And now she is able to teach," he said. "Glory to God in the highest, for He teaches as never man taught; neither is Heavenly instruction dependant on human edu-

cation." I then asked if he was willing to baptize me. He told me he was glad of the opportunity if I desired it. I told him I longed to follow my Lord and Master down to the banks of Jordan, and that he would have to send for me, for I could not go to the place myself. He told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the waterside I related the dealings of God with me, which account proved instrumental in God's hands of awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's, but behold, he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he that would live godly in Christ Jesus, must suffer persecution.

(To Be Continued Next Issue)

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Editor

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PROPHECY OF MALACHI

Brother Harry T. Vories of 1102 West Clarendon Ave., Phoenix, Arizona, requests my comments on Malachi 4:5,6, which reads as follows:

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The above scripture is the prophecy of Malachi, which God spake by the mouth of the prophet several hundred years before the coming of John the Baptist and the birth of Jesus Christ. The coming of John the Baptist and Jesus Christ is the fulfilling of this prophecy. John the Baptist was called Elijah in the prophecy. Peter said, "We have also a more sure word of prophecy; where unto ye do well that ye take heed, as unto a light that shineth in a dark

place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II Peter 1: 19-21.

The Prophet Malachi said, "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of host, that it shall not leave them root nor branch." Mal. 4:1. This prophecy has reference to the destruction of Jerusalem, the dispersing of the Jews as a nation, the abolishing of the ceremonial law and the establishing of the gospel Kingdom, all of which began when John the Baptist came preaching in the wilderness of Judea saying, "Repent ye: for the kingdom of heaven is at hand." Matt. 3:2. The final destruction of Jerusalem, the destroying of the temple and scattering the Jews as a nation came to an end several years after the crucifixion, resurrection and ascension of Jesus Christ. This was the fulfilling of the scripture spoken by the prophet in which he said: "It shall leave them neither root nor branch." Mal. 4:1. This was a great and dreadful day or period of time for the unbelieving Jews, but a joyful day for the remnant that escaped the edge of the sword.

Beginning with Malachi 4:5, the prophet said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful

day of the Lord—." This prophet was not Elijah who lived in the days of King Ahab, but John the Baptist who personified Elijah, John was like Elias. He was meek and humble, yet fearless and bold. He, like Elijah, rebuked and re-proved the wicked because of their vileness and the wickedness of their acts. He taught that which was right and exposed the wrong. He even reproved King Herod for taking his brother Philip's wife, by saying that "It was not lawful for him to take her." He, like Elijah, wore camel's hair for clothing. He had a leathern girdle about his loins. The likeness of these two prophets, their clothing, their life and boldness of speech were much the same. Thus it is said, "Behold I will send you Elijah the prophet." Nevertheless, this was John the Baptist. This is clear to be seen by reading Luke 1:17: "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord."

As further proof that this was John the Baptist, and not Elias. We read that he was sent to make straight the way of the Lord, as said by the prophet Esaias. We will quote his record. "This is the record of John when the Jews sent Priests and Levites to Jerusalem to ask him, Who art thou? and he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that prophet? And he answered, No. Then said

they unto him, Who art thou? that we may give an answer to them that sent us. What sayeth thou of thyself? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees." Jno. 1:19-24. Jesus, himself called Elias John. This he said because John came in the Spirit and power of Elias, "Then His disciples asked Him, (Jesus) saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto Him whatsoever they listed. (Herod had John put to death) Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:10-13.

The coming of John the Baptist, whose work was to turn the hearts of the children to the fathers, was the beginning of the great and dreadful day of the Lord. When Jesus was born in Bethlehem, Judea and cradled in a manger, the hate and malice increased to the extent that King Herod purposed to put Him to death. In his effort to accomplish this, he sent forth and slew all the children in Bethlehem, and in all the coasts thereof from two years old and under. See Matt. 2:16. Men may appoint but God disappoints. God warned Joseph in a dream to take the young child and his mother and flee into Egypt until he brought them word. See Matt. 2:13.

When Jesus was born, Simeon took him up in his arms and blessed God. He said unto Mary, His mother: "Behold this child is set for the fall and rising of many in Israel: and for a sign that shall be spoken against —" Luke 2:34. This prophecy embraced two things. The advent of Jesus which was the beginning of the fall of the Jews as a nation, and the rise of the believers among the Gentiles and the glory of His scattered few in Israel. The prophecy of Malachi embraces those things which transpired from the first appearing of Jesus until the destruction of Jerusalem, the removing of the temple and dispersing the Jews as a nation.

The first great purpose of the coming of Jesus Christ to the earth in the form of humanity was to put away sin. This He did by sacrificing His own body for those who were given to Him by His Father. When His hour came, "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And, this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." Jno. 17:1-4. Jesus was taken by the wicked hands of men and crucified. Paul said, For as much then as the children are partakers of flesh and blood, He also Him-

self likewise took part of the same; that through death He might destroy the works of him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. 2:14-18. He was put in Joseph's new tomb, where He remained for three days and nights and arose a conqueror over death, hell and the grave, for He had conquered eternal death for His people, and after forty days and nights, He ascended to the Father. His disciples saw Him going away, "And while they looked steadfastly toward heaven as He went up, behold two men stood by Him dressed in white apparel: Which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11. This was the end of His first appearing in human form here on earth.

Paul gave his testimony of the first appearing of Jesus which was to put away sin by the sacrifice of Himself. He said: "— but now once, in the end of the world, (meaning the end of the law or

Jewish world) hath he appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:26-28.

The second appearing of Jesus will be at the end of this natural world. This will also be a dreadful day for those who know not Christ, but a joyful day for those whose sins are forgiven, for those for whom He made complete sacrifice and redeemed from all sin through Himself. According to the testimony of Paul as well as the two men that were dressed in white apparel, Jesus will make his second appearance here on earth. They did not state the time nor the number of years before this would take place, or come to pass.

Several years had passed and Jesus had not appeared the second time, when the scoffers who were unbelievers, indignantly and mockingly said, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." II Peter 3:4. Although the time may seem long to men, yet it is certain that He will come, but not until every heir of promise is born of a woman, born of the Spirit of God and brought to repentance and forgiveness of sin through Jesus Christ. Peter said, "The Lord is not slack concerning His promise as some men count slackness, but is longsuffering to us-ward, not willing that

any should perish, but that all should come to repentance." II Peter 3:9.

The longsuffering of God waited in the days of Noah "While the ark was a preparing" that Noah and his family should enter, find refuge and escape the vengeance and wrath of God and be saved from the flood. Even so the longsuffering of God will wait until every heir of promise is brought into the fold. It may be a thousand, two thousand or many more years, or the time may be very near; of this we know not. Peter said, "But Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." II Peter 3:8. Peter was inspired by the Holy Ghost to record the manner in which Jesus would make His appearance, He said, "The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and

blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen." II Peter 3:10-18.

The first appearing of Jesus was seen by the "shepherds abiding in the field, keeping watch over their flock by night." Luke 2:8. The second appearing of Jesus, figuratively speaking will be a time of darkness when men are slumbering and sleeping, which is set forth in the parable of the ten virgins which was spoken by Jesus Christ. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil in them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. At midnight there was a cry made, Behold the bridegroom cometh; go ye

out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil for our lamps are gone out. But the wise answered saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, "Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:1-13.

The five wise and five foolish, being equal numbers does not necessarily mean to convey the idea that one-half will enter into the marriage of the bridegroom and the door will be closed to the other half. Numbers are often used to represent uncertain numbers in an illustrative manner. King Herod was the representative head of his kingdom. When Jesus was born, it is said, "—For Herod will seek the young child to destroy Him." Matt. 2:13. When Herod died, he was spoken of the plural form: "—For they are dead which sought the young child's life." Matt. 2:20.

Having expressed or written many things that will take place in II Peter 3:10, Simon Peter continues by saying, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and

godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:11-13.

T. F. ADAMS

LITTLE RIVER ASSOCIATION

The Little River Association was appointed to be held and will convene, the Lord willing, with the church at Willow Springs, Willow Springs, North Carolina, beginning on Friday before the fourth Sunday in September, 1965, and will continue through Sunday.

Willow Springs Church is located on 42 Hwy. five miles east of Fuquay-Varina, North Carolina.

We invite all of our brethren, sisters and friends to come and be with us. We extend a special invitation to our ministering brethren.

C. L. Ogburn, Clerk

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord willing, with the Church at Ridgeway, Va., on Friday before the first Sunday in October, and will continue through Sunday, being October 1st, 2nd and 3rd.

The church building is located in the little town of Ridgeway, Henry County, Virginia, on Highway 220 which leads through the town.

The association will meet on the church premises on Friday, but arrangements have been made to hold the association in the school auditorium for Saturday and Sunday.

We invite our brethren, sisters and friends, and especially the ministering brethren.

Sam L. Gilbert, Clerk,
Box 2629,
Winston-Salem, N. C.

UNION MEETING NOTICE

The Union Meeting of the Churches of the Predestinarian Old School Baptists of California will be held with the Little Flock Church, Bakersfield, California, beginning Friday before the fifth Sunday in October, and will continue three days, October 29th, 30th, and 31st.

The Church Meeting Place is on Alpine Street, near Baker Street and California Avenue, in the Oddfellow's Hall. Anyone desiring further information please call Sister Bertha Wright, 108 Circle Drive, Bakersfield, California, Phone EX-9-0429, or phone 331-5210, West Covina, California.

Walter B. Wilson, Clerk

ASSOCIATION NOTICE

The Bear Creek Primitive Baptist Association will convene with the Bear Creek Church, in Stanley County, N. C., on Friday before the first Sunday in October, 1965, and continue through Sunday, October 3, 1965.

The Bear Creek Church is located on Paved Road No 1227 leading from Red Cross to Richfield, N. C. Those traveling from the west and south will go to Red Cross and take Paved Road No. 1227 north about eight miles to church. Those coming by way of Albemarle, N. C., turn off at the end of by-pass at Duke Power Co. Warehouse on Paved Road No. 1249. Keep straight road about eight miles to church. Those coming from the north will travel through Richfield on Paved Road leading straight through Milling Port on No. 73 Highway. The church is about three or four miles from Milling Port on paved road.

For further information contact Bro. E. C. Carriker, P. O. Box 822, Badin, N. C. or the undersigned.

Troy A. Williams, Asso. Clerk
Route #7, Box 624
Monroe, N. C.
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1965

NO. 20

PROVERBS CHAPTER 23

For surely there is an end; and thine expectation shall not be cut off.
Hear thou, my son, and be wise, and guide thine heart in the way.

Be not among winebibbers; among riotous eaters of flesh:

For the drunkard and the glutton shall come to poverty: and drowsi-
ness shall clothe a man with rags.

Hearken unto thy father that begat thee, and despise not thy mother
when she is old.

Buy the truth, and sell it not; also wisdom, and instruction, and under-
standing.

The father of the righteous shall greatly rejoice, and he that begetteth
a wise child shall have joy of him.

Thy father and thy mother shall be glad, and she that bare thee shall
rejoice.

My son, give me thine heart, and let thine eyes observe my ways.

For a whore is a deep ditch; and a strange woman is a narrow pit.

She also lieth in wait as for a prey, and increaseth the transgressors
among men.

Who hath woe? who hath sorrow? who hath contentions? who hath bab-
bling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour
in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter
perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or
as he that lieth upon the top of a mast.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON (Republished)

(Continued from last issue)

I was disowned by all my former friends and relations in that place, and the minister, seeing me in that distressed situation, pitied me, and told me as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away, and paid my board for three weeks; at the end of which time he came again, and baptized those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace in their hearts, and he also brought a carriage for me to go with him to North Carolina, where I lived among his people three years; and a happy three years to my poor soul they were, though I was rejected by my natural relations. Yet I think I had daily communion with friends and relations, even Jesus, who was to me the chiefest among ten thousand, and altogether lovely. I really enjoyed the peace of mind which, the world can neither give nor take away; yea, this peace was like a river flowing from the hand of God. So great and inexpressible was this peace and happiness I then enjoyed that all other happiness looked extremely despicable and unworthy of my attention. The world, with all its gay and enticing

charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasures of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt. Yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter, and I rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, and be possessed of all the pomp, grandeur, and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do, but O, my friends, I long for your happiness, long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth, join their rejoicing songs of praise to God with the seraphic angels in Heaven at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and popish superstition and willfully ignorant. I thought if it were possible, in case I could see them, that I might be an instrument in God's hands

of leading them to a consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I, in a dependent situation, knew that if he had not lost his former regard for me, he would help me, notwithstanding our differences of opinion, and that he would delight to have me live with him. When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard their expense, for they had as lief maintain me as one of their own children; for they said we were one, but still, if I could not content myself to stay, that they would help me, which they did. I thanked them, and took my leave. I rode in a carriage, and the driver conducted very disagreeably. I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubt concerning myself, and began to think I was not a Christian but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for He knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. The next day my

brother came to the house where I was, and the women of the house told me he had come. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and therefore went to meet him, and held out my hand as a token of friendship; but, shocking as it is to relate, I saw in his face signs of disapprobation. He frowned, stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my brother and called a heretic. Now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was a Christian, and if so, it would become me to act like Christ, who, when He was reviled, reviled not again, and when He was persecuted, threatened not. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I, through grace, was determined to do. But Satan tempted me to give up my determination to live devoted to God, and I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of it, than I took up my Testa-

ment which my brethren had given me, and had a desire to read some directions from God what to do, and the first sentence I read was, "He that forsaketh not father and mother for my sake, is not worthy of me;" and immediately I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affections were not lost, and when he saw me in a reduced state of poverty and distress, it might possibly affect his heart. I accordingly went, but O, how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly content myself. As soon as the exercise was over my father came out. I went to him, but was so overcome that I could not speak for sometime. At length I recovered strength, but could not forbear screaming, and fell down before him. But instead of exciting pity in him, he turned from me, as from a heretic unworthy of his notice, and would say nothing to me. I then went home again, and hired my board for a short time with what money I had left which my brother had given me for the expenses of the journey. Soon after, my father whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language:

"Mrs. Hamilton, your honored father sent me to state to you the

condition on which he will receive you as his child again, and forgive you all your past disgraceful folly, which should not once be mentioned against you. In case you comply you must return to the church from which you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and Christianity, as you call it, and you shall become his beloved daughter, but if not, you must expect nothing from him not even to own you as a daughter, for he is determined to disown you in case of your obstinacy."

I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of his children, and also that my looks so favored him that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered I must of a necessity leave that place soon, for my money was all spent, and where to flee I did not know, being destitute of any Christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind. I feared I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation of which I spoke before concerning my going back to the Romish church with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved with great indignation. However, my father was unwilling to give the matter over so, without another trial to reclaim me from heresy,

as he named it. He therefore employed a Romish priest and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to whom to tell my troubles, I had none but God to whom to appeal for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject whatever. In this forlorn situation where to go or what to do I could not tell. One consideration still comforted me, I viewed God to be my friend, and would deliver me out of my trouble in His own way, so I felt willing to place my dependence in Him. One day, to my great astonishment, my landlady invited me to go with her on a visit. "Come," said she, "Mrs. Hamilton, and go with me to visit Mrs. Smith to-day. Perhaps it may have a tendency to shake off this sober melancholy that seems thus to hang about you." I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible. "I hope so," said he. "Well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship the angel, who said, "See, thou do it not, worship God." Now, if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus died and shed His

blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand. God forbid, therefore, that I should worship any other than the living and true God." Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

It so frightened me to see a man in such a rage that I rose to go out of his sight; but it dropped into my mind that there was now an opportunity when God would display His power, and that if the Lord would help me, I would now speak in vindication His cause. I accordingly stepped back, and I really believe that the Lord assisted me in discharging my duty at that time; yet notwithstanding all that was said, he accosted me with rough language which is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house. I therefore went out of my own accord, and I believe if ever I prayed to God in my life, it was then. I had strength from God to talk to them, and my tongue seemed to be let loose, and my heart was enlarged. It seemed that my mouth was filled with arguments. The scriptures flowed into my mind, text after text, as though the Bible was committed to my memory. It being in the city about two hundred collected before I was done speaking, after which I returned to my former residence. But my brother being fixed against me and the Protestant religion, raised a mob of considerable number to take me away by force, and what they would

have been suffered to do had they prevailed in their design, the Lord only knows. But happily for me, the man of the house, fearing he should meet with difficulty in the case, took me privately out to a back place, where he had a horse prepared with a man's saddle on him, the first horse I had ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship. He told him how it was, and made him promise not to tell who brought me there. The minister concealed me in an upper room, and said he would expose his life to save me in case of need; therefore he told me to fear nothing. The next Sabbath he went to meeting, and informed the people concerning me, and they contributed fifteen dollars to my relief. After these things it came into my mind that my adopted daughter who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I, at last, arrived at Springfield, where I found to my grief that my daughter was dead, and her husband moved out of the country. But still I wished to inform my readers that religion shall through God's assistance, be my principal object, for I sincerely believe there is nothing more worthy of our highest regard and attention. And I am resolved to pray for Zion

still, let what will, become of me.

Sarah Hamilton

Woodstock, Sept. 26, 1803
N. B.

Mrs. Hamilton, during the latter part of her life, resided at Woodstock, Vermont, among her Christian friends. She died November 20, 1806.

DOES THE LORD CHANGE?

Reprint From Zions Landmark

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not: Jonah 3:6-10.

The book of Jonah is peculiar in that it represents him as sent to none but Gentiles. While every prophet was a Jew and so was as Jonah, all the other prophets mention chiefly the Jewish people as those to whom they are sent. Jonah does not even once name any of the Jews as addressing them. The only reference he makes to them is in stating he was a Hebrew, and feared the God that made the sea and the dry land.

Johah was sent expressly to Gentiles, and preached what God bade him and manifested that God's word never returns void to him, but always accomplishes that which he pleases. But Jonah was unwilling to go to Ninevah, and the reason he gave for this was that he knew that God was gracious and merciful; and slow to anger. But was not that a strange

objection to have against going to preach that the Ninevites would be destroyed.

In what sense was Jeohah a sign of Jesus? For Jesus says he was a sign of himself: Matt. 12:40. The only deliverance for the ship and its crew going to Tarshish with Jonah on board was to throw him overboard. In vain did these distressed men pray to their gods, and otherwise endeavor to save themselves, though all in vain: but what must have been their astonishment to see the storm buried with Jonah, and the sea just before raging and warring with terrific violence suddenly made calm and peaceful. Such was the effect upon them that they feared the Lord of heaven and earth and sacrificed unto him and made vows.

It was Jesus identified with sinners in the sense that the Lord laid on him the iniquity of us all, and he bare our sins in his own body on the tree, and died for our sins, that calms the temptest of wrath against us, and saves us from our sins. Jesus was found in fashion as a man and caught or bound for Isaac, and Isaac is released because Jesus is sacrificed for him. The fierce anger of the Lord is turned away and peace reigns in the death and resurrection of Jesus. When Jonah went down into the deep and horrible pit of death in the type, and was swallowed by the whale, his groanings and dreadful sorrow was typical of the death and hell from which the death of Jesus alone delivered us. When repentance was granted unto Jonah and he prayed unto God who heard him,

and commanded the whale to cast him out on dry land, it typifies the way in which repentance is preached through the death and resurrection or exaltation of Jesus to sinners or to Gentiles. The heated spirit of Jonah showing that he went under divine power and contrary to his flesh to preach to the Ninevites shadows forth the cross and tribulation, the fleshly opposition, and divine power controlling in preaching the gospel to the heathen.

Did God change his mind, or was his mind changed when he granted repentance unto the Ninevites, and repented of the evil that he had said he would do unto them, and he did it not? That is did God do otherwise than he purposed in this matter? Change his mind, or his mind is changed on the occurrence of things he did not foresee, or could not control, and that he is dependent on circumstances which he does not control or foresee, and that as new matters or changed condition of things arises these things change his mind, as the mind of man is changed by things as they develop; and that when God saw the repentance of the Ninevites he changed his mind, and spared or saved them. Now to suppose that God does not declare or see the end from the beginning, or that he repents as a man repents, namely by repenting of what he has done and repenting or turning away to do something better, or to do works meet for repentance, is what Primitive Baptists do not believe. It is true that God operates in different dispensations, but it is all according to his own pur-

pose which previously existed and comprehended in his counsel, nor does he as a man have to resort to new and unexpected expedients to accomplish his will. But by his different administrations he prepares man to receive and partake of that which he provides for him beforehand.

He uses the law to convince men of sin: for by the law is the knowledge of sin, or that bitter experience by which we know what sin is, or what death is, and know the difference between good and evil by the bitterness of grief and suffering unto death.

Under this administration the Ninevites felt their guilt and were overwhelmed with distress and confusion of face, for they believed the preaching of Jonah from the king to the beggar on the dunghill. For God sent Jonah to preach repentance unto them, nor does he ever send a preacher in vain. This is the only instance in the Old Testament where God thus sends a prophet to the Gentiles, and it was that they might be humble and abased in the dust, and when this is done then God manifests a new dispensation of himself and his operations to them, or forgives them, and they live; or it brings the gospel in the type to view wherein God shows the dispensation of grace and mercy to repenting sinners. But this is in harmony with his character, for Jonah said he knew that God was gracious, and that such is his uniform and invariable way of procedure and that he never does otherwise.

It is not any change in God

then, but to man it is a new revelation of God, or bringing to view the attribute of mercy and forgiveness to sinners which never appears under the law but it is revealed or brought to view alone in the gospel, or in the resurrection of Jesus. For as sin hath reigned unto death even so hath grace reigned through righteousness unto eternal life by Jesus Christ our Lord. What is new to us is not new to God, but showing us when revealed and known by us something that was true before, but we did not know it. For instance, when the wrath of the God of heaven is revealed through the law against a sinner it tells him he shall be destroyed — he shall be overthrown. He is humbled and wears the sackcloth of self-abasement. He begs for mercy, but he expects death. He repents before God. The Lord repents or turns by showing him a new dispensation of mercy, yet not repenting as man repents. Idolatry is overthrown in the sinner. Thou turnest man to destruction and sayest, return ye children of men.

Then the sinner in meditating nothing but death and destruction, and is acknowledging the justice of God, but pleading for mercy, behold the Lord turns his captivity. Hence comes the spirit of repentance, represented by the Lord God when it grieved him at his heart that he had made man, which foreshadows the sorrow of Jesus put to grief for our sins when he was in the flesh and put to death, through which channel alone comes all our godly sorrow for sin that works repentance to-

wards God and faith toward the Lord Jesus, and all our spiritual blessings: for in Jesus are hid all the treasures of wisdom and knowledge, and of his fulness have all we received and grace for grace. So that in Jesus and through and by him repentance and the forgiveness of sins is preached to Israel, and by Israel is meant all that the Lord our God shall call, or shall send his servants to preach the gospel to, or all that repent and believe the truth: and even the men of Nineveh shall rise up in the judgement and condemn the evil generations of earth that repent not and give God glory. Even to this day do these Ninevites condemn the Jews as a nation in their rejection of Jesus.

When we expect death and the Lord grants us life we taste and realize what the Ninevites did, namely, that God is a God of mercy and grace, and that there is forgiveness with him that he may be feared.

When God said to Jonah, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow: which came up in a night and perished in a night. And should not I spare Nineveh that great city." God's mercy is surely far above man's mercy, even as the heaven is high above the earth.

—P. D. G.

SERMON AT MT. ZION

June 25, 1933

Chronicles - 2

Chapter 24 Verses 8 to 14

The word here translated chest, in the original, in the same,

as in other places translated Ark and Coffin. There are five of these mentioned in the Old Testament.

1 — Noah's Ark, denoting Salvation.

2 — Ark of bulrushes, in which Moses when a babe, was laid, denoting preparation.

3 — The Coffin, in which Joseph was laid, denoting sanctification or separation.

4 — Ark of the covenant, over which was the mercy seat, denoting acceptance.

5 — The chest, in which was placed the offerings of the people, denoting dedication.

It was no accident, that these five different arks, appeared in their order; for salvation is first, in the experience of the believer, and the things which accompany salvation, follow in their order.

Noah's Ark was ordained, for the salvation of those, whom God chose. The **Lord** shut them in this ark of salvation, they did not shut themselves in. There was but one window, which was in the top. Here we see God's mercy in sparing him; also, to see the light Noah had to look up. What a mercy, in times of stress, to be enabled to look away from all that distress us; all the turmoil around us, and look up, by faith to Jesus:

The second ark, in which Moses was laid, was at a time in History of the Israelites, when they were oppressed by the Egyptians. The Hebrews were multiplying, so that the Pharaoh, which knew not Joseph, feared they would revolt. To prevent this, he ordered all male babies to be destroyed.

Moses' mother hid her child, un-

til he could no longer be hid. Then she made this ark of bulrushes, laid her child therein, and laid it in the flags by the river's brink.

Pharaoh's daughter, coming to bathe, took the child and he was brought up in Pharaoh's house. as the son of Pharaoh's daughter; where he was educated as a prince.

Here was an opportunity for Moses to be a great man in the world, but Moses by faith, refused to be called the son of Pharaoh's daughter. Recognizing his own people, he prepared their hearts to seek Him for deliverance from the bondage of Satan and sin.

Joseph, before he died, gave a commandment that when the Lord should visit his people with this deliverance, they should carry his bones with them, so, when he died, they embalmed him and put him in a coffin, and when their deliverance came, they did as Joseph commanded, carrying his coffin through the Red Sea, and in all their wanderings in the wilderness, until they went into the land of Canaan.

Joseph was a type of Christ, and Joseph's body journeying with them, was a token of their being a people, separate unto the Lord.

When the Israelites passed through the Red Sea, Joseph's body was with them, and the Red Sea closed behind them, for them never to return to Egyptian bondage; and even though in their hearts, they might lust after the things of Egypt, they could not go back to it, even if they would. And in all their murmurings and lustings after the flesh - pots of Egypt, there was Joseph's body, a

silent testimony that they were a separate nation, and could not go with the world.

What a picture of the believer, even after experiencing many mercies at the hand of the Lord, our hearts are so desperately wicked that were it not for God's grace, we should turn back to the world: But those who are a separate people unto the Lord are dead to sin, so how can they live any longer therein; and if our hearts would turn again unto sin, we cannot live in it, for we are dead to it, by the body of Christ. The remembrance of His body, His sufferings, and death, when the believer has this in sight, sin becomes exceedingly sinful.

The next ark, was the ark of the Covenant, over which was the mercy seat, and in which was the pot of manna; the unbroken tables of commandments and Aaron's rod that budded. This ark was made of shittimwood — a desert growth.

This ark being a type of Christ, the wood signified his humanity, and being the desert growth was in accord with Isaiah.; When prophesying of Jesus, he said, he should be as a root, out of a dry ground.

The over-lay of gold signified his Deity. The unbroken law was laid in this ark, and in Jesus is the only place where the law is kept; also the manna which kept alive the Israelites, and in Jesus is the sustenance of his people. Aaron was the High Priest for the Israelites, so Jesus is the High Priest of our profession. Over the ark was the mercy seat. This ark and mercy seat were in the holiest place, where only the High Priest was allowed to enter, to make

atonement for the people.

The High Priest's garment had bells upon it, and as long as the people heard the bells, they knew the High Priest lived.

We, in this age of grace, know our High Priest still lives, we hear the joyful sound — the proof of it — in the ministry of the gospel. The people also knew, when the High Priest presented himself alive, that His offering had been accepted. All this is symbolical of our great High Priest who still lives to make intercession for us.

The 5th ark was the chest of the text. This chest was placed at the gate of the house of the Lord, for the reception of the offerings which the people gave **willingly**, which commandment the Lord laid upon them, by the hand of Moses, in the wilderness, and consisted of such things as the people had to give — not simply money. Turning to the New Testament, we find this was still kept up in the time of Christ, for Jesus watched various ones casting into the Treasury: among them was a poor widow, who cast in two mites, which make a farthing. We hear people speak of giving the widow's mite, when they perhaps give five or ten cents for some purpose — but this is not the widow's mite at all. The Scripture says, she cast in all she had, even all her living. In so doing she was casting herself wholly in dependence upon her Lord. So the Lord's people, when moved by the Love of God, the remembrance of His mercies to them, surrender their all to Him. All they have is willingly in His service, their joy

is to minister to the brethren of their substance, they love to lay aside earthly cares and assemble themselves together, to hear Christ preached; sometimes having to make sacrifices to get there — but the love which they have for their Lord, makes them to do all these things out of a willing heart. In Acts we read of the Church having all things in common, not counting anything their own, but Ananias and Sapphira kept back something about it; they were stricken with death. So a death-like spirit comes upon them who hold back ought, that they have; they lose the joy there is in spending and being spent in God's service.

Paul exhorts believers (notice believers, not those dead in sin) that they present their bodies a living sacrifice, which is their reasonable service, but as the hymn says, If we might make some reserve, and duty did not call; Our love to our God should be such that Thus, from these five arks, we see that these blessings are for believers: that their salvation is of God, and comes first, before any of these other things can follow. The ark of dedication was the last, and so it is with believers, their service to the Lord is the result of: first, their salvation, second, the preparation of the heart, to receive these things, third, the consequent separation from the world, and fourth, their acceptance in the Beloved, and not their salvation for any works of their own.

First. Salvation; Second. Preparation; Third. Sanctification; Fourth. Acceptance; Fifth. Dedication.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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VIEWS ON GENESIS 1:5

Mr. Adams, please give your views on Gen. 1:5, which reads as follows: "God called the light day and the darkness He called night. And the evening and the morning were the first day."

Why did God not say, "The morning and the evening were the first day, instead of The evening and the morning were the first day?"

Your friend,
Terrance Jones
R. F. D. No. 4
Raleigh, N. C.

In reply to the above inquiry, I submit the following: The term Evening as used here, attains to the late or dark part of the day, and the morning attains to the light part of the day. According to the scripture darkness came before light. This is verified in Genesis, 1st. chapter, verses one and two. "In the beginning God

created the heaven and the earth and the earth was without form, and void: and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." By this scripture the Reader can see that darkness was upon the face of the earth before the light was, so naturally speaking the evening and the morning were the first day, because the light followed the darkness, therefore the darkness came first. When the Spirit of God moved upon the face of the water, He made a separation between the darkness and the light. "And God said, Let there be light and there was light. And God saw the light, that it was good. And God called the light day and the darkness He called night, and the evening and the morning were the first day." Gen. 1:3-5.

It will be observed that evening (the dark part of the day as here used) and the morning (the light part of the day) when taken together embrace a period of twenty-four hours and are called a day; hence He said, "The evening and the morning were the first day." God had an all-wise purpose in setting darkness before light. That which is true in nature is also true in grace for this is a type of our experience in grace. When God quickens dead sinners and makes them alive to their condition, He shows them what they are before a righteous God. The darkness of their benighted souls is before their eyes, for He arrests and condemns them through the administration of His law, and they are enshrouded with darkness and their burdens grow

heavy because they find themselves unable to keep that law. There is a continual cry in their souls, "God be merciful to me a sinner." This is indeed a period of darkness in which they continue until Jesus comes — The Day Star arises, (Christ) in their hearts with healing in His wings, and gives them a precious hope in Him. David said, "For His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." *Psa. 30:5.*

In our experience, evening (darkness) comes to us first when there is sadness, suffering, and we feel that we are lost and ruined before Him. We seek Him in sorrow and mourning, begging for mercy, until finally He comes as suddenly as the Day Star rises, and in a still small voice, He says, "Go, and sin no more." *John 8:11.* When this takes place with His people, morning has arrived, and they learn "The evening and the morning were the first day" in their experience. So darkness first and then light portray the experience of those who are in Christ Jesus.

In the winter months the nights are long and the days are short. The weather is cold, the ground is often frozen and is sometimes covered with ice and snow. Words are inadequate to describe how cold and lifeless one feels to be when Jesus hides His smiling face. You grope in darkness, you feel lonely, desolate and forsaken. You wonder if you will ever have another refreshing season. Sometimes you feel to inquire as did

one of old: "Is this the Christ, or shall I look for another?" But the Lord, ere long, brings comfort to those who dwell "In thick darkness." We often find comfort from the many witnesses in the scriptures who have recorded them for our comfort, and certainly not for our comfort alone, but for many, many others before and we hope, after us. The Lord so determined this in the beginning preparatory to the needs of His people for many years to come, and it has served the purpose that He predetermined it would serve and it will continue to serve this purpose until the end, for He has promised us that Christ will find faith here when He returns to the earth to claim His Own.

Comfort is not alone found when you are lifted up, but you are often comforted when you find a witness whose testimony bears witness to your own experience when you are cast into the deep. David was a man of God, yet his wretched, desolate and forlorn condition is often expressed in the scriptures, (particularly in the Psalms) and this is for the comfort of those who so often feel to be a cast-away. He said, "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search." "Will the Lord cast off forever? And will he be favorable no more? Is His mercy clean gone forever? Doth His promise fail forevermore?" Hath God forgotten to be gracious? Has He in anger shut up His tender mercies?" Surely He felt to be a cast-away, lonely and dejected.

The experience of John, when

he was shut up in prison has been a comfort to many. John baptized the Savior. But the days of adversity (darkness) came upon him, and he became doubtful. He sent two disciples to make inquiry, to know if this were He that should come, or do we look for another? Have you ever been made to doubt as to whether or not you have ever known Jesus Christ in the pardon and forgiveness of your sins: Have you, like John, been made to inquire? Is this the Christ or shall I look for another? But when it pleases the Lord to again visit you with His presence and renew His promise, "Lo, I am with you always, even unto the end of the world," (Matt. 28:20) this repeated evidence will revive your drooping spirit and bring joy and comfort to your benighted soul. Jesus said, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4,5.

Have you, my Readers, ever felt fearful that you are deceived in what you claim as evidence of a hope in Jesus? And have you ever expressed to others some of the evidences you have received in your experience on which you base your hope, and regretted having done so for fear you had deceived them and were deceived yourself? These experiences are some of the evenings and darkness that a child of God suffers and they are usually followed with a season of rejoic-

ing, a lifting up caused by renewed evidence of the love and presence of the Dear Savior. This we term is morning in the spiritual life of a child of God, or day — the darkness is evening or night and the spiritual light He called day.

The purpose of the gospel is to bring light. It feeds the sheep and lambs. When the testimony of the Patriarchs, Prophets and Apostles is proclaimed by His true servants, and their experiences bear testimony to your experience, you are lifted up and again made to rejoice in the Savior's love, this is a reappearance of the morning or day. And this is what Paul meant when he said, "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16. Again I repeat the words of Jesus, "And the poor have the gospel preached to them." The purpose of the gospel is not to make sheep nor convert goats into sheep, but the purpose of the gospel is to feed the sheep and lambs. This was the command of Jesus to Peter as well as to all of His apostles, to feed His sheep and lambs. The gospel to the hungry soul is comparable to our natural hunger for natural food. When we eat the food for which our bodies hunger and are filled, we soon begin to hunger and thirst again because of the need of our bodies to replenish the food supply. In like manner the gospel supplies us with spiritual food and drink, but as in nature, we are satisfied for a while, but soon we begin to feel a return of that spiritual hunger and thirst for the gospel or spiritual food.

It is for this reason that God has so richly prepared heavenly feasts, that His children may continually be fed the food of the Son of Man and drink his blood, which exemplifies life eternal. Jesus said: "Whoso eateth and drinketh my blood, hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed." St. Jno. 54:55. God's humble poor are soldiers of the cross. They are continually in war with the flesh, and they continually need added strength to support them and to enable them to meet the trials of warfare. The flesh is against the spirit and the spirit against the flesh. Paul said: I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members (body). O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

The Prophet Isaiah said: Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isa. 40:1,2. The subjects of God's mercy have not only received pardon and peace for their sins and transgressions but they are delivered from the guilt and

power of sin. This is the double for all her (the church, the bride, the lamb's wife) sins. Jesus took upon Himself the iniquity of us all and by His stripes we are healed. His people are made clean through the Word — Christ.

There are a few times that each child of God feels that Jesus took upon Himself his or her sins and iniquities and bore them in His own body in His crucifixion and resurrection, but these seasons are of short duration and far apart, which means these children of God are again enshrowded in darkness. For this reason it was necessary to "Go and shew John again those things, that ye do hear and see." It is for this reason that the gospel is preached to the poor, that they may receive renewed evidence that Jesus is alive and not only alive, but alive in you.

The recipients of the gospel are those who are saved in the mind and purpose of God before the world began. But they are called at the appointed time of God. Paul Said, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ who hath abolished death, and brought life and immortality to

light through the gospel." II Tim. 1:8-10.

Kindly observe that the Apostle Paul did not say he brought life, but he "brought life and immortality to light, through the gospel." So often you may feel that you do not possess any spiritual life, but when the gospel is preached and your heart is opened to hear the word, your soul will leap for joy, your song will be to the honor, praise and glory of God because life and immortality were brought to light through the gospel.

It was evening and morning the first day in this natural world; it is evening and morning in the souls of those who are born into the Spiritual Kingdom.

T. F. ADAMS

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IN MEMORY OF MY GRANDFATHER

My Grandfather, George C. Hopkins passed from this life March 2, 1961, at the age of 86 years. Elder Martin conducted his funeral. He was laid to rest in Person Memorial Cemetery.

At the age of seventeen years, he was brought into the love of the Primitive Baptist Faith, being brought out of a large family of a different faith. He always wanted evidence of what he believed—both of a natural and Spiritual nature.

In my opinion few have ever lived more in full faith and confidence that God is Master of all and that everything would work out for the best and in accord with His will. It was inspiring to me to observe his unusual trust and devotion to God, believing that He would provide for His own and bless them with natural as well as spiritual needs. Droughts never seemed to worry or disturb him. He cultivated his crop in the dry weather as well as in wet or normal weather, and he was always blessed to provide a livelihood for his family.

Grandfather expressed a desire that the Lord be pleased to take him before he became helpless and dependent on his loved ones to care for. He never seemed to fear death, and I believe before the last, he actually felt it would be a relief to go.

He had an operation to remove cataracts from his eyes two years before he passed away. This enabled him to see and to read his Bible as long as he lived. He never missed a meal, although he was having light heart attacks for three days before his death. He arose early on the morning of March second, 1961, but he soon retired to his bed again and that was the last. It was strengthening and comforting to know God blessed him to go, just as he had always said he desired to do.

I do not know whether or not it will mean anything to anyone else, but to me it seems to be some evidence that he is alive and will live forever more, and that there is an angel watching over God's children here in this world, and while they are resting in Paradise awaiting the second coming of Christ Jesus. I have since found the scripture I searched for so long: These are the words of Jesus when he was a prisoner on a ship and was being carried to be tried before Caesar. There was a great storm on the waters and it seemed that they all would be destroyed when God sent His angel to Paul and revealed to him that none of the occupants of the ship would be lost: "For there stood by me this night the angel of God, Whose I am, and whom I serve, saying, Fear not Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Acts 27:23-24. How wonderful to be enabled to worship, serve and trust this great and Holy God!

Humbly submitted,
Mable Hager
R.F.D. #1
Four Oaks, N. C.

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NO. 21

PROVERBS CHAPTER 24

Be not thou envious against evil men, neither desire to be with them.
For their heart studieth destruction, and their lips talk of mischief.
Through wisdom is an house builded; and by understanding it is established:

And by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength.

For by wise counsel thou shalt make thy war, and in multitude of counsellors there is safety.

Wisdom is too high for a fool: he openeth not his mouth in the gate.

He that deviseth to do evil shall be called a mischievous person.

The thought of foolishness is sin: and the scorner is an abomination to men.

If thou faint in the day of adversity, thy strength is small.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste.

So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

Lay not wait, O wicked man, against the dwelling of the righteous, spoil not his resting place.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EDITOR'S NOTE: The memorial of Brother F. D. Long, printed below, was adopted by the Lower Country Line Association in its 1965 session. Feeling that this sketch well portrays the life of our dear brother, and in an endeavor to express our sorrow to his companion, Sister Long, his family, his church and his association, we requested and obtained permission to publish same.

IN MEMORY OF BROTHER FLEMMIE DOLIAN LONG

Brother Flemmie Dolian Long, our beloved Honorary Moderator, passed away on April 20, 1965, at the Person County Memorial Hospital at the age of eighty-three years, from an apparent heart attack.

He was twice married, first to Ida Tillman Long, who died in 1942, and later to Nettie Hicks Long, who survives; also surviving him is one brother, J. Melvin Long, Roxboro, N.C.

His funeral was held at his home by his pastor, Elder L. P. Martin and Elder James G. Gardner. Both were blessed to set forth the doctrine in which he firmly believed, to-wit: that of praising GOD for everything, and especially for the beautiful life that he had been blessed to lead among those who were acquainted with him. He was buried in the family cemetery near the home.

I can only hint at the many accomplishments that God blessed in the life of this dear brother. He served four consecutive terms in the North Carolina Senate in the late 1940's and early 1950's, was a member of the Person County Board of Commissioners for several years, had served on the County Welfare Board and the Board of Directors of the County Library. He was a member of the Board of Directors of The Peoples Bank at the time of his death. Brother Long was a successful farmer and merchant in his community and always was mindful of those in need.

He joined the Roxboro Primitive Baptist Church in 1906, and served faithfully as deacon and church clerk for many years. In 1929, The Lower Country Line Association elected him as moderator which he so ably served in this capacity until 1958, when he was elected to Honorary moderator. Having served with him as association clerk, I can say that he was blessed with divine guidance and a forgiving spirit toward his brethren. His daily walk so beautifully portrayed the command of JESUS, Matt. 5-16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

We bow in humble submission to the Will of our Heavenly Father in his being taken from the cares of this world and extend to Sister Long, our deepest sympathy for she was blessed so wonderfully to wait on him in his latter days, so tenderly and with such patience, as only our LORD doth give. We feel that he is resting in his Father's house, in the mansion prepared for him from the foundation of the world, of which he so often spoke.

Humbly submitted,
Reubin Bowes,
Association Clerk

ELDER LEFFERTS

FRYING PAN — II KINGS-11

February 11, 1934

I don't know if some of you are getting tired of my speaking so much from the Kings, but I have found many beautiful things there lately. I used to think the books of the Kings were mainly historical, which they are, and they were not so attractive to me as some other parts of the Bible: But lately I have been reading them and I didn't know before that there were so many beautiful things in them.

This chapter which I have taken for my subject this morning tells of a wicked queen and is a bloody record. We may wonder sometimes why so many horrible things are left on record. We must remember the Holy Spirit is the Author of the Scriptures, and it has pleased Him to have these things left on record, to present some wonderful things in God's plan and purpose. Man is at enmity with God, but in fighting against Him he unwittingly is carrying out God's purpose, for the wrath of man shall praise Him, and the remainder of wrath He will restrain.

Satan is the Arch-enemy of God and he stands by the unregenerate stirring them up to their wickedness. Satan is the author of sin. He sinned against God back there before the creation of man. Satan was once in heaven but he was cast out. In Revelations it says "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

He is full of wrath and enmity against God and though he knows his doom is sealed he is constantly doing all he can to oppose God's purpose, working all the mischief he can. You cannot tell Satan there is no God, because he knows better. James says the devils believe and tremble. When Jesus was on earth and cast out devils, they knew who he was, they said, "What have we to do with thee, Jesus, Thou Son Of God? Art Thou come hither to torment us before the time?" They recognized him and knew they could not escape their judgement. Satan does not say there is no God, but the Scripture says the fool that said in his heart "There is no God." But Satan knows there is a God, and he knows also he can not go any further than God sees fit, for when God spoke to Satan about Job, Satan said, "Hast thou not put an hedge about him?" and he couldn't touch Job, until God gave him leave.

Yet in spite of this, Satan still works with all his power to try to thwart God's purposes. Satan was right, there in the garden of Eden. The devil knows the scriptures, and he can quote them too, for he comes as an angel of light very often. He deceived Eve, in the garden of Eden, but his design was frustrated, for through the fall of our first parents, was brought to light God's plan of Salvation. When God made it manifest, that the children of Israel were to be God's chosen people, Satan's wrath was centered there.

The Egyptians in whose land they dwelt, thought the children of Israel would grow so numerous

that they would revolt. To prevent this, grievous burdens were put on them, and an order went forth, that all male babies were to be killed; but God hid one child for a time — Moses — and then he was brought up in Pharaoh's house to be the deliverer of the Israelites. As soon as it was made known that Christ should come out of the tribe of Judah, Satan's wrath was concentrated on the tribe of Judah.

Here in this Chapter, it tell of Athaliah, the mother of Ahayah, King of Judah, who was a wicked woman. Satan was at her side and was the inspirer of her wicked deeds: but again he was frustrated. When Athaliah said that Ahayah was dead, she arose and destroyed all the seed royal — at least she thought she had, but here was another baby that God hid. Ahayah's sister stole him away and hid him and his nurse so that he was hid in the house of the Lord for six years. I think I see here a beautiful type of Jesus Christ. In Revelation 12, it tells of a woman clothed with the sun, and the moon under her feet, and upon her head, a crown of twelve stars. She was with child, and the devil stood before the woman, ready to devour her child, as soon as it was born; and she brought forth a male child, who was to rule all nations with a rod of iron: but her child was caught up into God, and to His throne. And there it is now hidden away until the time that He shall come to reign on the earth: and because the Devil could not destroy the Child, then he was angry and persecuted the woman

and went to make war with the remnant of her seed.

Athaliah caused a terrible massacre, and thought she had destroyed all the seed royal, and then put herself on the throne. Satan knew if he could succeed in destroying the Babe, born in the manger, at Bethlehem, he would thwart God's plan of salvation of man: But here again he was frustrated. There were wise men who knew of the birth of Christ, and they went to Herod's place to inquire for Him, who was born, King of the Jews. Not finding Him there, Herod instructed the wise men to let him know, that he also might go and worship the child: but here was that old schemer, Satan; standing right by Herod, stirring him up to, if possible, destroy this child. Herod did not want to worship Him, he was jealous of Him, fearing He would take the throne from him, and thought to destroy Him.

Instead of returning to Herod, God had warned them not to in a dream, they departed home another way. Herod was so enraged when the wise men did not return that he ordered all the children of two years old and under, in Bethlehem and vicinity to be killed. He thought, he would in that way kill this Child. But God hid Him, and He escaped that terrible murder of innocent children.

This Child in our subject, was also miraculously preserved and hidden away six years. Six is the number of man. I don't know if you believe it or not, but there is such a thing as spiritual arithmetic, Seven is the scriptural number of perfection. Six is seven minus one, and always falls short of seven; so

man falls short of perfection, and everything he does is stamped with failure. Let us look into the Scriptures for the verdict, "We have all sinned and come short of the glory of God." Let us go back to the first chapter of Genesis for the key to man's number. There we find that man was created on the sixth day. The seventh day God rested from His work.

Nothing God does is a failure. Man cannot make a machine of any kind, but that it breaks down, sometime or other. But it is not so with any of God's work. It seems to me the six years this child, Joash or Jehoash was hidden, is representative of man's works, and man's efforts.

While he was hidden away this wicked woman Athaliah, occupied the throne, holding sway until the seventh year when Joash was brought forth and the wicked queen slain.

While King Jesus is hidden man thinks he can do wonders. He thinks he has made great advances in civilization, science makes wonderful discoveries, but all is stamped with failure. Men have been making efforts to bring about peace, but all the time they are thinking of war. There will never be peace, while men are talking peace and thinking war.

Look at the beautiful buildings erected at Geneva at great costs, which were to be soon dedicated and here is the poor League of Nations, toppling with some of the largest nations pulling out. The world today is looking for some super-man to solve its problems, and he will come, but he will be

the very embodiment of Satan, the great anti-Christ.

Daniel tells us some things about this man. He says he shall not regard the God of his fathers, but shall honor the god of forces, not the true God. We already see indications of this. Look at the great electrical project in the Tennessee Valley. People are looking and expecting great things of it, telling all the wonderful, far-reaching benefits of it. Here is a worshipping of forces. This man is the beast in Revelation whom all the world shall wonder after. Some people think the Pope of Rome is this beast, but he is not, for it says **all** the world. All the world is not wondering after the Pope; only a small portion of the World goes after him.

The Bible does not use extravagant languages; when it says all the world, it means all: and all the world shall wonder after this beast, except— yes, except those whose names are written in the Lamb's Book of Life; and these will suffer terrible persecution. They are the Jews. The Word will have taken his church away before them, and terrible will that persecution be. They shall not be able to even buy and sell unless they worship this beast. It looks as though they would hardly be able to live. But failure will be his end.

The Bible says his number is 666, as though emphasizing the fact that man is an absolute failure. He will be destroyed when the true King comes, as Athaliah was when Joash was brought out. Man will finally come to the end of his six years of trying and doing. ing and doing.

The Jews had every seven years a Sabbatical year. That year they did no planting and growing of crops. God in His providence, gave them the year before sufficient to feed them for the Sabbatical year. This seems an impossibility, but God delights in impossibilities. He delights to do the impossible. It was the seventh year, when Joash was brought out, the true king of Judah, and it will be the world's Sabbatical year when the Lord comes into His Kingdom.

Satan will then be placed, where he can do no more mischief on the earth, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

As it says here, that, "all the people of the land went into the house of Baal, and brake it down; his altars and his images, brake they in pieces thoroughly, and slew Mattan, the priest of Baal, before the alters." So in that shall man cast their idols to the moles, and to the bats, and shall not worship them any more.

This is not the influence of Christianity, as we know it now, for Christianity only affects a small portion of the world; but the whole earth shall be full of the knowledge of the Lord. Neither does this mean that everybody shall be a child of God. But so world-wide will be the influence of this kingdom, that all nations shalt be awed into submission to it. They shall not revolt against it.

Satan the Arch-enemy shall then have been laid hold of by the angel and locked up in the bottomless pit; that he should deceive the nations no more, till the thousand

years shall be fulfilled. Then and not until then, shall peace be established in the earth. Then shall they beat their swords into plowshares; neither shall nations learn war any more during that reign.

The child whom Satan stood ready to devour, and that was caught up unto God, is to rule all nations with a rod of iron. It says here that all the people, of the land rejoiced, when Jehoash sat upon the throne and the city was in quiet. So in the thousand years none shall be allowed to rise up against this Kingdom.

To the elect, it will be a reign of love, but to the others a ruling with a rod of iron. There is one more thought before I close.

All the while Athaliah was reigning and Jehoash was hidden away, there was a few, who, secretly sought unto him. Jesus was always the King of the Jews, as Jehoash was the true king of Judah; though for a time hidden from them. And all this time, while most of the world have been under the rule of Satan, there has been a people who secretly sought unto King Jesus, and who shall escape the pouring out of God's wrath.

Athaliah was not the rightful ruler in the land, neither is Satan. He is a usurper, and imposter, and shall meet his just doom. He cannot stand when the rightful King comes. He cannot stand him now. Satan has no place in a prayer-meeting, he is out of place there, uncomfortable there, just as much as a believer is out of place in some place of worldly amusement. A believer cannot be comfortable in a place of worldly amusement,

he feels out of place there; and an unbeliever is just as uncomfortable among a company of the saints.

So we, though only a few, are blessed to seek unto the Lord, and we shall not be here to the destruction of anti-Christ as we are now. The Church prays for her Lord. Her prayer is Come Lord Jesus; come quickly, and He will come for her and take her out of the way to Himself, before His wrath shall be poured out on the earth.

A DREAM

Dear Brother:

As you are so plain before me this morning, I will try to tell you some of my feelings. First, I will say I enjoyed your last letter.

Now, Dear Brother, let me tell you a dream that I had last night. I was in a strange land and I started to go home and a little boy came to me. He seemed to be an orphan boy. He just wanted to stay with me, and as we started to leave the big group of people who accompanied him, there came a little girl and she wanted to go with us to live, so we all went together and when we got home there was another little boy that had been staying with me all of this time. I was made to wonder why this poor little fellow wanted to stay with one as poor as I. Dear Brother, it came to me this morning that you are that boy, and Mattie is the little girl. Walter is the one that has been with me all of the time. I hope the Good Lord has shown me His goodness

and mercy, which is bestowed on poor sinners such as I feel to be, for He said that He works all things after the counsel of His own will, and all of anything does not mean just a part of it.

I so often find myself just wondering if I have ever had any understanding of spiritual things given to me. I look in Lloyd's Hymn Book at number fifteen hymn sometimes, and it says, "Thy paths I cannot trace." Dear Ones, if I had it in my power, I would live rejoicing every day, and sometimes I am made to rejoice in the thought that the good Lord has blessed us with so many natural blessings, such as food and all the things necessary to this life. He has given us health, so much more than we deserve, and if I could, I would continually be thankful for that. But when it pleases the Good Lord to give us His Spirit to rejoice in Him then it all redounds to Him in that perfect praise and thankfulness. We read where He said, "The natural man receiveth not the things of the Spirit neither can he know them." If we in our nature cannot receive the things of the Spirit, then we in our nature do not thank our dear Heavenly Father. Christ in you, the hope of glory, is what praises God and that is what Paul meant when he said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14. Paul said, "For I know that in me (that is in my flesh) dwelleth no good thing." Rom. 7:18, Paul also said, "The good I would I do not, but

the evil which I would not, that I do. Rom. 7:19. Now let us turn to what the old Prophet Ezekiel said: 'A new heart also will I give you, and a new Spirit will I put within you? And I will take away the stony heart out of their flesh, and I will give you an heart of flesh.' Eze. 36:26. We see that if we ever honor the Lord, surely He is the only cause of it, for it is of Him only.

Romans 8:21-23 reads, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Now dear ones, let us read the scriptures and see if we can deny the resurrection: Paul said: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins." I Cor. 15:12-21. Again Paul said: "For our conversation is in heav-

en; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Phil. 3:20,21. And Ezekiel 37:12 in his prophecy says, "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves. And shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord." While preaching to the multitude, Peter verified the resurrection of Christ: "He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." Acts 2:31.

David said, "If I make my bed in hell, the Lord is there." By searching I find the word "hell" is recorded many times in the scriptures. Many talk of hell today, but I must say I do believe it is necessary for every child of God to learn something about Jonah's hell in his or her experience. When we see ourselves inwardly to the point of desperation, we are then made to cry as Peter did: "Lord save! or I perish!" for salvation is of the Lord. It is through tribulation that we learn salvation is of the Lord.

Dear Ones, I believe with all of my heart and mind that there was

a covenant in which the Father and Son entered into before the world began. For everyone that was in that covenant, Paul said, Grace was given them in Christ before the world began. These little ones are those to whom the scriptures are written and to no one else. In the Book of Revelation notice in the beginning that Christ would show unto His servants, things that must shortly come to pass. John saw the New Jerusalem coming down from God out of heaven which is the church that Christ established here in this world. Notice when He said that things must shortly come to pass, that He was inferring they would take place here. We occasionally hear a person speak of some one going to hell by reason of something he or she has done or failed to do, and that is what all of us are guilty of doing when we are in the dark, and have no spiritual light, knowledge nor understanding, for it is according to nature to believe that salvation is by works. One in nature has no knowledge of salvation by grace. They do not know the meaning of the scripture: "By grace are ye saved, through faith; and that not of yourselves: it is a gift of God: Not of works, lest any man should boast." Eph.2:8,9. Knowledge of this scripture is given to those who have seen themselves lost and ruined sinners before God; and then have felt the delivering hand of God and His saving grace. But none can of himself know, see, nor feel himself to be a sinner condemned before a just and righteous God. It is a great blessing

from God Himself to know you are a sinner; and to see or feel His saving grace is a blessing from on high.

We read in Ezekiel: "Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; for I will deliver my flock from their mouth, that they may not be meat for them." These shepherds were not taught of God, and their teaching was of the flesh, the flesh can not feed spiritual food for it has no knowledge of anything that is spiritual. It only knows the works of the flesh. When the spirit of God enters into the heart, one or many, who have been taught by these false shepherds, the Lord requires those He teaches at the hand of the false shepherds, because He causes them to cease from feeding His flock. He teaches His flock and feeds them spiritual food and they have no fellowship, nor love for the works of the flesh, and He says, "I will deliver my flock from their mouth, that they may not be meat for them," and this He does.

The eternal church was given to Christ in the covenant of redemption before the world began, and if I were left out of that covenant, then I am still out. Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame

before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved."

If I am in that number, I cannot violate God's Holy Law because Christ kept this law perfectly for His little children which is my hope. Evil is found in our nature, in this old Adamic man that is to go back to the dust from whence he came. Paul said, "It is sown in corruption; it is raised in corruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is natural body, and there is spiritual body. And so it is written, the first man Adam was made a living soul; the last man Adam was made a quickening Spirit. I Cor. 15:42-45. Again Paul said: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Rom. 8:29. Adam, "The first man is of the earth earthy: the second man is the Lord from heaven."

You and Mattie read this and tell Walter to read it and then you all write me how you feel about it. I will stop now and hope to hear from you.

Love and best wishes to all,
T. P. Wilson

Brother Walter Wilson of West Covina, Cal. handed me the above letter which was written by his late Father, T. P. Wilson, deceased

of Louisiana, to his brother, August 11, 1960. Feeling that the letter is good reading to those who love the truth and are sound in doctrine, we print same for the benefit of our readers.

J. M. M.

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Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

IN LOVING MEMORY OF MY DAUGHTER, CORRIE ROYSTER

You have left us dearest Corrie
In this world of sin and sorrow,
But we feel you are sweetly resting
And rejoicing in God's great blessings.

Even though we are heart broken,
Our love for you is only a token
Of the love of Jesus which excels
In that Heavenly Home where Jesus dwells.

There we hope to meet you Corrie,
Where we never more will part
And with our voices sing His praises
"From the place where Thou art."

My dear Corrie, sweetly rest,
In that land where all is bliss,
Till we meet on that happy shore,
Where we will part, no, never more.

Here we long to see you Corrie,
And know you as we have always,
But in our hearts we would not recall you
From that land of endless day.

Written by her loving mother,
Mrs. C. C. Clayton,
Box 511
Durham, N. C. 27702

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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VIEWS ON JAMES 1:27

Dear Elder Adams,

I would very much appreciate you giving your views on James, 1st Chapter and 27th verse through the pages of Zion's Landmark.

(Signed) A Friend.

The portion of scripture referred to by our friend is recorded in the Epistle of James 1:27, and reads as follows: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This scripture is a summary of the eight preceding verses, which set forth the difference between man who walks after the flesh and those who's walk and conversation is after the Spirit. Those who speak after the flesh, make manifest that their religion is vain. They believe that eternal life depends upon the works of their righteousness, yet they fail to portray any righteousness in their dai-

ly walk and conversation. They do not know that righteousness is by faith in God, neither has it been revealed to them what faith is; but they accept morals as righteousness and have no sin before their eyes. Those who walk in the Spirit do not depend upon their works of righteousness for life and salvation, but the righteousness of Jesus Christ of whom Paul said, "But of Him are ye in Christ Jesus, who of God, is made unto us wisdom, righteousness, and sanctification and redemption." 1st Cor. 1:30. Again the Apostle said, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2nd Cor. 5:21.

In verse 9, of this same chapter James said, "Wherefore, my Beloved Brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." Those who are swift to hear, have an ear to hear. They know the joyful sound. They can separate law from gospel, that is, they know the difference between a doctrine that gives God all the praise and acknowledges His omnipotence and purpose in all things and a doctrine that believes or sets forth the necessity and ability of man to perform a duty or service in God's kingdom. Any service mankind can render is as the scripture says: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." Those who are enabled to "be slow to speak" have a fearful heart. They

seek the approval of God for an open door and an utterance of speech. The Apostles spoke as the Spirit gave them utterance. (See Acts 2:4)Those who are blessed to be slow to wrath as the result of the indwelling Spirit of God are very unlike those who have no understanding, for the evil spirit that swells in the flesh of all of His people, is restrained and subdued in them by reason of the fear and love of God who dwells within their hearts.

When the unbelieving Jews heard the words of Jesus, they were filled with wrath. "All they in the synagogues, when they heard these things, were filled with wrath." Luke 4:28. There is not any room in the stony heart for the words of Jesus, nor the gospel which was preached by His Apostles. It is said, "And the common people heard Him gladly. Mark 12: 37. Mary sat at the feet of Jesus and heard His words. See Luke 10:39.

The scribes and Pharisees sought the uppermost rooms at feasts and the chief seats in the synagogues. God's humble poor are satisfied at the feet of Jesus. The highest seat in the church in the sight of God, is at the feet of the brethren. There is a great contrast between those who possess true religion and those whose religion is vain. Those who are in Christ Jesus have the experience of David. "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer." Psa. 19:14.

In the 20th verse, James said,

"For the wrath of man worketh not the righteousness of God." A tree is known by the fruit it bears. A corrupt tree brings forth corrupt fruit. A good tree brings forth good fruit. Jesus said, "The tree is known by his fruit." Matt. 12:33. Those who crucified the Lord of Glory, put the Apostles in prison and stoned Stephen to death, did these crimes because of hate and malice in their hearts. Their works were not works of righteousness but of evil doings.

In the 22nd verse of this same chapter of James, he says, "But be ye doers of the word and not hearers only." There is an external and an internal hearer of the word of God. In the former they are likened to the parable of the sower that went forth to sow. Some seed fell by the wayside, some fell among thorns and some fell upon thorny ground. None of which brought forth any fruit. In the latter the seed bed was prepared before the seed was sown. When the seed fell into good ground, they brought forth fruit. It is said, some an hundredfold, some sixty fold, some thirty fold. See Matt. 13:3,8.

The Lord makes the preparation in those who bring forth fruit. This he does by taking away the stony heart and putting within them a new heart and a new spirit. See Eze. 36:26. Those in whom the Lord has put a new heart and a new spirit are not only hearers of the word, but also doers of the work. Not that any person can, within himself, do any work that is pleasing to God. Paul said to the Philippian brethren, "Wherefore my Beloved as ye have always

obeyed; not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12,13.

Those in whom God works both to will and to do of His good pleasure, are those who look into the perfect law of liberty. They are those who are permitted to "labour therefore, to enter into that rest" "That remaineth" "to the people of God." The perfect law of liberty is not the law of Moses, but the law of the Spirit of life in Christ Jesus which Paul said made him free from the law of sin and death. See Rom. 8:2. Paul was not only a hearer of the word but a doer of the work. He said, "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." I Cor. 15:10. Grace makes the difference between believers and unbelievers, and those who are enabled to labour to enter into that rest that remaineth to the people of God and those who do not. The believing in Christ Jesus is the work of God. Jesus said, "It is the work of God that ye believe on Him whom He hath sent." A believer on Christ is both a hearer of the word and a doer of the work. This is the creature that James had under consideration when he said, "This man shall be blessed in his deed." See Verse 25 of this 1st chapter of James.

Grace is a gift of God, and it

is only through God that a man is blessed in his deed. The poet said,
 "Grace all the work shall crown
 Through everlasting days,
 It lays in heaven the topmost
 stone,
 And well deserves the praise."

Grace makes the difference between those who believe they are blessed in their deeds and those who believe they are blessed for their deeds. If a man is blessed for his deed he is getting pay for his deeds. If he is blessed in his deed, then the blessing of God is the prime factor that enables this one to perform the deed. When favored to hear a comforting discourse by a servant of God, a common expression is: "That man was blessed to preach and I was blessed to hear." This is true, for without the blessing of God, the servant certainly could not have preached, neither could any hear, for God prepares the heart of both the speaker and heard. Solomon said, "The preparation of the heart in man and the answer of the tongue, is from the Lord." Prov. 16:1. David said, "Blessed is the people that know the joyful sound: they shall walk O Lord, in the light of Thy countenance." Psa. 89:15. So the blessing is accompanied with the hearing and the doing and not for the hearing and the doing.

In Verse 26, James said, "If any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." This means a man that is wise in his own conceit, of whom Solomon said, "Seest thou a man wise in his own conceit? There is more

hope of a fool than of him." Prov. 26:12. He is boastful, proud, high minded — a person who knows but little or nothing of the depravity of his own nature; but can see the faults in others. He speaks evil of those who are in Christ Jesus without any foundation. He is a lover of self rather than of God and His people. They teach for doctrine the commandments of men. Paul said, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple." Rom. 16:18. These characters described by Paul, are not in possession of pure and undefiled religion. They do not bring gospel tidings of good things. Hence their visits among the fatherless and widows who are afflicted with sin and sorrow would be of little or no comfort to those who feel to be the vilest of the vile. Job was afflicted with sore boils. Those who visited him for the purpose of speaking words of comfort, proved to be "miserable comforters." He said: "—miserable comforters are ye all." Job 16:2. and in Job 13:4. He said, "But ye are forgers of lies, ye are all physicians of no value."

The 27th verse of which our friend inquired is as follows: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The fatherless and widows in Christ, I deem synonymous terms. A fatherless child has no father to protect, shield and care for it; a widow has no husband to protect,

shield and care for her. When one awakes to the fact that he or she is enveloped in sin and has exhausted all hope of salvation, this one is fatherless, spiritually speaking, and when one can see no means of salvation because of the great mountain of sin that overshadows him or her and her prayer for mercy and compassion is as a sounding brass and tingling symbol she or he becomes a widow spiritually speaking. David said, "A Father of the fatherless, a Judge of the widows, is God in His Holy Habitation." He is our Rock, our Salvation, our Refuge. The afflicted, fatherless and widows are of a contrite spirit in great need of comfort. They feel to be strangers; they are in need of food and drink. Who can give these afflicted ones succor, protection and comfort? Those who are blessed with pure religion and undefiled before God and the Father can do so because this scripture says pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and keep himself unspotted from the world. Just a visit to these afflicted ones does not necessarily meet the need of their affliction, but when the child of God is blessed to carry messages of hope—the promises, the message of redemption contained in the scriptures, relate the dealings of the Lord with His people and explain the beauties contained in the scripture—show wherein He is the Savior of sinners and a sure foundation, he has succored and comforted these fatherless and widows in their afflictions and has been enabled to keep himself unspotted from the world, for

with this pure religion and undefiled before God and the Father, this one is enabled to give God all the honor, all the praise, all the glory for this great salvation, for the redemption of His people and present Him as the great I am, the One who is Omnipresent (present everywhere and at all times); Omnipotent, (unlimited in power); Omniscient, (having universal knowledge incessantly).

When in this state of being, this one is in no way defiled with the puny works of man, nor does he credit himself with any spiritual ability, but proclaims the greatness of God in all things. O if we could but know and rejoice in His greatness more! It brings complete submissiveness and humbleness. No wonder He declared, "I am Alpha and Omega, the beginning and the end, the first and the last."

T. F. ADAMS

BROTHER LLOYD W. GARNER

By the request of the church, we will try to write a few words in behalf of our esteemed Brother Lloyd Garner, who departed this life on February 18, 1965, at the age of seventy-four years.

He was a retired farmer and merchant and a member of the Primitive Baptist Church at Newport, N. C. for many years. Brother Lloyd, although afflicted many years, was outstanding in his firmness in behalf of the doctrine of God our Savior and his faithfulness to the church, having had to attend his meetings in a wheel chair a few years, but he was there if at all possible, and never complained of his disability.

The church sincerely misses Brother Garner, for he was an inspiration to all that knew him. However, we feel that God in His great mercy knew best when He took him home to rest, and the sweet hope they have for him must reconcile the family to his departure.

He leaves to mourn his passing, His wife, Mrs. Nellie Garner, three daughters and one son—Mrs. Robert Turpin, Newport, N. C.; Mrs. Alvert Gribble, Norfolk, Va. and Mrs. Harry Anderson, Aberdeen, Md.; Lloyd N. Garner, Newport, N. C.; two sisters, Mrs. E. F. Pollard and Mrs. Ivey

Prescott also of Newport; seven grandchildren and one great grandchild.

The funeral service was conducted in the Primitive Baptist Church in Newport, by Elder Arthur Young, his pastor. His body was laid to rest in Cedar Grove Cemetery, beneath a lovely mound of flowers, a tribute of the love of family and friends, to await the resurrection of these our bodies.

Therefore, Be It Resolved:

That we bow in humble submission to God, who doeth all things well, that a copy of these resolutions be put on the Church book, one sent to Zion's Landmark for publication.

Done by order of the church in conference, June 19, 1965.

Elder Hill Edwards,
Moderator
Sister Lona Hill,
Sister Alice Hill,
Sister Annie Higgins,
Committee

IN MEMORY OF

BROTHER IRA B. TEMPLE

We, the members of Ross Primitive Baptist Church, bow in humble submission to our Heavenly Father who doeth all things according to His will. He saw fit to remove from this life our beloved Brother Ira V. Temple, who was born August 24, 1899, and died May 27, 1965, which made his life here on this earth sixty-five years, ten months, and three days.

He leaves to mourn his passing, his wife, Sister Lola Chissenhall Temple; three sons and one daughter by a former marriage, Wilber Temple, Earl Temple, Billy Temple and Mrs. Doris Wilkerson, two sisters, Mrs. Ophelia Moore, and Mrs. Hattie Ray; two brothers, Oscar Temple and Harvey Temple. We feel a great sadness in his being taken from us, but we feel our loss is his eternal gain. We feel that he has a better home awaiting him where we all hope to meet him someday.

He united with Ross Church by letter December 11, 1949. Brother Temple attended church as long as his health permitted and was an active member in our church.

His funeral was preached at Hudson Funeral Chapel by his pastor, Elder E. H. Burchett who was assisted by Elder Jack Hawkins. His body was laid to rest in Woodlawn Memorial Park to await the day of the coming of his Lord when we believe he will be taken to heaven to rest in peace.

Resolve that three copies of this resolution be made: one to be sent to the bereaved family; one to be recorded in our church records and one sent to Zion's Landmark for publication.

Done by order of Ross Primitive Baptist Church in conference.

Elder E. H. Birchett,
Moderator
Brother Ernest Tilley,
Clerk
Brother G. L. Blalock,
Assistant Clerk

IN MEMORY OF SISTER LUDIE KELLUM

I will endeavor, God being my guide, to write a few lines relative to our Sister Ludie Kellum, who was the daughter of Nannie Littleton. She was born June 19, 1886, in Onslow County and lived there all her life. She passed from the scene of time April 23, 1965, her stay on earth being seventy-eight years, ten months, four days. Her husband passed away in 1918 leaving her with a large family of children and after her sons and daughters had established homes of their own, she lived alone twenty years, but the later part of her life she spent with her daughter and son-in-law.

Sister Ludie was received into the fellowship of the church early in life and was a faithful member until her death, however during the latter part of her life, her afflictions rendered it impossible for her to attend services regularly. She was confined to her bed six months before her death, but her daughter and son-in-law faithfully and tenderly cared for her and did what they could for her comfort. She faced her afflictions with patience and forbearance.

The Apostle Paul said: "—we glory in tribulations also: Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Sister Ludie enjoyed the visits from the brethren and sisters and from the loved ones. She also enjoyed talking about God's great mercies. She was loved by her brethren, sisters and friends. We believe she is among those to whom the Lord said: "Come in ye blessed of my Father, Inherit the kingdom prepared for you from the foundation of the world." There all is love for "God is love."

Done by order of North East Church in Conference Saturday before the third Sunday in May, 1965.

Written by an unprofitable sinner in hope of eternal life,

Sister Effie Morton,
R. F. D. #2 Box 68,
Jacksonville, N. C.

AMANDA ALLEN GABRIEL

In memory of Sister Amanda Gabriel who departed this life January 15, 1965, at the age of seventy-six years. She leaves one daughter, Mrs. James H. Hatley, Beaufort, N. C. and two grandchildren.

Sister Amanda was received into Ruhama Church, in Morehead City, N. C., the second Sunday in May, 1956, and was baptized the same day by Elder Horace Bryant.

We, the members of Ruhama Church, loved her dearly. She was meek and humble in all her ways and attended her meetings when she could. She was afflicted the last two years of her life. We will sadly miss her, but we feel our loss is her eter-

nal gain. My we all be reconciled to the will of the Good Lord, for he does all things well, and according to His own will. Some day we will all see and understand.

Written by,
Mary E. Williams

UNION NOTICE

The Lower Country Line Union was appointed to be held with Roxboro Church, Roxboro, N. C., beginning Saturday before the fifth Sunday in October 1965. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Middle Creek, Wake County N. C., the fifth Saturday and Sunday in October, 1965.

Elder S. J. Sauls was chosen to preach the introductory sermon and Elder T. F. Adams his alternate.

All lovers of the truth are cordially invited to attend and a special invitation is extended to our Ministering Brethren.

J. R. Thompson, Union Clerk
Princeton, N. C.

MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association is appointed to be held with the Church at Mount Pleasant. The association will be held in the R. C. Coleman Company Tobacco Warehouse on the By-pass of Highway 701 in Tabor City, North Carolina, beginning on Friday before the first Sunday in November, 1965. The dates will be November 5, 6, 7.

Elder J. H. Carter was appointed to preach the introductory sermon, Elder Lane Horne his alternate. We invite all lovers of the truth to attend.

M. B. Paul, Association Clerk
703 N. Wilson Drive
Cheraw, S. C.

FIFTH SUNDAY MEETING IN OCTOBER

The Primitive Baptist Church of Winston-Salem, North Carolina, located on Acadia Avenue, three blocks off South Main Street, will hold a fifth Sunday Meeting on the fifth Sunday in October.

Lovers of the truth are invited to be with us.

B. C. Clinard, Clerk

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, 1/2 dozen \$17.10 postpaid. 1 dozen \$33.60, postpaid.

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PROVERBS

CHAPTER 24

NOV 4 1965

For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

Lest the Lord see it, and it displease him and he turn away his wrath from him.

Fret not thyself because of evil men, neither be thou envious at the wicked.

For there shall be no reward to the evil man; the candle of the wicked shall be put out.

My son, fear thou the Lord and the king; and meddle not with them that are given to change:

For their calamity shall rise suddenly; and who knoweth the ruin of them both?

These things also belong to the wise. It is not good to have respect of persons in judgment.

He that saith unto the wicked, Thou art righteous: him shall the people curse, nations shall abhor him:

But to them that rebuke him shall be delight, and a good blessing shall come upon them.

Every man shall kiss his lips that giveth a right answer.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

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Devoted To The Cause of Jesus Christ

JONAH, A TYPE OF CHRIST

The word of the Lord came unto Jonah, the son of Amittai saying, "Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me." Jonah 1:1,2. But Jonah rose up to flee into Tarshish from the presence of the Lord, and went down to Joppa, and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid and cried every man unto his god, and cast forth the wares that were in the ship into the sea to lighten it of them. But Jonah was gone into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said everyone to his fellow, Come, let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us: What is thine occupation? And from whence comest thou? What is thy country? And of what peo-

ple art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth unto the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." Jonah 1:3-12.

Jonah did not know the Lord had prepared a great fish to swallow him up. We do not know what the Lord has prepared for us, but we do believe the path that we trod and the station we fill is ordained of God and is written in His will. I can witness with one who wrote:

"My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for
me,
Or bright scenes may arise."

For many years I thought Jonah's travel was a part of my experience. This was during the time when I was being made willing to stand in His presence and speak to His people the things He required of me. I too, was mind-

ed to flee from His presence, and was considering selling our home and departing, when these words so forcibly came to me: "If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Psa. 139:9. I preferred death rather than venture to serve in the capacity of the ministry. Jonah preferred to be cast into the sea and drown, rather than go to Nineveh and declare God's bidding. While speaking at Sandy Grove Church, Nash County, the fourth Sunday in May, I was shown the great love that was shed abroad in Jonah's heart for his friends, the Mariners, and have since been blessed with some sweet meditations of Jonah as a type of Christ: "Greater love hath no man than this that a man lay down his life for his friends." St. John 15:13.

First, let us consider Jonah, he did not want to die, according to nature. Jesus apparently dreaded death. He said: "My soul is exceeding sorrowful, even unto death, and He prayed saying, O, My Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as Thou wilt. He had previously said, "I came not to do My will, but the will of the Father that sent me. Jesus gave His life that His bride—the church — might not perish, but have everlasting life. Jonah was apparently willing to be thrown overboard that the lives of his friends, the mariners, might be spared the destruction they all were seemingly facing. So he sacri-

ficed his own life (he thought) for the sake of the Mariners — A beautiful type of Christ.

When the storm was raging, the Mariners were afraid and prayed to their gods, which were false gods. Jonah had said unto them, "I am an Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the dry land." After they had cast him into the sea, the sea was calm unto them, as Jonah had said it would be. Seeing the wind and the waves as it is written: "Shall obey My will." "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows" — a beautiful type of the church. The fear of the Lord is the beginning of wisdom.

'Twas grace that taught my
heart to fear,
And grace my fears relieved,
How precious did that grace ap-
pear
The hour I first believed.

The ship here was made a place of worship. Often we call our place of worship the church. How ever it is not the church. The church is in the hearts of His people. Recently the church at Goldsboro moved to a new building in a different location. I have never felt that we left the church but carried it with us. God forbid that I ever worship a building as the church.

"This is my commandment, that you love one another, as I have loved you." John 15:12. He was here talking to His chosen people. Jonah did not say to the shipmaster, I have paid the fare, therefore cast part of the mariners into the

sea to lighten the ship, for the guilt was on himself. He was not willing that any should perish. And it is not the will of the Father that any should perish, for we read: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." And he follows these words with: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2nd Peter 3:9,10. That is, the longsuffering of God has provided that time shall continue until the last one of those whom He chose in Christ "Before the foundation of the world shall be born into the world and redeemed by His grace." Again, "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance," meaning He is not willing that any of His chosen ones should perish, but time shall last until all come to repentance.

We understand a pastor of a church to be an undershepherd. Jesus said, "I am the good shepherd, I lay down My life for the sheep." I wonder how many of us today have that great love, one for the other, that we, like Jonah, would say, Cast me out, rather than one member be excluded: for our sakes. If we are lacking

in that love for one another, we are not obedient to His command: "Love one another as I HAVE loved you." "If a man say, I love God and hateth his brother he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." I John 4:20,21.

May the Lord of Glory bless those who read this with understanding and a greater realization of the height and depth of His love. Jonah said: "I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest My voice." Jonah 2:2. David said, 'If I ascend up into Heaven; Thou art there: If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. Psal. 138: 8-10.

May He bless each of us to walk together in love and sweet fellowship, in obedience to His command.

(Elder) H. E. Mann
P. O. Box 387,
Newport, N. C.

REVELATION 1:1

Dear Brethren and Sisters,

For the past two years I have been deeply impressed with the Book of Revelation. Many years ago when I first became interested in reading the Bible, every time I attempted to read, I felt to read in the Book of Revelation and I

would become so fearful and alarmed, I would stop reading and close the Bible. I knew it was speaking of the last days and I would think, Surely there are some of the most dreadful things going to come to pass! So I felt it was best not to read it nor think about its contents. But read it or not, it would still come to my mind and the fear of it stayed with me. This great Book of Revelation is composed of the revelations as given to John by God relative to the things which must come to pass. Not may nor will if you let them, but must come to pass.

The Lord sent John, His servant, and inspired him to bear record of the word of God and of the testimony of Jesus Christ and of all things that were revealed to him for that purpose. God gave this revelation to His Son, Christ Jesus to show unto His servants things which must come to pass. (See Rev. 1:1) Now who in all the world would dare say they will not come to pass, just as God has said they will.

We read that John saw holy, wonderful and great things. In the twenty-first Chapter and second verse, we read: 'And I, John, saw the Holy City — New Jerusalem — coming down from God out of heaven, prepared as a bride adorned for her husband.' Oh! what a beautiful sight to see the church of the true and living God coming down from God out of heaven. Already prepared and adorned for her husband.

Everything had been prepared by God the father that it would take to complete the finished work

of this church. We read that this Holy City was first shown to John as a bride: and as a bride adorned for her husband. The husband— Jesus Christ — the blessed Lamb of God, had already been prepared for His bride and John was a man sent from God to make ready a people already prepared for the Lord. John made them ready by preaching in the wilderness. Saying, "Repent ye for the Kingdom of Heaven is at hand." Now we must remember that these people had already been prepared by God to receive the preaching, and the Kingdom of Heaven was at hand to do the work and John was a man sent from God and it was one of the things that was shown John that must come to pass. These people were in a wilderness of sin and it was not a natural wilderness — When John preached in this wilderness they were made ready in their hearts and minds to receive it and believe that God had power to do these things and not man.

Jesus, the Lamb of God, the Bridegroom, of this bride, was born of the Virgin Mary and was prepared by God the Father to go to the Cross, suffer, bleed and die for this Church. He paid for every sin that she ever has committed and every one that she ever will commit, bowed His head on the Cross and said: "It is finished." Now who in all the world would have courage to assert that, It is not finished?

Now "the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for

the fine linen is the righteousness of His saints: And He saith unto me: Write, Blessed are they which are called unto the marriage supper of the Lamb." So says the seventh, eighth and ninth verses of chapter nineteen. Now we read in the ninth and tenth verses of the twenty-first chapter that John says: "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great City, the Holy Jerusalem, descending out of heaven from God." Now she is no more as a bride adorned for her husband. But she is the bride, the Lamb's wife.

Now this church is completed, finished. John described this beautiful City, and to me the beauty of it is not to be compared to anything on earth, for the natural eyes have not seen, and the natural ears have not heard the things that God has prepared for them that love Him. God has prepared everything for His church. In the Book of The Revelation 17:21 we read: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: (not tell a lie but maketh a lie.) but they whose names are written in the Lamb's Book of Life, (not may be written) are already complete and finished. Now my poor stammering tongue can never begin to tell of the great and wonderful works of God, that I have seen in this

great city. It is the greatest of all cities. The one and only city.

A sinner unworthy of these great blessings,
Eva M. Hamilton
Atlantic, N. C.

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Editor

BLACK CREEK UNION

The Black Creek Union meeting was appointed to be held with the Church at Sandy Grove, Nash County, N. C., on Hwy. 97, near Stanhope, the fifth Saturday and Sunday in October.

We invite the brethren to come and visit us, especially the ministering brethren.
J. B. Williams, Union Clerk
Rocky Mount, N. C.

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"LORD IF THOU WILT..."

A friend requests my comments on Hebrew 7:25: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

Who are the people that come to God by Him? Why do they come, and how do they come? To these questions, we turn to the scriptures for an answer. The Leper came to Jesus because he had an incurable disease which was beyond the aid of human skill. The best of natural physicians could not reach his case. As a last resort, he came to Jesus. But how did he come? He came by Him—Christ. He had a disease that was beyond the aid of human skill, so he was made to feel a great need, he was helpless with no cure in sight. In this condition he fled to Christ Jesus and was given to believe that Jesus could heal him of this painful, dreadful

and hopeless malady. Paul said, "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

So the Leper came to Jesus and worshipped Him, saying, "Lord, if thou wilt, Thou canst make me clean and Jesus put forth His hand and touched him, saying I will: be thou clean. And immediately his leprosy was cleansed." Matt. 8:2,3. Two blind men followed Jesus crying and saying, "Thou son of David, have mercy upon us." Why did they come? And how did they come? They too came by Him. They were desperate and helpless, blind and could not see, but they too were given faith to believe that Jesus could open their eyes: "And when He was come into the house the blind men came to Him: And Jesus said unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes saying, according to your faith be it unto you. And their eyes were opened: and Jesus straightly charged them, saying, See that no man know it. But they when they were departed, spread abroad His fame in all that country." Matt. 9:28-31.

The woman that was diseased with an issue of blood for twelve years, came to Jesus, and why did she come? She had spent all her living on physicians and was nothing bettered but rather grew worse. She came to Jesus and touched the hem of his garment, feeling great need of a cure but the Lord had given her faith to

believe that if she could but touch the hem of His garment she would be healed. "This is the work of God that ye believe on Him whom He hath sent." Jno. 6:29. But when Jesus turned Him about, and when He saw her, He said, Daughter be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Matt. 9:22.

The leper, the blind men, as well as the woman, were afflicted people. They were sick. These are the characters that Jesus came to heal. Not these who are whole, but the sick — those who are sick of sin, the worse of all sicknesses. Jesus said, "The whole need not a physician but they that are sick." Naaman was a sick man, he was a leper. He dwelt in the land of Syria. Syria is a type of the flesh and leprosy is a type of sin. The only cure of sin is the blood of Jesus Christ. Naaman was an honorable man, trustworthy and much loved by his master. All the remedies prescribed and applied by medical skill proved to be a failure in healing him of the painful disease. He must go out of Syria (the flesh) and go to Israel. This was the place where the prophet dwelt. The Prophet prescribed, not a remedy, but a cure for his leprosy. He sent his servant to bear him (Naaman) a message to dip or wash in the river of Jordan seven times. As a last resort he did the bidding of the prophet and his flesh came again like unto the flesh of a little child, which indicated that he was cured of his leprosy. See II Kings 5:14.

The prescription given by the

prophet to Naaman was a cure for leprosy, and this cure was provided by God. Leprosy is a type of sin and the blood of Jesus Christ is the only cure for sin, and it is by His grace that He has provided a cure for the sins of His people. Paul said: "Without the shedding of blood is no remission of sin." Heb. 9:22, and John said: "The blood of Jesus Christ, His son, cleanseth us from all sin. I Jno. 1:7. One may ask, In what sense is the blood of Jesus Christ the cleansing power of sin? It is not that His blood is sprinkled upon the body of the subjects of His grace in a natural way like the blood of birds which was sprinkled upon the bodies of those who were cured of leprosy. This was portrayed in types and shadows, which pointed to the coming of Jesus who by His shed blood, forever put away sin by the sacrifice of Himself. Those who came to God by Christ Jesus are the blessed of the Lord and all of His own come that way and only that way. Their sins are covered by the righteousness of Jesus Christ. David said, "Blessed is he whose transgression is forgiven, and whose sins are covered." Psa. 32:1. It is in a spiritual sense that their hearts are sprinkled (cleansed) from an evil conscience and made to trust in the true and living God. Jesus was delivered for their offenses and raised for their justification.

There are many types and shadows under the legal or law dispensation which portray the experience of those who come to God by Christ Jesus. The gate is strait and the way is narrow. Jesus said, "Enter ye in at the strait

(difficult) gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in threat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13,14. The sceptre is a striking figure of the gospel. Under the legal dispensation the King held out the sceptre to those who were admitted into his presence. This was true of Queen Esther. Before she could come into the presence of King Ahasuerus and make her petition known, she must wait until the King held out the sceptre. When the King held out the golden sceptre this gave her assurance that the King was ready to receive her in his presence and hear her request. When the subjects of grace intercede in Spirit and in truth to their heavenly Father He heareth them as the king heard Esther. Likewise when His ministers are blessed to preach the gospel it penetrates into the souls of the subjects of His grace and they are enabled to commune with Jesus in the Spirit. The gospel which Paul and Timothy preached was heard by Lydia. The Lord opened her heart to hear. Both those who are enabled to preach and those who are favored to hear are the favored people of God. There are times when Jesus visits His people directly, as in the case of Paul when he was on his way to Damascus to bind and persecute the saints: "As he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven. As he fell to the earth, and

heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what will Thou have me to do?" And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice but seeing no man." Acts 9:3-7. Now this message was for Paul alone, because it blinded him and he remained blind for three days: "He was three days without sight, and neither did eat nor drink." Acts 9:9.

The gospel when it is preached, is seemingly spoken, to the point of being applied to one or many according as it pleases the Lord — the Revealer of every good and perfect gift — to open the heart or hearts of His hearers. To these the gospel brings glad tidings from a far country, and causes them to rejoice as did Elisabeth when she heard the salutation of Mary, for the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost. "And she spake out with a loud voice, and said, Blessed are thou among women, and blessed is the fruit of thy womb. Whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And

Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Luke 1:42-47. Elisabeth's unborn babe that leaped when Mary saluted Elisabeth was John. This was a great revelation and a convincing revelation that Mary's unborn child was The Christ. But the children of God have a similar experience sometimes when they are under the sound of the gospel and are overwhelmed momentarily with the spiritual applications of the truths the minister is favored to expound and reveal, which finds a witness in our hearts, when the babe (Christ) leaps within our hearts, our spiritual womb, as was true with Mary when she said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Luke 1:46,47.

Again, I say that the sceptre is a type of the gospel. When the King held out the golden sceptre to Queen Esther it was a signal that her company was desired by the King. Even so when the gospel is preached it reaches out and gives admittance to the heirs of the treasures of the kingdom of heaven who are blessed with an ear to hear and a heart to understand. This was true of the Gentile brethren. When they heard the gospel which was preached by the Apostle Paul, it brought them into the fellowship of the believers among the Jews. Before the gospel was preached to them, they were aliens and strangers from the common wealth of Israel. What is the gospel? Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto

salvation to everyone that believeth; to the Jews first and also to the Greeks." Rom. 1:16.

The gospel was the door which gave admittance to the Gentiles to come into the presence of King Jesus. They are now members of the mystical body of Jesus. They are now members of the first born church, and have fellowship and sweet communion with the saints of God. Paul said to them: "Now therefore ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord. Eph. 2:19-21.

Those who come to God, must and do come unto God by Christ Jesus. This is the way of sorrow trials, troubles and afflictions. For Jesus Himself was a man of sorrow and acquainted with grief. Those who come to God by Christ Jesus cannot travel alone. They are poor, naked, halt, maimed and blind. They are led. Jesus Christ is their Leader. He taketh His own sheep and goeth before them. They are led by the Spirit of God, which is evidence that they are the sons of God. Paul said, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

Jesus is able to save to the uttermost, them that come to God by Him, seeing He ever lives to make intercession for them. It matters not how great a sinner you feel to be, Jesus is able to save.

May I repeat again that He is able to save to the uttermost, them that come unto God by Him. That is, He is able to save any poor wretch, regardless of how wicked and sinful he may be, if it pleases Him to do so. He can bring the worse of sinners to repentance by revealing His power in them, and causing them to feel their wretchedness and dire need of a savior. The prophet said, "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as wool." Isa. 1:18. Here we see that sins are compared to scarlet and red like crimson. Scarlet is a bright red; crimson is a deep red or dark red, but when they are washed in the blood of Jesus, "They shall be as white as snow," and "as wool."

The way of Jesus is by way of the cross. This is the place where Jesus shed His blood. The cross was the place where the thief received pardon and peace. He acknowledged the justice of God in his just condemnation. He expressed it in words that proceeded from his heart when he rebuked the other thief for railing on Jesus, saying, "We indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, verily I say unto thee, today shalt thou be with me in paradise. Luke 23: 41-43. Mercy, not works of righteousness, is the plea of sinners who come to God by Christ Jesus. There are two kinds of sinners:

Dead sinners and living sinners. Living sinners are those who have been quickened by the Spirit of God. They feel the justice of God in condemning them for violating his just and Holy law. They can bear witness with the poet, who said; "If Thou send my soul to hell, Thy righteous law approves it well."

He had no thought of charging God foolishly, if He saved others and did not save him. He knew God's law was just and holy, and he was the transgressor who stood justly condemned before Him. The writer once thought, If God saved others and left him out, He would be unjust, but when his case was brought before the judgment bar of God, He saw the justice of God in his condemnation for he had violated God's holy commandments, and great and abundant mercy alone could reach him. Under this circumstance what could he say except acknowledge the justice of God in condemning him and plead guilty! guilty! guilty! It was at this point that Jesus appeared and said, "I have fulfilled these commandments for you and set you free." Experience is a sacred and personal matter between you and God, both in convictions and condemnation as well as receiving a hope in Jesus Christ. By these experiences we learn that Christ Jesus is the end of the law for righteousness to everyone that believeth. Not only this, but we learn that perfection does not come by the law. Paul experienced this when the light of God's Spirit shined into his heart. He acknowledged his failure and said, "The law is good, just and holy but

I am carnal sold under sin." But when he was given a hope through Jesus Christ, He could say, "The law made nothing perfect but the bringing in of a better hope did by thee which we draw nigh unto God." It is here that the law ends and the gospel begins. The sinners now look to Jesus for all their natural and spiritual need. The one whom Paul trusted, and said, "But my God shall supply all your needs according to His riches in glory by Christ Jesus."

The only medium of approach to God the Father is through His Son, Christ Jesus. Those who are enabled to look to Him by faith are accepted by God. May I say to living sinners, if you are interested in the salvation of your soul, this is evidence that you have an interest in heaven. If you were dead in trespasses and in sin, how could you be interested in that in which you have no interest? This is true naturally as well as spiritually. Jesus is able to save those that come to God by Him. "Wherefore, He is able also to save to the uttermost them that come to God by Him, seeing He ever liveth to make intercession for them."

T. F. ADAMS

THOUGHTS AT THE BEDSIDE OF A FRIEND

My Friend, Sallie Whitehead Thorne,
Lived above reproach each day;
Whether in silent meditation,
Bible study or play.

Her life of Christian service
Was obvious on her dying bed,
And Godly love for her kindred
Was seen in what was heard and said.

Love for her friends Dear Sallie pos-
sessed
And carried it in her heart;
It was never in her home alone,
For it was destined to impart.

To help the needy, sick and faint—
Those in trouble—sinner or saint—
This was seen in her humble face—
We truly believe she was a subject of
grace.

Her church and her dear pastor too,
Of their needs she was aware:
Her interest in their well being
With her love, few can compare

Sallie's life was so unselfish,
Proven by her daily walk,
So close to God in His infinite grace—
This truth was betrayed in her face and
talk.

She was the wife of J. W. M. Thorne,
On June first 1900 she was born,
A few months more than sixty-four
years,
The Lord called her home from all sor-
row and fears.

She was deceased December 12, 1964.
Respectively submitted,
Minnie Esther Thorne
Elm City, N. C.

OBITUARY

Sister Liza W. Peedin was born May 6, 1888, and departed this life February 19, 1965, making her stay on earth 76 years, 9 months and 13 days. She was the daughter of the late Zadock and Nancy Woodard. She was married to the late Luther Peedin who was a deacon of Old Union Church. To this union was born one son and three daughters.

Sister Peedin united with the church at Old Union by experience on November 11, 1935, and was baptized by the pastor, Elder E. F. Pearce. She was a faithful member. Her seat is empty now, but we, the members at Old Union, will not forget her faithfulness and the love she had for the church. We feel that Sister Liza believed as did Paul, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:8-10.

Sister Liza accredited to God all the praise, honor and glory for having saved poor sinners, and she often spoke of her hope in the Lord, which we feel was given her by the Lord Jesus Christ. Just before she departed from this life, she called her family together and told them she was ready to go home, not to her natural home, but to her eternal home, the home prepared for her by her heavenly Father. What a comfort this should be to her family! Spiritually, we feel to rejoice rather than to grieve, but in nature we grieve because of the ties of nature. Her family, the church and neighborhood feel this loss keenly, yet all must submit to the will of God, believing that our loss is her gain.

Funeral services were held for Sister Peedin at Old Union Church by her pastor, Elder C. T. Harward and Rev. E. M. Coats. She was laid to rest in the presence of many friends and loved ones, in the Thompson Cemetery on Route #2, Smithfield, N.C. and beneath a beautiful mound of flowers. Therefore, Be It Resolved:

1. That we bow in humble submission to an all-wise God who doeth all things well.

2. That we extend our heart-felt sympathy to her children, grandchildren and great grandchildren. May God keep them in His loving tender mercy.

3. That a copy of this obituary and resolution be recorded in our church records, a copy sent to be published in Zion's Landmark, and a copy be sent to the family.

Done by the order of the church in conference the second Saturday in June, 1965.

Elder C. T. Harward,
Moderator
Sister Beva Thompson,
Sister Myra Jean Thompson
Committee

OBITUARY OF F. D. LONG

It has pleased the Almighty God to remove from our midst by death, our beloved Brother F. D. Long, who was born May 3, 1881 and was deceased April 20, 1965. He had reached a mature age, lacking only a few days of having reached eighty-four years.

Brother Long was first married to Miss Ida Tillman October 18, 1904, who departed this life May 1942. His second marriage was to Sister Nettie Yarborough on May 15th, 1943. There was no offspring to either of these marriages. He leaves to mourn his passing his widow, Sister Nettie Long, who did for him all that loving hands could do during his extended illness and declining years. May God give her strength and comfort in the knowledge of her faithfulness to him for she spared no effort to enhance his comfort and render to him any needed service.

His survivors other than his devoted wife are: one brother, J. Melvin Long, eight nieces and six nephews, a host of friends and other relatives. May God reconcile us all to His will and give us to feel that He does all things well.

Brother Long united with the Primitive Baptist Church in Roxboro September 9, 1906 and was baptized September 10, 1906 by his pastor at that time, Elder W. A. Simpkins, Raleigh, N. C. He was ordained a deacon June 4, 1916. And was appointed Church Clerk February 5th, 1921. He served as Moderator of the Lower Country Line Association from July 1929 until July 1958, and was Honorary Moderator until his death.

Brother Long has been a Godly man and has rendered faithful and useful service not only in his church and association, which claimed his first consideration, but

he has rendered a great service to his community and state as a worthy, unfeigned citizen. He served four terms in the North Carolina State Senate. We feel that the Lord has been His leader and director.

His funeral was conducted at his home April 22, 1965, by his pastor, Elder L. P. Martin and Elder James G. Gardner. He was laid to rest in the Long Family Cemetery, near the home, there to await the second coming of Christ, and be taken to a place of eternal rest, where there is no sickness nor sorrow, no trials nor troubles.

We, the members of Roxboro Church, desire to bow in humble submission to God who does His will in the army of heaven and among the inhabitants of the earth. We have lost a faithful Brother and a good friend, but we acknowledge the will of the Lord in his passing and desire to be submissive, realizing that our loss is his gain.

We desire that a copy of this obituary be sent to the family, a copy be placed in the records of our church book and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference, May 1, 1965.

Elder L. P. Martin,
Moderator
Brother Baster R. Duncan,
Brother Keene A. Gillis,
Committee

OBITUARY OF DEACON EDWARD LAWLESS

It has pleased our Heavenly Father to remove from our midst Deacon James Edward Lawless. Brother Lawless was the son of the late William and Mary Lawless who preceded him in death. He was born March 10, 1895, in Patrick County, Virginia, and was married to Grace Young, April 4, 1920. To this union were born five children, Claudia Evelyn, William Edward, Bertha Elaine, Pauline Eva and Richard Ervin.

He united with the Zenith Baptist Church at Crumpler, W. Va., November 6, 1926 and soon after he united with the church, he was ordained a Deacon, and he served in this capacity, humbly and faithfully until his death on February 19, 1964.

While suffering from the dreadful disease, cancer, not knowing as yet the nature of his illness, he still attended his church services and was very profitable to us, in frequently visiting our corresponding Associations. We all miss him so much, he was a devoted companion, husband and father, and always manifested such great love for brethren and friends and was kind to all. His home was a good Old Baptist home where all Old Baptists were heartily welcomed and his blessed companion still extends this same welcome to the Lord's people in her home.

He related a sweet experience to me while visiting him after surgery was per-

formed in the Beckley, West Virginia Hospital known as Memorial Hospital. About a year before he was taken ill, he said he saw the most beautiful city he had ever seen while he was wide awake. Somehow we feel this evidently was the city all weary pilgrims are seeking, "A city which hath foundations, whose builder and maker is God." He was a firm believer in salvation by grace, both in time and eternity, and ably but calmly contended for the doctrine and order of God's house.

Brother Lawless leaves to mourn their loss, his loving companion, five children mentioned above, two great grandchildren, three brothers, three sisters and many brethren and friends. We humbly submit to the will of God and acknowledge that our loss is His gain. The funeral was conducted by Elders J. S. Sechrist, Woodrow Lake and W. E. Branch.

Written by the request of the church in conference the first Sunday in March, 1965.

Elder W. E. Branch,
Association Moderator
Brother Frank Willis, Clerk

OBITUARY

OF BROTHER B. D. MOORE

In as much as it has pleased our heavenly Father to remove from our midst our highly esteemed and much beloved Brother B. D. Moore, we, the church at Brier Swamp, desire to bow in humble submission to the will of Almighty God who does His will in the army of heaven and among the inhabitants of the earth. The writer does not know the exact date of his birth, but his age is 81 years. Having known Brother Moore well and for a long time, the writer can say of a truth he was a man of truth and honesty and straightforward in his dealings. He was always ready to lend a helping hand and render assistance to those who were in need.

Brother Moore united with the church at Brier Swamp Saturday before the second Sunday in September, 1921 and was baptized with his wife, Sister Bula Bullock, and Sister Sarah E. Leggett the following Sunday by their pastor, Elder B. S. Cowan.

Having manifested the qualifications of a deacon, Brother Moore was ordained to this service the second Sunday in March, 1925. He served in this capacity well as long as his health permitted. He spent most of his life in the Stokes community. He was in declining health several years, and was critically ill two months prior to his death on April 11, 1965 in Pitt Memorial Hospital in Greenville, N. C.

His wife, Sister Moore, preceded him in death over two years ago, and he was buried beside her in the Greenwood cemetery under a bountiful arrangement of flowers and in the presence of his relatives and friends to await the call: "Come ye blessed of My Father, inherit the kingdom prepared

for you from the foundation of the world." Matt. 25:34.

Survivors left to mourn their loss are, three sons and two daughters. The sons: Dr. D. L. Moore; W. N. Moore of Greenville; B. D. Moore Jr., of Union, S. C., two daughters, Miss Maude E. Moore of the home, and Mrs. R. R. Forrest, Greenville, N. C., eleven grandchildren, four great grandchildren; a sister, Mrs. Alice M. James, Staton Nill.

We will sadly miss Brother Moore, though we feel our loss is his eternal gain. Done by order of the church in conference, Saturday before the second Sunday in May, 1965.

Elder S. R. Boykin,
Moderator
Brother C. L. James
and Wife, Committee

BROTHER GEORGE D. GRAY

By request of Mewborn Church in conference on March 13, 1965, we, the undersigned committee submit the following lines in memory of our beloved brother and deacon.

Brother George David Gray was born November 19, 1910, the son of R. Hadley and Irene E. Gray, near Snow Hill, Greene County, N. C., and passed from this life February 16, 1965. He was married to the former Elitha Beaman on March 11, 1933, after the conclusion of the church services at Mewborn Church on Sunday morning. Both he and Sister Gray requested permission to be married in the meeting house.

To them were born four children, two sons, George and Lester, and two daughters, Mrs. Frank Pollock and Sister Thelma Shoemaker, who survive him. Also, one sister, Sister Hokie Bartlett, three brothers, Bro. Major Gray, Maysville, N. C.; Parrott and McKinley Gray of Snow Hill, N. C., all of whom mourn their loss with a host of friends, and grandchildren.

He was blessed to ask for a home with the brethren of Mewborn Church on the second Sunday in April, 1953, and was baptized the same day with several others by Elder J. E. Mewborn. His calm, deliberate manner was loved greatly by his brethren, for he was a man of few words, but when he spoke his words were full of good meaning. The church saw and heeded this and other qualifications. And on Saturday before the second Sunday in September, 1959, they called for his ordination to take place one month hence, as deacon for the church. He filled this office until the day of his earthly departure with excellence and dignity. Because of his good judgment and wise decisions in matters relative to the well being of the church, he was held in high esteem by the members of his home church together with many other churches which knew him, far and near.

We at Mewborn Church, keenly feel the loss of our dear brother, as his kind, father-

ly and brotherly actions, together with his good counsel, will be sorely missed. Yet, we feel to say to his dear companion, children, brethren and sisters which are left behind, that he filled the days upon earth that God appointed for him, for we are assured that you do not mourn for him as do others who have no hope for their loved ones. Knowing his life as we did, which was one of toil and sorrow, we feel that he has entered the Paradise of God, where his soul shall remain until the second coming of Christ, when his mortal body shall be raised to that immortal state in the likeness of Jesus, in that upper and better kingdom which was ordained for the children of God from the foundation of the world.

His funeral was held at Mewborn Church, a place which he loved dearly, by Elders T. F. Adams and J. M. Mewborn, and his body was interred in the church cemetery.

Brother B. L. Bartlett,
Elder J. M. Mewborn,
Committee

SISTER NORA DAVIS LEE

On January 28, 1965, an all-wise God who works and none can hinder, hinders and none can work, executed His will to call from us by death, Sister Nora Davis Lee. She was married to Willie O. Lee in 1903, who preceded her in death only a short while.

Sister Lee was received into Surl Primitive Baptist Church in August, 1940, and she lived a faithful life in the church. In 1964 she moved her membership from Surl to Flat River Primitive Baptist Church, where she remained a member until her death.

We realize that none can take her place with her beloved family and loved ones, but we would not if we could, call her back to this sinful world of suffering and sorrow. We too, must go in like manner if we ever reach that eternal home that has been prepared for those whom Christ died for when He hanged His head and said, "It is finished."

After the funeral services were conducted by Elder L. P. Martin, her pastor, Sister Lee's body was laid to rest in Flat River Primitive Baptist Church Cemetery beside her husband.

She leaves a family of five children, one daughter, Sister Rachel L. Duncan, Roxboro, N. C., and four sons: Ruffin D. Lee of Kenbridge, Va., Bickett Lee, Roxboro, N. C., Alvis W. Lee, Burlington, N. C., and Blyth Lee, Roxboro, N. C. She also leaves thirteen grandchildren and eleven great-grandchildren.

May the Lord see fit to reconcile and comfort those who mourn her departure from this life by whom she was dearly loved.

Written by order of Flat River Primitive Baptist Church in conference Saturday, February 27, 1965.

Bernard Whitfield

OBITUARY

Whereas, it has pleased our Heavenly Father to remove from our midst, our dearly beloved and highly esteemed Sister Almira E. Olive, on February 10th, 1965, we desire to bow in humble submission to the will of the Lord who doeth all things well, for we feel our loss is her eternal gain through our Lord Jesus Christ.

Sister Oliver united with the Primitive Baptist Church at Concord in Washington County during our September meeting in 1916 and remained a faithful and regular attendant unless providentially hindered, until she was stricken with bodily afflictions and became unable to fill her seat. Though we miss her greatly, may the Lord see fit to fill the vacancy by His Holy Spirit and reconcile us to the dispensation of His will.

Therefore Be It Resolved: First that we extend our heart felt sympathy to the bereaved family. Second, that a copy of these resolutions and this obituary be recorded in our church records, a copy be sent to the bereaved family; and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday before the fourth Sunday in April 1965.

Elder N. L. Ambrose,
Moderator
Sister Edna O. Ambrose,
Church Clerk

IN MEMORY OF BROTHER OTTO WRIGHT

We, the members of Tabor Primitive Baptist Church, Tabor City, N. C., desire to bow in humble submission to the will of a merciful and righteous heavenly Father who called our beloved Brother Otto Wright from our midst on June 14, 1965.

He was the son of Julius and Mary B. Wright, born on March 7, 1889; thus making his stay on earth almost seventy-six years. Brother Wright was married to Cameola Smith, April 14, 1915, and to this union were born three sons and one daughter: Willard C. and Morison D. of Tabor City; Fulton O. of Portsmouth, Va., and Mrs. Lucille Winstead of Elm City, N. C. Brother Wright was faithful to his church, having been a member for more than forty years and served as Church Clerk until his health failed.

Funeral services were held at the church by Elder L. G. Mishoe, his pastor, assisted by Elder H. G. Cox with burial in Forest Lawn Cemetery.

We desire to extend our deep sympathy and interest to his family. We think of him as passing from life unto that sleep that remains for the children of God.

Done by order of the church in conference, June 26, 1965.

B. F. Wright, Sr.,
Church Clerk
Mrs. Bessie W. Stanley,
Committee

CONTRIBUTION TO THE INDIGENT FUND

Mrs. Mollie Seay, Forest City, N. C.	\$ 2.00
L. M. Batten, Selma, N. C.	10.00
Daniel B. Harward, Spring, Lake, N. C.	3.00
Thomas R. Whitley, Greensboro, N. C.	4.00
Elder Sam L. Gilbert, Winston-Salem, N. C.	4.50
Thomas Jordan, Kecaughton, Va.	1.00
Mrs. Wilson Currin, Willow Spring, N. C.	1.00
Mrs. Joseph C. Smith, Winston-Salem, N. C.	2.00
A. L. Johnson, Reidsville, N. C.	2.00
Mrs. H. L. Fornes, Greenville, N. C.	1.00
A Friend	5.00
J. C. Oakley, South Hill, Va.	10.00
Miss Floy Wray, Hurdle Mills, N. C.	2.00
John E. Pace, Ridgeway, Va.	2.00
Mrs. Jeff Jordan, Raleigh, N. C.	2.00
Mrs. Lucy Montgomery, Hillsville, N. C.	.50
Mrs. C. D. Oakley, Roxboro, N. C.	1.00
Mrs. J. W. Allen, Roxboro, N. C.	1.00
Miss Bessie Joe Pittman, Cary, N. C.	1.50
Mrs. C. H. Dalton, Jr., Madison, N. C.	1.50
Elder Bennie Clifton, Vesta, Virginia	1.00
Mrs. J. S. Hoard, Alexandria, Va.	2.00
Mrs. Carrie Martin, Roxboro, N. C.	5.00
R. H. Holland, Willow Spring, N. C.	2.00
C. Layton Barbour, Angier, N. C.	2.00
J. B. Holadia, Columbia, N. C.	2.00
Mrs. A. M. Hamlett, Richmond, Va.	3.20
Harry L. Mabe, Kernersville, N. C.	2.00
Mrs. Rosa W. Dunn, Efland, N. C.	2.00
Miss Martha Addis, Glenside, Penn.	2.00
O. R. Daniel, Fremont, N. C.	1.25
G. E. Duncan, Radford, Va.	2.00
John C. Stovall, Bassett, Va.	2.00
Elder J. D. Wade, Radford, Va.	1.00
Jacob Ferrell, Lucama, N. C.	2.00
Mrs. Willie Clayton, Timberlake, N. C.	2.00
Mrs. Troy V. Allen, Benson, N. C.	1.00
L. L. Eubank, Pollocksville, N. C.	3.00

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Tabor, Saturday and fifth Sunday in October, 1965. Services are expected to begin on Saturday at 11 A.M. and Sunday at 10:30 A.M.

The church premises in Tabor City are located on the eastern edge of the town, beside Highway 701.

E. L. Vaught

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the Church at Seven Mile, in Sampson County, N. C., the fifth Saturday and Sunday in October, 1965. The church is located about five miles southwest of Newton Grove, N. C., on hardsurfaced road to Clinton, N. C.

We invite the brethren to meet with us with a special invitation to the ministering brethren.

Alonzo Barefoot, Clerk

RETURN TO DUST

Dear Elder Adams,

If we are conceived in sin, die in sin, and return to dust, and there has never been a spot or blemish against the soul of a child of God, then what is it that is refined as silver and gold? This thought was on my mind for a long, long time. Then I was reconciled that it must be the soul that is refined. But I still do not see it to my satisfaction.

Yesterday these words were on my mind all day: "I shall refine thee as silver and gold." Then these words came to my mind: To refine sugar does not mean that it has not always been sugar, but it was in a raw state. The process of refining only removed the dross and made the sugar more acceptable, more nearly pure, and so it is with our souls. We realize after each trial that we have been down to the Potter's House and the more trying the experience the greater is the teaching, the purer is the faith, because some of the dross has been refined from the gold and there is less adulteration, so the visit to the Potter's field, while it was attended with humiliation, the fruits of the Spirit are more evident, in the lives of His people who are so tried, and so taught, confidence in the works of the flesh is much reduced. From the refiner's pot there is a molding and a fashioning more acceptable to His likeness.

Mable Hager,
Four Oaks, N. C.

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AT

WILSON, NORTH CAROLINA 27894

VOL. XCVIII

OCTOBER 15, 1965

NO. 23

PROVERBS
CHAPTER 24

I went by the field of the slothful, and by the vineyard of the man void of understanding.

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:
So shall thy poverty come as one that travelleth; and thy want as an armed man.

CHAPTER 25

There are also proverbs of Solomon, which the men of Hezekiah of Judah copied out.

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

Take away the dross from the silver, and there shall come forth a vessel for the finer.

Take away the wicked from before the king, and his throne shall be established in righteousness.

Put not forth thyself in the presence of the king, and stand not in the place of great men:

For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Go not forth hastily to strive, lest thou know not what to do in the end thereof when thy neighbour hath put thee to shame.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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Devoted To The Cause of Jesus Christ

ELDER LEFFERTS

AT BROAD RUN

July 2, 1933

**"Where Sin Abounded, Grace did
Much More Abound."**

Romans Chapter 5 Verse 20

Grace abounded! Where? Just in the same place that sin abounded, not somewhere else. Verse 19, tells us "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Why did Paul say "many" were made sinners, instead of "all"? Because it is the same many that shall be made righteous which were under consideration. The one man who was disobedient was Adam — the one who was obedient, the Lord Jesus Christ. Adam was created sinless, and lived in a beautiful paradise. God gave him a law, but Adam broke it, and so lost his paradise. This was no surprise to Adam's Maker. God did not have to change His Plan because Adam transgressed, for He knew Adam would transgress, and had provided for the salvation of the elect of Adam's posterity.

Jesus stood as a Lamb slain from the foundation of the world, which was before Adam was created. Although the fall of man was in God's purpose, man is the sinner, and the child of God cannot hide behind predestination as the cause of his sin. Some have sought to prove Cain a child of God, but

Cain said after he had killed his brother, "My punishment is greater than I can bear." He thought he was getting more than he deserved, but God's children know that they deserve the pains of hell. When David's sin was discovered to him he said, "Against Thee, and Thee only have I sinned." There is such a thing as embracing predestination with the natural understanding without being a partaker of God's Grace, but such an understanding is but to allow one to live as one lists. The believer is dead to sin by the dead body of Christ, so how can he live any longer therein? It is true we do sin — our nature is not changed — but another mind is given us, warring against the old man of sin.

The Scripture says, "If we say we have no sin, we deceive ourselves and the truth is not in us." But living in sin is very different from being plagued with it. When God spoke to Adam of his transgression he said, "The woman Thou gavest me, she gave me and I did eat." Eve said, "The serpent beguiled me and I did eat." Not much repentance there! They had made themselves aprons of fig leaves sewed together to hide their nakedness, but before they transgressed they knew nothing about nakedness. How foolish to think such a garment could hide them, but see the goodness of God! He made coats of skins and clothed

them. This meant the shedding of blood — life to be laid down; for Without the shedding of blood there is no remission of sin." What is Grace? We have often heard it said, it is the free, unmerited favor of God; but it is much more than that. If a tramp should come to our door, asking for something to eat, there would be no reason why we should give to him. We might give to him, but that would not be grace; but kindness: But should the tramp beat us and ill-treat us and then we rise up and put a meal before him, that would be gracious. So it is with God's favor. Not only is there no reason, no merit in us, why God should be gracious unto us, but there is every reason why He should not. Not only is there no merit, but positive Demerit.

Grace did not merely abound where sin abounded. Man lost his **earthly** paradise through transgression; and had Grace only abounded where sin abounded, man would only have been placed whence he fell; so would still be where he could fall again; but grace much more abounds and places the elect of God beyond the reach of sin and into the presence of God to go no more out. ,

This grace abounds unto us through the suffering life and death of our Lord Jesus Christ. Going back to Adam, we find that God told Adam that because of his transgression, "Cursed is the ground for thy sake." When we view the sufferings of the Son of God, how much more did Grace abound than the guilt and consequence thereof of man! Jesus was

made a curse for us, for "Cursed is every one that hangeth on a tree." Though He knew no sin, yet our sins were imputed unto Him, and as such (with all reverence we say it) in the sight of God Jesus became an "accursed thing."

In an agony Jesus cried out "My God, My God, why hast Thou forsaken me?" Some say that God did not really forsake Him, that Jesus only felt forsaken; But, for one awful moment God really did turn His face from Him, for Jesus had to endure the hell due His people, banishment from God, the just desert of their sins. "In sorrow shalt thou eat of it all the days of thy life." Jesus was a man of sorrows and acquainted with grief. One of our modern writers, considered among the best, has said that Jesus had "no sense of humor"! Oh! who would with such a terrible weight on him, such a life of sorrows, see the funny side of things! We have no record that Jesus ever smiled. Only once does it say He rejoiced in spirit, but even then it does not say He smiled.

In all the pictures we see painted of Jesus, He is portrayed as a good-looking man, but He was the homeliest man who ever lived. The Scriptures tell us His visage was so marred, more than any man; and that, "when we shall see Him, there is no beauty, that we should desire Him. We looked upon Him as smitten of God, when all the while He was smitten for us. "Thorns also and thistles, shall it bring forth to thee." When Jesus was delivered over to be crucified, they plaited a crown of thorns and placed it on His head. They also

smote Him on the head and the blood streamed from Him. Oh! what thorns. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" — and Jesus, in the garden of Gethsemane, was in such agony for sinners, that His sweat was as it were great drops of blood falling on the ground. "For dust thou art, and unto dust thou shalt return." You may say, but Jesus' body did not turn to dust. Let us turn to Psalm 22. This Psalm is testifying to the sufferings of Jesus, and verse 15 says, "Thou hast brought me into the duty of death." Those of us who in days gone by went a long way at a funeral with horses in hot, dry weather, will remember how we would be covered with dust. It was in our eyes, in our nostrils, in our mouths, and we were covered in it from head to foot. This is nothing compared to the dust of death into which Jesus was brought.

Wretches, who but for the sufferings and death of Jesus, would have been doomed to eternal torment, were the cause of His suffering. Dead in sin — and Jesus was brought into this very dust of death. While the book of Genesis records the beginnings of things, Revelations closes the sacred canon with the final consummation of things.

Many things in Genesis, the first book, are verified and rounded out in Revelation, the last book, and Revelation closes with this awful warning, "If any man shall add unto these things. God shall add unto him the plagues that are written in this book: and if any man

shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life."

God verily said to Adam that in the day that he ate of the fruit of the tree of the Knowledge of good and evil, he should surely die. To this command Eve made an addition. She reported God to have said that they must not "touch" the tree. God said nothing about touching it, but did expressly forbid their eating of it. No wonder then that the human race has had added unto them all plagues, wars and pestilences promised them in the word of God seeing that our federal head had the temerity to amend God's word. Also from God's original command, Eve made a subtraction. She reported God to have said that they might die, where as God plainly said they should "surely" die. Eve's report of the command was "lest ye die" "Lest," carries with it the thought of "mayhap" "perchance." No wonder, then since our federal head had the termerity to subtract from God's work, that, that same federal head and each and all of his posterity have no part in the Book of Life.

This does not mean that sinners are not saved: surely they are, and none but sinners are saved, but it is no credit to them that they are saved. They have no part in the work. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Salvation or our having a part in writing our names in the Book of Life, is not a co-partnership work between the sinner and God. The sinner has no part in it.

He is the blessed recipient of it, but no part at all in its accomplishment. Had Adam and Eve held to the command as God gave it, they might have saved paradise for themselves and so have avoided death, and so had a part in the Book of Life. They lost it. Now Salvation is wholly of Grace. Our federal heads having anything to do with our Salvation is blotted out. I would impress on your minds these two words. "Much More."

Man's sin brought the loss of an earthly paradise, but this Grace "Much More" abounds in that God will bring us into His presence with joy, placing us where we cannot lose it.

SEEING IN A DIFFERENT LIGHT

Dear Brother Adams,

I have wanted to write to you for sometime, because since you came to Bakersfield meeting in September, 1963, I have been enabled to see the doctrine believed by the Old Baptist in a different light. My Grandmother, Mrs. Annie Belle Patton, who has gone on to rest with the Lord, was an old Hardshell Baptist. Perhaps you knew her. She was the only one I ever knew of that faith until I met my husband, John Frost. I was reared in another belief, the name I will not mention, and I was taught against Grandmother's belief, why, I do not know.

When I was eleven years of age, I had an experience I shall never forget. We had a bad flood in 1936 in Colengo, California, and my folks were down there picking cotton at the time. One night it was

storming so severely, and the water was already up in our cabin about six or seven inches, and as a child, I was much afraid. I remember I covered my head and began to cry and ask God to help us. About forty-five minutes later, when I realized I was out of the bed and on the floor, my mother and dad told me I had been shouting all over the place praising God. Brother Adams, the water had drained from the cabin and I was on a wet but drying floor. I know the good Lord took me on a trip in His wonderful Spirit. For days I seemed to be in another world, like the one you told me about in one of your sermons, when you were in a heavenly place.

When I was fifteen years old, I had another experience almost the same way, except I talked in a language I did not understand myself, and I felt to be enraptured for days. I began to study my Bible more to see what was wrong with me, or if I could find peace of mind, but the more I read the blinder I became in it all. I tried to be good, because I knew something good was happening to me, but the more I tried the more worried I became.

About six years ago, I dreamed of walking in a beautiful valley of white lilies. I was all alone and I began to realize I was being led out of the faith I once had, into another faith, and that I would be alone as far as my people were concerned. I began to go to Brother Jefferson's meetings with my husband and I began to see things in another light. When listening to him preach, the hot tears would scald my cheeks because I

knew something was going on inside me that seemed to make the joy bells of heaven ring in my soul once more. And then came the day that you and your wife came to visit us and my soul was freed during that time. I know I will never believe what I did before. I even believe I was called to be a minister of the gospel. I knew I was wrong, but I held fast until I read your letter in Zion's Landmark to the lady who asked about women keeping silent in the churches. I believe every word you wrote, and I am glad you wrote it.

I am so unworthy to even write to you folks, but I cannot rest until I do. I get so hungry to hear God's teachers. I lie and cry at night. It has been so long since we have been to a meeting. I have loved the church since I first went to hear them, (the Old Baptist) but I rebelled because I was taught against it. The more I hear this doctrine, the better I love it, yet I know I am too unworthy to be a member of this church or denomination. I guess I will die believing that I was taught against, or was taught not to believe.

The hymn that Sister Eva Pierce wrote about in her letter is my favorite one, because it suits me to a tee. It expresses my feelings:

"I am a stranger here below,
And what I am, 'tis hard to
know,

I am so vile, so prone to sin
I fear that I'm not born again."

I read so many of the good old hymns that I love, and I weep because I cannot seem to change my ways. But I desire to walk in the

light as I see the light, a step at a time.

God has been good to me in this life, and I hope and pray he will call me some day to be at rest with Him. This road is a hard one, but I love it in my nature, because I have met some wonderful people on it. This makes it seem a better one to travel. I hope we get to come to some of your wonderful meetings someday, and meet some of the wonderful people out where you live. We love the church very much and the teachers and ministers that preach the gospel.

We also enjoyed your young Brother Mewborn when he came to visit us, and I hope and trust you both can come again sometime, to be with us. I dearly love the Landmark, because of the wonderful teaching there is in it.

A sister in hope and love to
each member, and I hope I
Love Christ,

Hattie Bea Frost, R.F.D. No. 1,
Box 154, Brawley, California. 92227

PRAISE HIS NAME

Dear Children of the
Most High God,

Once more I am impressed to write and I hope the Lord will see fit to bless my efforts, this I have asked for so many times in the days of the years now belonging to the past, and as illness has me bound at home for the time being (flu), I want to write in praise to His name for His wondrous and marvelous works to and for the sons and daughters of men. Often am I brought to a standstill, feeling so little, so unworthy to attempt to write on so great a theme! I am

made to realize what the Apostle Paul meant, when he said, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33. Yet, my experience is that we sometimes find a measure of relief in speaking and writing which we can find no other way, and again as the Apostle Paul said, "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel! I Cor. 9:16. This necessity is the main reason why Old Baptist Ministers are impressed to travel and write, they are seeking a measure of rest and relief for there is much joy as well as rest and relief in preaching the gospel, both to the hearer and to the preacher. If this necessity were to be removed, we would then have seen the last Old Baptist minister in the pulpit. Of this I am confident.

I have written on the same text before, but I can see so much beauty in it, I beg the forbearance and long suffering of my brethren once again, for I am not satisfied concerning my efforts. Jesus said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Jno. 14: 1-3.

At the beginning of creation, (Gen. 1:3) "God said, Let there be light; and there was light." In

like manner, when He speaks; "Let not your heart be troubled," He removes trouble from us. So, "Ye believe in God, believe also in me." God causes us to see Him first when we are under the law, even Christ Himself is hidden from us, at first. I did not know Christ had already fulfilled the Law for us. I thought I had to fulfill it. What did you think? So, through fear I saw God as a sin-avenging God, outraged because of my life, and I began to work, but my work was all in vain, yet I had to learn by experience. Paul said: "Therefore by the deeds of the law there shall no flesh be justified in His sight, for by the Law is the knowledge of sin." Rom. 3:20. So, "Ye believe in God; believe also in Me." This proves conclusively we did know God before we knew His Son. No argument here, just a flat statement, which is true in our own experience.

"In my Father's house are many mansions." One house but many mansions in it. One Church, (triumphant) but many members, each one a dwelling place of the Holy Ghost, which means Christ dwelling in you in the Spirit. I Cor. 3:16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Another thought embraced is the visitation of God from time to time as the years come and go, when He visits us in Spirit, causing us to rejoice inwardly. This is the same visitation that was under consideration when the Apostle Paul wrote: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the

righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing." II Tim. 4:8. Does not this rebound like a call in the desert? For when Jesus appears, Heaven appears, and we love this beyond the ability of words to express. So, down through the years. He visits us many times in the Spirit.

"In my Father's house are many mansions. — "I go to prepare a place for you," Right here I have come to the burden prompting this letter. What did He mean? What place was He going to prepare? I have heard good brethren say, "He had to go prepare the grave as a resting place for the bodies of His saints until the resurrection morning. I fully believe that, but this scripture goes much deeper. Jesus meant, I must go into death, arise and ascend into heaven and from there establish My church on earth, in the hearts and souls of my spiritually born children. In other words, He will set up his Kingdom here as the disciples were told to pray for. (See Matt. 6:10.)

When His little ones come to the church, they come telling what the Lord has done for them, whereof they are glad, not what they have done for the Lord, to inherit eternal life. "And I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Rev. 21:2.

Dear People, this was foretold by the Prophets. Isa. 9:6. 'For unto us a child is born, unto us a Son is given: and the government

shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace," etc. And again, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. 35:5,6. Isaiah was here foretelling the setting-up of His Kingdom in our hearts and souls. O! can you not see it? The time here spoken of is now in which we are living, and the Kingdom is that which we humbly hope we have been made partakers of, by experience! for we were blind, we were once deaf, we could not walk we once could not sing "Amazing Grace," for we yet had not experienced it. But now we humbly hope we have been blessed to sing that new song, the song of Moses and the Lamb. This is too plain to be denied. Waters breaking out in the desert, waters from the River of Life, flowing through this desert land, establishing the church in the fundamental principles of the doctrine of free grace. Streams in the desert, both in our land and in our experiences. How great is the Song of Grace! Millions upon millions of people, being led, taught, kept, established in the blessed Song of Grace being led up out of the desert, through the wilderness, leaning on the arm of Her Beloved.

Brother Adams, I am almost speechless! How can I describe what I see? Like old Brother David, nearly two thousand years ago, who said: "I will lift up mine eyes unto the hills, from

whence cometh my help." The word Hills, means high places, most of our time is spent in the valleys low, wandering and wondering, O Lord, what am I? Am I deceived? Have I caught the shadow and missed the substance? Then, He will come and cause us to remember a little time, a little space when we felt His blessed presence before, a little momentary glimpse of His blessed face, through the lattice work; yea, through them our strength is renewed, restored in measure and we want to travel on, hoping, fearing, yea, sometimes hoping against hope, but still traveling on. At such times we are witnesses with the poet who wrote:

" 'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord, or no?
Am I His, or am I not?

If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure, could they be worse.
Who have never heard His name."

Foretold by the Prophet Daniel, 'And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to the people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.' Daniel 2:44.

Natural kingdoms have arisen, prospered, and endured for a time, then have fallen and disappeared from existence. But the church of God stands on, for great is Her Mighty Captain! She shall endure forever!

Hosanna! Jesus reigns!
All power is in His hand;
The trumpet of His Gospel sounds
Salvation through the land."

As one of old said: "He hath sounded forth the trumpet that shall never call retreat! In His sermon on the mount, He taught His disciples to pray: "Our Father which art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Etc." Matt. 6:10. "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." Matt. 3:1,2. This was shortly to be made manifest. For years Israel worshipped under the law in types and shadows, but God was in them. Christ came and fulfilled the Law and all of its types and shadows, and opened up a new way to worship God, for they now worship Him not in types and shadows, but in Spirit and in Truth. They now have passed from the law dispensation to the Gospel dispensation for the "Kingdom of heaven is at hand." Jesus promised: and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Jno. 14:2,3. We hope we are the little children of God, living in the Gospel Day. Remember this promise of Jesus was made before "He was delivered for our offenses and was raised again for our justification" to make intercession for us, before the Gospel Dispensation was set up, But allow me to go back one more time, and repeat the following

Scripture: "I saw a new heaven and a new earth, for the first heaven and the first earth (the law dispensation) were passed away: and there was no more sea. And I, John, saw the Holy City, New Jerusalem, (the Gospel Dispensation) coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:1,2.

All this was embraced in the promise of Jesus: "I go to prepare a place for you."

"Grace, 'tis a charming sound,
Harmonious to the ear!
Heaven with the echo shall re-
sound,
And all the earth shall hear.

Grace first ordained the way
To save rebellious man
And all the steps that grace dis-
plays
Which drew the wondrous plan.

Grace first inscribed my name
In God's eternal Book;
'Twas grace that gave me to the
lamb
Who all my sorrows took.

Grace led my roving feet
To tread the heavenly road,
And new supplies, each hour I
meet,
While pressing on to God.

Grace taught my soul to pray,
And pardoning love to know
And grace has kept me to this
day
And will not let me go.

Grace all the work shall crown,
In everlasting days;
It lays in heaven the topmost
store
And well deserves the praise."

Many have been the miles I have traveled and lonely has been my road. Brother Adams, I have thought many times that I am one to myself, no one else seems to get along as I do. I cannot find many who seem to be my witnesses, that is in every respect. To me it seems I am one alone, just a misfit, or a castaway. But I still hope. As you sometimes say, I feel as David did when he said: "My God, My God! why hast Thou forsaken me?" Psalms. 22:1. Then at times (not often) I feel a measure of what he felt in the twenty-third chapter of Psalms: "The Lord is my Shepherd, I shall not want."

In conclusion, may I say this is addressed to those who feel to be poor and unworthy—as does the writer — not feeling fit to be numbered among Old Baptist, yet I do love them! And I cannot stay away from their presence satisfied. May we one day be ushered into His blessed presence never to go out again, that we shall see Him as He is, and be satisfied.

"I will come again, and receive you unto myself, that where I am, there ye may be also." John 13:3.

Farewell in love.

Your humble
brother in hope,
(Elder) Layton Wingfield
Ridgeway, Va.

**REPRINT FROM
ZION'S LANDMARK
NOVEMBER 15, 1899
EXPERIENCE**

My dear uncle:

For some cause, unknown to me, it came in my mind this morning to write out my experience and send to you. It seems small to me

when compared with yours and others, but none have any more to give than a hope, and where there is but little given there is but little required.

This morning I am carried back in mind to my childhood, and think I must have been convicted when young, (if I ever have,) for when I was between 10 and 13 years of age, I can now see how merciful God was to me. As you know I had no mother, and papa was not with me, for he was not then married the last time, and I was an offcast, staying among my people. I well remember how I would cry and pray to the Lord to have mercy on me, when I would get in trouble, and always arose feeling justified: but my trouble then was not of long duration.

After papa was married I went with him to parties and enjoyed them, but I thought I would get religion when I got older, for my teacher at Sunday School would tell me if I went to torment it was my own fault, and the preachers, (Methodists) preached the same thing. I attended their protracted meetings every summer, but never thought I would join them, and would often tell them I went to school which I loved, to see them cut up, but they wouldn't get me; but when I was nearly 15 I became concerned as to what would become of me — after death, and their meeting was going on then, but I had always said I never would join any church till I knew I was a Christian. Therefore I had no idea of joining. When I went into the church I commenced to sing, "Come ye sinners poor and needy"

and when we reached the lines, "Not the righteous - sinners Jesus came to call," I could not keep my seat. No one had spoke to me, or asked me to the mourner's bench, but the words, go, go, go, were ringing in my ears, and I was obliged to stand, for I could not sit.

A lady observed me, held out her hand and asked me to go with her and let her pray for me, I went with her, for I knew not where else to go. After services she asked me if I felt any better. I told her no. She asked the old members and preachers to pray for me that night, and told me to pray for myself.

I went home with my dearest schoolmate and after all had retired and were asleep but myself my room lit up so bright I could have picked up a pin on the floor. Up over me I saw a man with a cross standing beside him. There were holes in his hands and feet. He did not move, but it seemed I was moving gradually towards him. When I got in reach of him, I heard a still voice whisper, I died for thee. I felt happy, and believed I was willing to die. I called Carrie, (my schoolmate,) to tell her what I had seen, and how happy I felt, and the man I saw was gone. Carrie told me she had felt that way, and now I ought to go and join the church. I believed her for I loved her, but did not feel happy next morning, and thought it was all imagination, and wished I had said nothing about it; but through her persuasion and others I joined, but in one month I cared nothing for them or their preaching. My uncle S. R. Surles told me I

was only excited and begged into the church and he had no confidence in me or them either. This cut me down, and I hated him, and told him I would not be an old Baptist, for they run down every body but themselves; but I felt condemned for saying this, and felt that he was right; but I wanted to go with the popular tide. I could not keep from praying to God if I was deceived to deceive me, and lead me in the way everlasting, and this has been my prayer ever since.

Not long after this I dreamed of being in an open field and a bright cloud passed over me, and a paper roll fell at my feet. I unrolled it and I read in large letters of gold these words, election and predestination according to the foreknowledge of God.

I wanted to talk with Uncle Sam, and ask him about my dream, but dreaded to broach the subject for I felt like he would not believe me, but told my dream to the other deacon, Benjamin Smith. He told me he was satisfied with what I saw and advised me to go to the church, but I thought I could not enjoy myself with them, for I did not love them, and did not want to be called a Primitive Baptist. I was prejudiced against them and I wanted to enjoy myself with young friends and thought I would think no more about religion. But occasionally my trouble would return, but would soon wear off, and every time it came back it came with double force.

When I was sick at Dunn I became a very good Pharisee, and

thought I would join the missionaries, but dreamed of this minister, baptizing me in thick muddy water, and it so warm I could hardly bear to be put in it, and the ugliest man I ever saw was standing in front of us when we started out of the water. I thought he was satan. I thought then I would live out of the church, and when the holiness commenced their meeting their doctrine was so strange to me. I began to pray to God to show me in some way if they were right. After a long time I hope he answered my prayer. For in my dream I saw them in a large pit, also the missionary preacher that I dreamed of before, and the pit was full of smoke. I could see it, but they could not. My mother came and took me away from there and told me they were false prophets, and that was a dangerous place to be in, and when she left me she said, she and her children were in heaven and she wanted me to go there too.

Not long after this brother Gold preached at Black River from this text, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Right here I was made to love you people and the doctrine of salvation by grace, for he told my feelings better than I can today.

I made myself known to brother Gold to tell him how much I was comforted by his sermon, but I could not for unworthiness, and I was afraid he would find out how great a sinner I was.

The next morning I was in the garden and heard a voice saying, Ye are of your father the devil,

and the lusts of your father ye will do.

This dashed my hope to pieces, and I felt to be the greatest sinner that ever lived. I could do nothing but beg the Lord for mercy.

Not a week after this it came to me that I was like Cornelius who had to send for Peter, and it came to me to send for brother, W. G. Turner and Uncle Sam. I wrote for them to come to see me, but they neither came nor answered my letters. This made me feel like I was deceived, and the Lord hindered them from coming. I could not imagine what was the matter with me.

One morning when I awoke this scripture came in my mind, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell from whence it cometh, nor whither it goeth; so is every one that is born of the spirit." And these lines followed it, "Thy spirit first taught me to know I was blind, then taught me the way of salvation to find." I arose singing those lines and with a little hope that the Lord had begun a work in me, and I believed if he had he would finish it: but did not then feel that my sins were pardoned, but on Wednesday before the 2nd Sunday in Nov. 1897, my trouble it seemed grew heavier than ever before. I did not think I could live, and was afraid I would be lost if I died. I would not go to dinner but stayed out and tried to conceal my feelings from my husband, but he soon went to his brother's and left me alone. All at once my trouble was gone, and I found myself singing the 4th verse

of "How happy are they, who their Saviour obey." I shall fail to tell you how happy I was, for I felt free from sin, and these words came in my mind if Christ free you, ye are free indeed. I began to wonder what had gone with my trouble. I still felt to be a sinner. Something said, you are a sinner, but a sinner saved by grace. I thought then I would never see any more trouble, and did not for several days, but I was soon impressed to go to the church. I felt in me a willingness to obey, if I could feel sure that the Lord had called me, but above all things I did not want to deceive the members, or be deceived myself, and stayed away as long as I could.

On Thursday night before the 2nd Sunday in December I dreamed of being at your house, and your wife told me I had to comfort the feeble-minded, and Friday night I dreamed of talking to the church, and Uncle Sam told me to not talk so long, I need not tell so much to give others a chance. I did not know what those two dreams meant, but Saturday morning I wanted to go to preaching worse than I ever did before, and it seemed like I was compelled to go. Why this was the case I did not know, for I did not think of offering to the church that day, but when the opportunity was given I was up there, and almost seated before I knew it; but could not talk much. My dreams came before me, and I felt like I must give way for sister Weaver.

When I came home I feared greatly that I was deceived, and had deceived the church. I could not sleep, but prayed nearly all

night. I had always been afraid of water, and asked the Lord if it was my duty to be baptized to take that fear away. I went to sleep after this. When I awoke next morning I arose singing, "Where he leads me I will follow," and I had no fear of water, and was in a hurry to get to the water. When brother Turner raised me up out of the water it seemed to me that "Old things had passed away, and behold all things had become new;" and as we were coming out of the water I felt this verse mine,

"The Lord has promised good to me,

His word my hope secures,
He will my shield and portion be,
As long as life endures."

I told brother Turner that was the best feeling water I was ever in, and it was, for I could praise God in that water and felt like I had done my duty.

When we reached the church they were singing "Children of the Heavenly King." I thought that was the prettiest singing I ever heard.

I remained happy and at ease for 3 weeks nothing troubling me. But now the most of my time is spent in the wilderness.

Now dear Uncle, I have done the best I can. I can't express my feelings as they are, but probably you will understand me, for it is like the poet says, "Forever telling yet untold."

Your unworthy niece,
Lena B. Smith
Benson, N. C.

WRITING AGAIN

Dear Brother and Sister Adams, and the children of the Heavenly King,

I hope by His power I have been made willing to write again, for if not, I must say I know it will be of no comfort to the little ones along the way. The way is rough and steep and very rocky too, and unless He guides us, we can never get through. Though the way may be dark as the night, He tells us He is the guiding light.

Sometimes we feel He has left us all alone and we are made to pray: Lord, if it be Thy will, show Thy smiling face today, for it is then we can really say: Thy will be done with us. For a short time we are enabled to feel assured that our life in Him is secure and that our hope is almost turned into sight "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." Heb. 6:19,20. But we do not remain in this joyful state very long at a time in this life, because our sins overwhelm us and make us aware of our guilt before God and our weakness and dependence on Him. We are again made to beg, Lord, restore unto us the joy of Thy salvation once more that we may see that all our help must come from Thee and that our strength can be found in Thee alone.

In hope of mercy,
Sunie Whitley
1700 N. Harrill St.
Charlotte, N. C. 28205

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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A RENEWAL

Dear Bro. Adams,

Inclosed is a money order for three dollars, please renew my subscription for the Landmark another year.

If you have a mind to do so I would like for you to write your views on the 29th verse of the 15th Chapter of 1st. Corinthians.

An unworthy brother

I hope,

Melvin R. Shelton

Route No. 1,

Concord, Virginia 24538

1st. Cor. 15:29 reads as follows:
"Else what shall they do which are baptized for the dead, if the dead rise not at all: Why are they then baptized for the dead?"

The fifteenth chapter of 1st. Corinthians treats on the resurrection of the body from the grave. According to this and other scriptures, Jesus was buried and rose from the grave and was seen by Cephas, the twelve disciples,

James, then all of the Apostles, and many other brethren, and last of all by Paul, as one born out of due season. Then Paul said: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and we are found false witness of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised your faith in vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Now, Paul says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

If we were acquainted with the customs of some of those in ancient times, we perhaps could better understand why Paul spoke the above words. It is said by an ancient writer that "A custom prevailed amongst some that when a person died a living person went under the bed. The priest then asked the dead person if he were willing to be baptized, (as a sign of his resurrection,) and the living person under the bed answered for him in the affirmative; whereupon he forthwith came out and was baptized as the representative or substitute of the dead, and as a sign of his resurrection." Of course the Apostle did not believe in

such superstitious customs. He referred to this custom to reach those who practiced this custom and show the inconsistency of those who argued that there was no resurrection of the dead.

The Apostle was here speaking to those among them who said there is no resurrection of the dead. Now if there is no resurrection of the dead, why have they practiced this custom that points to the resurrection of the dead? Thus proving that to be the accepted idea of many people among them. If they follow this custom as a symbol of the resurrection of the dead, how inconsistent it would be to say there is no resurrection of the dead. Paul adds: "But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so, in Christ shall all be made alive." 1st. Cor. 15:20. He puts to silence the foolish talk of those who say that there is no resurrection of the dead when they have a custom symbolizing the resurrection of the dead. It appears that the Apostle exposes their ignorance, by saying, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Paul was a firm believer of the resurrection of the dead. He preached Jesus and the resurrection. (See Acts 17:18) He said to the Roman brethren, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the

dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. Jesus taught the resurrection of the body. He said, "Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. In the 28th. verse of this chapter He said, "Marvel not at this: For the hour is coming, (future tense) in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

His power was manifested and witnessed by those who were present and saw Him raise the dead body of Lazarus from the grave. The doctrine of the resurrection of the bodies was one of the cardinal principles that was taught by Jesus and His Apostles. It is too plain to escape the eye of impartial readers.

T. F. ADAMS

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NO. 24

PROVERBS CHAPTER 25

Debate thy cause with thy neighbor himself, and discover not a secret to another:

Lest he that heareth it put thee to shame, and thine infamy turn not away.

A word fitly spoken is like apples of gold in pictures of silver.

As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

Whoso boasteth himself of a false gift is like clouds and wind without rain.

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and foot out of joint.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

PREFACE ON THE BOOK OF JOB

Job knew that the God that he adored, was no imaginary monarch; and no mere make believe Sovereign; Job knew God as Lord of Lords and King of Kings; and was exceedingly bold in his declarations of it; saying, "I know Thou canst do everything; nothing can be withholden from Thee." 42:3. And long before this statement fell from his lips, he had made another fully as convincing and trustworthy, when he said: "He is of one mind; who can change Him? Whatsoever His soul desireth, even that He doeth. 23:14. Again he saith, "Behold He breaketh down, it cannot be built up again; He shutteth up a man, there can be no opening." 12:14. Such statements from Job, prove Job's identity, as a believer in the complete omnipotence of God over all things, places and worlds.

All this that Job said is attested by other patriarchs and prophets and apostles. David said: "He hath done whatsoever He hath pleased. Psa. 115:3. Solomon, the wise man said: "There is no wisdom, nor counsel nor understanding against the Lord." Prov. 21:30.

Some eminent writers have accused Job so viciously; of bringing charges against his Master; which I am sure, is altogether a misunderstanding of what Job said. My understanding is, Job merely stated facts that prove God to be

a real sovereign. It takes supreme control over all things whatsoever, all worlds and all else to be God in all that the meaning of the word God implies. Job said that God framed it all. To oppose what Job said of God, would detract from the meaning of the name, God; and from the dignity of God. When God says a thing, that thing is and of necessity must be true. God said, Job is perfect; and that there is none like Him in all the earth. **GOD NEVER LEFT SUCH WORDS OF PRAISE ON RECORD FOR ANY OTHER MAN.** We, therefore must be careful; how we handle the words of the most High God, concerning Job. in trying to rightly divide; we must give reverence where reverence is due; and God's words must have due consideration; and must not be passed over lightly.

Unless you believe that Job is a born again child of God from before this episode, in which he is so severely tried; and was formerly much schooled in the divine attributes of God; much of the trials through which he passed will mean little to you.

Still others accuse, that Job is self righteous; this also is to misunderstand Job. Job was endeavoring to uphold the cause to which he was dedicated; more than merely upholding his personal behavior; while Job's behavior had to be above reproach; or God's

words would be contradicted. Do you think it wise to question or dispute what God said of Job? That God was moved to destroy Job without cause? And that there was none like Job?" There is no question but that Job knew he was a sinner and he owned it. See Gill Vol. 11, pages 769 and 770.

To participate in the belief of all four of Job's accusers, would be to conceive the idea, that all severely sick or severely persecuted persons are great sinners. Which is altogether wrong. Remember well, O Man! "the furnace of affliction marks the footprints of the flock. There is no dishonor in persecution. Paul said: 'He gloried in tribulation. Jacob's hip was permanently out of joint.

So many opinions are abroad in the land; many are so wrong; that I wish to offer a few thoughts (in my weakness) of what I hope has been revealed to me, in defense of the Patriarch. If what I shall say is truth; it is from the bountiful Giver of life; if not, it is from another source. My desire is to defend Job before his adversaries today. They are in the world today, arrayed against Job and truth; as they were then; Job is not here in person to defend either himself or the truth, that he left on record; as he defended it then and left a most wonderful record for us; my desire is to say a few things in his behalf; having heard so much criticism of him; therefore I will, God leading, give my testimony.

First of all, I charge you; let no man deceive you, with vain words, stick to the law and to

the testimony, knowing, they who speak not in accord to this word; it is because there is no light in them. (On this subject)

There is an underlying significance in the book of Job, contained in no other scripture. Scripture teaches us that Elihu is a minus quantity; they that suck at the breasts of Elihu are feasting on the bondwoman; for Elihu's doctrine is not the free woman's doctrine.

If some religionist came to your home; falsely accusing you of villainess, as they accused Job; you would not surely answer: Yes, I am guilty, when you knew you were not: but you, like Job, would acknowledge you were a sinner by nature; but would stand up for your rights and for justice; and defend your own moral character. Job did nothing more.

When very young, the writer was given to see that the lectures of these men, the friends and Elihu could not be the truth in the main part, at least. Since there was so much error in what they said. It would not comfort the man who, God had said, is My servant; if it were gospel it should have been comforting to him. Also, I understand that during the time that those men were talking, Job was in Satan's hands; therefore these four men had to be sent there by Satan. I knew too that what God said had to be true; therefore Job was perfect (in whatever sense that God meant); but till recent years, I was not given to sufficiently understand it in its fulness; to be able nor willing to try to express to others, my understanding

of it; but now I have been made willing to endure whatever criticism it may entail, to try to set forth an interpretation of the book of Job; that will furnish comfort and food for some of the little ones that are not willing to accept many of the interpretations that have been offered.

The urge to tell others has a constant impelling force that has made me willing and I have not been able to get away from it. Therefore with fear and trembling, I submit, believing steadfastly that I have been given a right interpretation of it.

Job's religious ideas were the cause of all these discussions and attacks. He would not agree with his adversaries nor accept them as orthodox; but defended the doctrine that God had given him.

To these super religious arminian friends; Job's religious friends; Job's religion was the speckled bird (church) God's heritage; See Jer. 12:9. All other religions were against him. Elihu said the friends were wrong; but he would not bother to answer them; he was concerned with Job alone. It was Job (truth) that he must devour. All spurious religions are against the true church as were all religions against Jesus. Pharisees, Sadduces and all the others.

One minister said to me: "I do not think all that Job said was recorded." But I feel that he was trying to discredit Job, in favor of Elihu. That is why some of the statements of Elihu and the friends seem to be false statements. Of all the feeble excuses, he wanted to hold up or support the friends

against Job. There could be no other reason, for God caused to be given to us a fair sample of all that was said. It is absurd that a brother of Job in the affliction of the gospel, would bring up such a frivolous excuse to uphold enemies of the truth and tormentors of God's servant. Is that looking over a Brother for good? I doubt it. I can see no other explanation except that those who take the position taken by Elihu are looking over a brother for evil. (If God's servant is not our brother in tribulation, pray tell me who is?

We are admonished: "Strengthen the weak hands, and confirm the weak knees. Isa. 35:3. None who find fault with Job, not even Pope Elihu are doing that thing. I am not afraid to cry out against Elihu nor the friends; but I am afraid to touch God's anointed. (Job)

Elihu boasted of his wisdom and godliness; so did Jehu boast of his zeal; saying, "Come with me, see my zeal for the Lord." To me these two are on the same road. It is said that Jehu took no heed to walk in the law of the Lord. II Kings 10:29,30,31.

My earthbound limitations will prevent me presenting this as I would like; I can do no more than God has decreed for me, I beg your forbearance.

A thought that should be very convincing to those who do not believe that Job was a born again child of God before the trials, he underwent. "The natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned."

Would God have called a natural, unregenerate man, perfect? I cannot think that He would. All evidence is that Job understood spiritual things. The very first words said, were good proof, and sufficient proof that he was a subject of the new birth; which were these: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." An unregenerate man would hardly be that humble and submissive.

Elihu said that his belly was full; like bottles of wine without a vent, that is, it was ready to burst. Those with "full bellies" are usually the kind of people that give trouble; their opposites rarely trouble anybody, for they are too busy taking care of their own affairs. Paul once called some meddlers "slow bellies" and that seemingly without hesitation. And since Elihu has named himself; I see no harm in repeating his own charge.

To my way of thinking, he has not been at all complimentary to himself; though he must have been ignorant enough to think he was being very witty.

Nancy Johnston McDaniel

**REPRINT FROM
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EXPERIENCE**

It has been on my mind for some little time to try to write what I hope the Lord has done for my soul, if it can be the Lord's will. I cannot write unless it is his will. I was taken down sick in July, 1894, and I hope it was for my good. I was down about three weeks. It seemed to

me that I was going to die for my sins. I would try to pray. The more I tried to pray the worse I felt. I do not see how I could ever tell or write my feelings at that time. I dreamed one night that I was sitting in the house door, and two men came in front of me. I was looking at the men: one was an old man; the other one looked like a little boy: and they fell out, and went off a little distance and went to fighting. When I got to where they were the little man had whipped the old man, and the old man was gone. I was looking at the little man and one more was with him. I heard these words, the new has whipped the old, and when I awoke I could not understand it.

I had another dream. I saw the largest snake I ever saw: "its body looked to be as large as a man's body. I was standing up, and it was also standing up with me, and I had a sword in each hand, and held the sword that was in my left hand in front of him, and cut his head off with the sword that was in my right hand. Then I chopped his body some few times, and awoke. I could not understand it. I was lying on my bed trying to beg the Lord to save me, when a storm of wind and rain came up. I was afraid that I would be destroyed in the storm. I was trying to beg the Lord to be merciful to me a sinner. It seemed to me that I felt worse at times than I had felt at all, when these words came in my mind as though some one spoke to me, O ye of little faith. I was yet trying to beg the Lord to save me when these words came into my

mind, O generation of vipers, who hath warned you to flee from the wrath to come. I was yet trying to beg the Lord to be merciful to me a sinner, when this weight that had been pressing me down was gone. I could not help from telling my wife that I felt so much better. I felt this way—that my troubles were all gone. My mind was led to the old Primitive Baptist Church. It seemed to me that those good old Baptist people were the loveliest people I ever saw. But this good feeling did not last me long. I felt this way—maybe I have imagined these things, and I tried to beg the Lord to make it plain to me. I tried to beg this way—if it was the Lord that was working with me to make it plain to me, and I dreamed that myself and one more were in the house. I don't know who it was with me. I went out into the yard and looked toward the east and saw a light. I was trying to slap my hands when I was taken up from the ground and was going toward the light, and I awoke. I can say one thing, I hope I hate what I once loved, and love what I once hated. I love to get in company with the members and hear them talk, but I feel to be the worst of all men. It seems to me that Christians cannot feel as I do. I want to be with them, but I am afraid I will deceive those good old people if I talk with them. The first time I ever said anything about this, if I could have taken it back I would have done so, for it seemed to me I had sinned by telling it. I could not understand how it was. I tried to beg the Lord this way—

if he had changed me from nature to grace to make it plain to me, and I dreamed of being at church, and it seemed like some one had talked to the church, and the members were going up to give their hand to the one that had talked. I was with the members and was going up to give my hand.

This is a part of what I hope I have felt and seen. I hope you all will remember me in your prayers. Remember my family also.

William B. Summers
Ossipee,
Alamance County, N. C.

ENJOY THE BRETHREN

Dear Brother Adams,

I hope this will find both you and Sister Adams well and able to go about your daily chores. Wife and I are about as usual and we feel to be very much favored and blessed by our Heavenly Father. We had very little cold during the past winter.

Brother Adams, I have been waiting, thinking I would receive all of the minutes of our Associations, but to date, I have only received minutes of two Associations so I decided I would not wait any longer. I am sending the minutes I have and will send the others as soon as I get them.

I am glad you have had some correspondence with brother Brittain. Wife and I have spent the night with them in their home a number of times over the years. You would enjoy being in their home and I believe you would enjoy corresponding with Elders Weisinger and Wallace. We have been

in their homes many times also. As you see by the minutes, Elder Weisinger is pastor of four churches of the Union Association and Brother Weisinger is Moderator of the Association. Elder P. H. Jacobs is moderator of the South Louisiana Association. I am sure he would appreciate a letter from you. He is blind and therefore unable to write, but his son does his writing for him.

Wife and I enjoy going among all these brethren. Many years ago, others of Texas (the ones with whom Elders Rhodes and Lambert are now associated) declared nonfellowship, or as most of us say, withdrew fellowship from the Union Association. At that time Elder W. T. Fugate was pastor of the four churches that Elder Wallace is now pastor of. Elder Wallace was not ordained then. Elder Fugate passed away two or three years ago. The Union Association, Primitive and South Louisiana Associations have come along together for several years. Elder P. H. Jacobs is about eighty-seven years old, Elder Weisinger is eighty - three and is in very good health. I am just telling you this so you may understand better. They can tell you better than I.

We enjoyed the January 15th issue of Zion's Landmark. Sister Edwards' article on "Dust" is the kind of writing I like to read. She, in her writing, classes man where he should be classed, for that is where he is. Though many people do not accept it this way. Surely God is the creator and the Father of all things, the Supreme Ruler of the world. He said: "I

am God and there is none else; I am God, and there is none like me." Isa. 46:9.

Your article on the scripture pertaining to "Dogs" expressed what I believe and it is applicable as of today. To me different writers say the same thing in substance, but they express it differently. Different types, shadows, and figures, but all point to the "One" and same truth, for that "One" is where the inspiration came from to write truth. If it comes down from Him it goes back to Him, giving Him all praise, honor and glory. Otherwise it is of the earth, earthy, or to me from the bottomless pit of ungodly ignorance. Daniel said, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. Our Savior puts it much plainer: "He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God." John 8:47. This to me takes us back to what God purposed and promised even before the world was: "Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after Godliness; In hope of eternal life, which God that cannot lie, promised before the world began, but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our savior; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father

and the Lord Jesus Christ our Savior." Titus 1:1-4. This life is in the Son. "As the Father has life in Himself, even so hath He given the Son to have life in Himself. All power both in heaven and in earth was given to the Son for God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16.

The curse put upon the serpent must have been encouraging to Adam and Eve, the children of God and who were a figure of Christ and His church. When God told the serpent "It" shall bruise thy head," the antecendent of "it" was the seed of the woman and the seed of the woman was Christ. This same promise was made to Abraham, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Gen. 23:18. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. I like to think of Abraham receiving this promise before he was circumcised. Circumcision was a seal or token, that he believed God, and it was accounted unto him for righteousness." He believed God was able to perform that which He had promised. The Patriarchs and Prophets all spoke of the coming of Christ. The "It" meaning the seed of the woman, the seed of Abraham, the only begotten Son of God. He did come, He did bruise the serpents head. He told His children, "I am come that ye might have life and have

it more abundantly." All the Father giveth me shall come unto me. And he that cometh unto me I will in no wise cast out but raise him up again at the last day."

God is a perfect God and possesses every attribute of Divine perfection. Therefore, to me His promise was made and perfection with Him is to see Him and be like Him, even His Son, Christ Jesus, the Lord.

Everyone who has been born again, has life and that life is in the Son, Christ in you the hope of glory." "I in you and you in me, and I in the Father and the Father in me." A tie or relation that cannot be broken. This is our hope. "This is the promise that He hath promised us even eternal life." I Jno. 2:25.

Paul said, "By Grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph. 2:8,9. "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:41. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:5,6. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." By faith

Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went." See Heb. 11: 7,8. And Paul said: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39,40. To me that perfection will be when He comes again the second time with out sin unto salvation. At the consummation of all things, all of those "Chosen in Him before the world began," will see Him, be like Him and be satisfied and sing praise unto His Holy Name through out eternity.

Thus will be manifest the perfect work of a perfect God with whom it is one eternal now. Who saw all things, foreknew all things, purposed all things and will bring all things to pass according to His determinate counsel and holy will.

In hope and sweet fellowship,

C. V. Landers

801-E 9th Street

Coleman, Texas

GOD'S MERCY

Dear Readers;

In the book of St. Mark, the eight chapter, verses 23-25, read like this: "And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him He asked him if he saw ought. And he looked up and said, I see men as trees walking. After that He put His hands again

upon his eyes, and made him look up; and he was restored, and saw every man clearly."

This scripture seems to be on my mind and there are more beautiful things in it than I can tell. To me this man is the church or a type of the church. When his eyes were first opened they were open to the law, therefore he saw man as something great and some greater than others, but when Christ opened the man's eyes the second time, his eyes were open to Christ and His righteousness; then he was able to see man clearly. Was there not a great difference? Then, my Brother, when this was your experience, you were able to say with one of old: "None is good, save one, that is God." Luke 18:19. "All we like sheep have gone astray;" (Isa. 53:6) and without God's mercy there can be none saved, none, no not one! Then you can say with the poet, "Amazing grace how sweet the sound; That saved a wretch like me; I once was lost but now am found, Was blind but now I see."

This grace is so amazing, no human tongue can express it except by this grace.

Roy Harrison

Williamston, N. C.

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TWO NATIONS

A friend requests my views on Romans 9-13: Beginning with verse nine, I quote: "For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebekah also had conceived by one, even by our father Isaac; for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; It was said unto her; The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

Paul's authority for the above quotation was based on at least two scriptures, these are recorded in the old testament of the Bible, which reads as follows: "Isaac entreated the Lord, for his wife because she was barren: and the Lord was entreated of him and Rebekah, his wife, conceived. And the children struggled together

within her; and she said, If it be so why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Gen. 25:21-23.

The second scripture: "I have loved you, saith the Lord. Yet ye say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the Lord; Yet I loved Jacob, and I hated Esau, and laid his mountain and his heritage waste for the dragons of the wilderness." Mal. 1:2,3.

Who would question God's right to hate Esau and love Jacob? It was God's prerogative to hate one and love the other. It cannot be said that God waited to see how wicked Esau was and what evil he would commit to cause God to hate him, nor did He prolong the time to determine what good Jacob would do that he might love him, for it is recorded in the scriptures that "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her," "The Elder shall serve the younger." Gen. 25:23.

Jacob had nothing to boast of because he was chosen of God as a subject of his grace and as the favored one of the two — Jacob and Esau — and speaking from a human viewpoint, it seems that Jacob did some things that were not commendable, for to us it

seemed that he, to some extent, took advantage of several occasions to procure what lawfully belonged to Esau, however, according to the scriptures, on a particular day, Jacob sod pottage, which means he stewed or boiled vegetables and meat, the vegetables being lentils according to other reference reading, and according to Gen. 25:34, which were cooked as the food of mourners. The scripture says Esau came from the field (he was a great hunter) and he was faint. He said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint: therefore Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright." Gen. 25:29-34.

The birthright had many privileges annexed to it, as honor and authority in the family next to the parents; a double portion of inheritance; the parental blessing and especially in this case, the promises of the Messiah, and of inheritance of the land of Caanan; all of which Rebekah knew by the divine oracle, were designed for Jacob, and which no doubt acquainted him with and advised him to deal with his brother about parting with his birthright as he had opportunity, and Esau had shown some indifference to his right,

and now was an opportunity to get him in the mind to part with it, he takes it, even before Esau had taken his pottage, thus taking advantage of his brother's necessity. Jacob said, "Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink and rose up and went his way: thus Esau despised his birthright." Gen. 25:34.

When Isaac was old and his eyes dim, so that he could not see, he called Esau, his eldest son, unto him and said: "—Behold now I am old, I know not the day of my death — go out to the field, and take me some venison; and make me savory meat, such as I love and bring it to me that I may eat, that my soul may bless thee before I die." Rebekah heard when Isaac spake to Esau his son, and Rebekah spake unto Jacob, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death." So Rebekah made savory meat of two good kids of the goats, then Rebekah took goodly raiment of her eldest son Esau, for he was a hairy man, and put them upon Jacob, and she put the skins of the kids of the goats, upon his hands, and upon the smooth of his neck: and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob, and he came unto his father, and Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether

thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not because his hands were hairy as his brother Esau's hands: so he blessed him:" The blessing was: "Therefore God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." Through this deception which was devised by his mother against the will of Jacob, he obtained the blessing of his father, who had meant to bless Esau. But with the birthright went all the privileges and appurtenances of it including the blessing of his father. Esau had sworn confirmation of the bargain, and by his oath he obligated himself to let Jacob peaceably enjoy the birthright, that he would abide by the bargain and never give him any trouble on that account; and hereby he made it over to Jacob as firm as it could be: God Himself being appealed to as a witness of it, whose will it was that Jacob should have the birthright, the blessing and the promises, and he sold his birthright unto Jacob; with all the privileges and appurtenances of it.

Whatever took place relative to Isaac, Rebekah (his wife) and their two sons, it was to accomplish the purpose of God. God had said unto Rebekah that "the elder shall

serve the younger." This was said before either of them was born, neither having done any good nor evil, that the purpose of God might stand according to the election. God loved Jacob and hated Esau. It is evident according to what Paul said, that there were some who were ready to charge God with being unjust and unrighteous because he elected and loved Jacob and hated Esau. He said, "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up that I might shew My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will? Nay but, O Man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? Rom. 9:14-21.

The apostle has clearly shown that God is the potter and has the power over the clay of the same lump to make one vessel to honor, and another to dishonor, and He has a purpose beyond the knowl-

edge of man for so doing. The Prophet said, "Shall the clay say to him that fashioned it, what makest thou? or thy work, He hath no hands." Isa. 45:9. Again the prophet said, "But now, O Lord, Thou art our Father: We are the clay, and Thou art our Potter, and we all are the work of Thy hand." Isa. 64:8. The Prophet Jeremiah recorded in substance the same as Isaiah, "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear My words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as it seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand so are ye in mine hand. O house of Israel." Jer. 18:1-6.

God formed the first man Adam of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. See Gen. 2:7. The first born son of Adam was Cain, His second son was Abel. Cain brought an offering unto the Lord, which was the fruit of the ground. Abel brought of the firstling of his flock. The Lord had respect unto Abel and to his offering, but unto Cain and his offering he had not respect. See Gen. 4:3-5. Who can question God for making a choice

between the two — Cain and Abel and their offerings, and who can question God for loving Jacob and hating Esau? He created both of them according to His own will and pleasure, for He is Lord of both heaven and earth. "He is Lord of lords and king of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

Who could say, What doest Thou? When God in part, blinded Israel and manifested His love to the Gentiles? Paul said, "Blindness in part is happened to Israel until the fullness of the Gentiles be come in." See Rom. 11:25. When the fullness of the Gentiles is completed and God returns His love and favor to Israel, who can question His act in so doing? Paul was a Jew of the tribe of Benjamin. He said "God hath not cast away His people which He foreknew — the Jews — the Israelites. Wot ye not what the scripture saith of Elias? How He maketh intercession to God against Israel, saying, Lord, they have killed Thy Prophets, and digged down thine altars: and I am left alone, and they seek my life. But what saith the answer of God unto Him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which

he seeketh for; but thee election hath obtained it and the rest were blinded." Rom. 11:2-7.

If the election obtained it and the rest were blinded who would deny the testimony of Paul who said, "For the children being not yet born neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of Him that calleth; It was said unto her, The elder shall serve the younger. As it is written Jacob have I loved and Esau have I hated."

Words are used to convey meaning. The word elect means to choose, select, pickout, prefer or cull. God chose Israel and set His love upon them. It is recorded, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Deut. 7:7,8.

Those who are elected or chosen to office, never find fault of the election. If there is any criticism or complaint, it comes from those who are defeated. A majority is required to elect. That which is true in nature is also true in grace. Those who have a hope in Jesus Christ or have evidence that they are elected or chosen of God are satisfied with the election. Elections take place here in time, and one seldom hears a success-

ful candidate complain about the election, but the complaints usually come from those who are defeated. God's subjects of grace are not chosen here in time, for He says they were chosen before the foundation of the world. Through revelation Paul was able to say: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly place in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6.

According to this scripture, and others, the choosing was before the foundation of the world. But His love was made manifest to them by the appearing of Jesus Christ, here in time. As further proof of this, Paul said "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the

gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." II Tim. 1:8-11.

Moses said: "For the Lord's portion is His people: Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him he kept him as the apple of His eye." Deut. 32:9,10. This language is not meant to imply that the Lord did not know where Jacob was and went in search of him, but rather that Jacob saw himself condemned to hell because of his lost condition. His sins overwhelmed him, and he felt to be without a savior, without God and the mercy of God. Jacob was as a lost sheep of the house of Israel. This was the way the Lord found him, in a waste howling wilderness, without God and without hope of eternal life. This is the place where the Lord finds all of those who were once dead in trespasses and in sin and have been quickened by His Spirit. Those who have been quickened by His Spirit are born under God's just and Holy law. They see themselves justly condemned. They strive and labor to appease the wrath of God, by first offering the work of their own righteousness, only to learn that their works of righteousness are not accepted by God. They weep, mourn and beg for mercy and finally give up with no hope of ever being able to meet God in peace. When they come to the end of their strength, they learn a lesson which they will never forget in this life: "Now we know that what things soever the

law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the faith of Jesus Christ unto all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus." Where is the boasting then? It is excluded. By what law? Or works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:19-30.

When God's law is applied to a quickened sinner it reveals sin and iniquity. It takes the hewing axe to

straighten the log, even so it takes the sword of God's Spirit to straighten living sinners. God spake by the mouth of His prophet, and said, "Every valley shall be exalted, and every mountain and hill shall be made low: And the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. 40:4,5.

I hope our readers can read their experience in the above words. Were you once high and exalted? Were you not like the mountain and hills? Did God bring you down low? Did He remove the crooks — self works and self-righteousness out of you? Which is nothing more than filthy rags in His sight. Yes, He did more than that, He made the rough places plain by dressing you down and in doing this, He made you fit meat for the Master's use.

T. F. Adams

IN MEMORY

OF BROTHER WILLIAM L. BELLAMY

Brother William L. Bellamy was born in the year 1893. He was united with the church of Primitive Baptist faith by experience and baptism at El-Bethel church, Tampa, Florida, in May, 1930, and was baptized by the late Elder M. L. Gilbert. Later he was received into fellowship of Tabor Primitive Baptist church at Tabor City, N. C. He served faithfully as a deacon of that church until his death July 28, 1965.

He was married to Letha Benton Bellamy who survives along with two foster children, a daughter, Mrs. Drina Earle Flowers of Texas, a son, Zeb Davis of the home, one brother Clarence Bellamy of Fayetteville, N. C., two sisters, Mrs. Eddie Harris, Fayetteville, N. C., and Mrs. Thetus Arthington, Boulder City, Nevada.

Brother Bellamy's funeral was conducted by his pastor, Elder L. Gardner Mishoe, assisted by Elder Grady Cox and Elder

Barbour. He was laid to rest at Old Bethel Church cemetery near his home.

We believe he is at rest prepared for the children of God from the foundation of the world.

TABOR PRIMITIVE
BAPTIST CHURCH
B. Floyd Wright, Sr., Clerk

ANGIER UNION NOTICE

The next session of the Angier Union Meeting is appointed to be held, the Lord willing with the Church at Raleigh, N. C., the fifth Saturday and Sunday in January, 1966.

Elder T. F. Adams was chosen to preach the introductory sermon and Elder S. J. Sauls, alternate. The church is located on New Bern Avenue, thirteen blocks from the Capitol Building, on left side of Street going East.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson
Union Clerk
Princeton, N. C.

MONTHLY MEETINGS TO BE HELD IN NEWPORT NEWS, VA.

Members of the Primitive Baptist Faith and Order living in the vicinity of Newport News, Va., will meet the Lord willing, each fourth Saturday Night at 7:30 P.M., and at 10:00 A.M., on Sunday following. Also, meeting is expected for each fifth Saturday night and Sunday following, the same time, at the Boy's Club Building, 605 Hilton Blvd., Newport News, Va.

We would like to further state that Elder Harvey Prillaman, moderator of the Blue Ridge Association, has promised to be with us in these meetings.

We extend an invitation to all lovers of the truth, especially ministering brethren.

Charles R. Ball,
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NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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